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A CONCISE

CYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

BIBLICAL, BIOGRAPHICAL, GEOGRAPHICAL, HISTORICAL, PRACTICAL AND THEOLOGICAL.

EDITED BY

ELIAS BENJAMIN SANFORD, M. A.

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PREFACE.

IN the preparation of this work I have sought to give the condensed results of the most recent investigations in the field of religious knowledge. The process of severe abridgment has been applied to subjects of minor interest, while those of importance have been allowed the space needed for full and accurate presentation. Great care has been taken with the articles dealing with those questions and subjects which are now under special discussion, and the historical sketches of the various Christian denominations have, as a rule, been prepared by eminent leaders in their ranks.

In gratefully recognizing the many kindnesses that have been shown to me in the progress of my labors there is one that deserves special mention. Finding that along certain lines Benham's *Dictionary of Religion* (Cassell Publishing Company, London and New York, 1887), in its treatment of subjects was in accord with the plan of my work, the privilege was sought and granted of using many important articles. Mention need not be made here of other sources of information from which I have drawn, by permission, as in all cases of direct quotation due acknowledgment has been made.

This work has been prepared from the standpoint of reverent criticism and evangelical faith. Seeking to avoid the expression of personal dogmatic opinions it has been the purpose to present every subject impartially and accurately. That it may prove a convenient and trustworthy manual of reference, and make available for use information which many could not otherwise easily secure, is my earnest hope.

E. B. SANFORD.

ABBREVIATIONS.

A. D.	(*Anno Domini*) In the year of our Lord
Anon.	Anonymous.
B. C.	Before Christ.
Cf. or cf.	(*Confer*) Compare.
Ch. or ch.	Chapter.
e. g.	(*Exempli gratia*) For example.
i. e.	(*Id est*) That is.
l. c.	(*Loco citato*) In the place cited.
N. S.	New Style.
N. T.	New Testament.
O. S.	Old Style.
R. V.	Revised Version.
q. v.	(*Quod vide*) Which see.
sc.	(*Scilicet*) Namely; that is to say.
seq., sq. or sqq.	(*Sequens*, *sequentia*) The following
s. v.	(*Sub voce*) Under the word (*or* heading).

A CONCISE CYCLOPEDIA

—OF—

RELIGIOUS KNOWLEDGE.

A is used as the first letter in almost all alphabets. Both the Hebrews and the Greeks employed their letters as numerals. Hence *Alpha* came to signify the first. In combination with *Omega*, the last letter of the Greek alphabet, it was used three times by our Lord, in the Apocalypse, to set forth his eternity. (Rev. i. 8; xxi. 6; xxii. 13.) The early Christians often inscribed these letters upon their tombs as the symbol of their hope; sometimes alone, but more frequently combined with the monogram of Christ in various forms. These letters are found stamped on rings, pictures, mosaics, etc. Sometimes this symbol is used by Protestants; *e.g.*, on the front of the mortuary chapel at Charlottenburg, near Berlin, and in the Madison Square Presbyterian Church, New York, and other American churches.

Aachen. See AIX-LA-CHAPELLE.

Aa′ron (*enlightened*), the eldest son of Amram and Jochebed, of the tribe of Levi, and brother of Moses and Miriam. (Ex. vi. 18, 23.) He and his sons, by divine command, were set apart for the priesthood and consecrated by Moses. (Lev. viii.) This choice was miraculously confirmed by the budding rod. (Num. xvii.) After holding his office for nearly forty years it passed to Eleazar, the older sons having been slain for their sins. (Lev. x. 1, 2.) He was faithful and self-sacrificing in the performance of his duties, but was easily influenced by others. He made the golden calf at the solicitation of the people at Sinai (Ex. xxxii. 4); joined Miriam in murmuring against Moses, and with Moses was impatient of the divine command at Meribah. (Num. xx. 10.) For this sin he was not permitted to enter the promised land. He died at Mount Hor at the age of one hundred and twenty-three years, mourned by all the people. (Num. xx. 24, sqq.)

Ab′ana (*stony*) and PHAR′PAR (*swift*), rivers of Damascus. (2 Kings v. 12.) The Abana, the present Barada, is a clear, cold, and swift mountain stream rising in Anti-Lebanon, and flowing southeast into the plain, where it finally rushes through a gorge two miles northwest of Damascus, and turning eastward skirts the northern wall of the city, and twenty miles away empties into two large lakes. Its perennial waters are drawn off in canals at several points, and make the plains very fertile and beautiful.

Abba, the Aramaic word for father. It is applied to God by Christ (Mark xiv. 36), and by St. Paul. (Rom. viii. 15; Gal. iv. 6.) Among the Christians of the East it is used to designate a bishop or the head of a monastery.

Abbadie, JAMES, a distinguished French Protestant minister; b. at Nay, near Pau, 1654; d. in Marylebone, London, Sept. 25, 1727. He received his education at the universities of Saumur, Paris, and Sedan, and became pastor of the French Protestant Church, in Berlin, in 1680. An earnest supporter of the Revolution, he was appointed pastor of the French Church in the Savoy, London, 1689, and non-resident dean of Killaloe, 1699. He was a prolific writer, but his fame rests upon his *The Truth of the Christian Religion* (1684–89). This work has passed through many editions, and gained acceptance, both among Roman Catholics and Protestants, as a standard in French apologetical literature.

Abbat. See Abbot.

Abbé, the French name for abbot. Previous to the French Revolution it was the designation of a class who drew large incomes from the monasteries, but were often not even priests. It is now applied (1) to secular priests, so called because they are not connected with any monastic order; and (2) as a title of courtesy to those devoting themselves to the study of theology and literature.

Abbess, the mother-superior of a religious community of women, corresponding in rank and authority to an abbot, except in not being allowed to exercise the spiritual functions of the priesthood—such as preaching, confession, etc. Abbesses are usually elected by the nuns over whom they rule. If elected from her own cloister she must be at least 40 years old, and if from another she must be 30 years old.

Abbey. Before the dissolution of monasteries an abbey was (1) the corporate body of monks or nuns presided over by an abbot or abbess; (2) the church in which they held their religious services and the buildings in which they lived and carried on their various pursuits. Since the monasteries were suppressed and their great wealth confiscated, in the sixteenth century, the term abbey has been used in an ecclesiastical sense, to designate the churches that have not been constituted cathedrals, that were once connected with monasteries. The most remarkable of these churches is Westminster Abbey. *Royal* abbeys were under the patronage of kings, and *episcopal* abbeys under the care of the bishops. See Monastery, Westminster Abbey.

Abbo of Fleury, a learned Benedictine monk; b. near Orleans about 945. He aided in the founding of Ramsey Abbey, Eng., and revived an interest in classical study among the monks. After his return to France he was made Abbot of Fleury, where he introduced severe reforms, and gained a position of wide influence. While on a visit to the monastery at Réole, where he purposed to make changes in the interest of reform, a riot was stirred up among the people, in which he was murdered, Nov. 13, 1004. Many of his works still exist in manuscript.

Abbot, the head of a community of monks. The name is derived from the Hebrew *Ab*, or *father*. It was first used as a term of respect for any monk, but was soon restricted to the superior. The name now, in Roman Catholic usage, is retained only by the Benedictine and Cistercian orders. "*Regular* abbots are those who wear the religious habit, and actually preside over an abbey, both in spiritual and temporal matters. *Secular* abbots are priests who enjoy the benefices, but employ a *vicar* to discharge its duties. *Lay* abbots are laymen to whom the revenues of abbeys are given by princes or patrons. The privileges and duties of abbots are determined by the rules of the order to which they belong, as well as by canonical regulations. The *commendatory* abbots in France and England were secular ecclesiastics who enjoyed a portion of the revenues, but without jurisdiction." — McClintock and Strong: *Ency.* The title of *abbot* is sometimes bestowed upon divines in Germany who receive the revenues of former abbeys.

Abbot, Ezra, S.T. D., LL. D.; b. at Jackson, Me., April 28, 1819; d. at Cambridge, Mass., March 21, 1884. He was graduated at Bowdoin College 1840, and in 1856 was appointed assistant librarian of Harvard University. From 1872 till his death he was Bussey professor of New Testament criticism and interpretation in the Divinity School of Harvard University. Dr. Abbot in this department of scholarship was preeminent. "He was," says Dr. Schaff, "the first textual critic of the Greek Testament in America, and for microscopic accuracy of biblical scholarship he had no superior in the world." He was one of the most efficient and faithful members of the American Bible-Revision Committee. (1871–81.) Among his writings one of the most important is his defense of the Johannean *Authorship of the Fourth Gospel.* He was a Unitarian in belief, and never sought ministerial ordination. A rare scholar, modest and unselfish in spirit, he was beloved by all who knew him. *The Authorship of the Fourth Gospel, External Evidences*, with other "Critical Essays," were republished under the editorship of Prof. J. H. Thayer, Boston, 1889. See *Ezra Abbot*, a memoir edited by Rev. S. J. Barrows, Cambridge, 1884.

Abbot, George, Archbishop of Canterbury; b. at Guildford, Oct. 29, 1562; d. at Croyden, Aug. 4, 1633. Educated at Oxford; Master of University College 1597; Bishop of Lichfield 1609, and the same year elected Bishop of London and Archbishop of Canterbury. He was one of the Oxford divines appointed in 1604 to translate the New Testament, excepting the

Epistles. Abbot sympathized with the Puritan party, and was suspended for a time for refusing to license a sermon of Dr. Sibthorp's, which exalted the king's prerogatives too highly. Among his writings are a *Geography*, and an *Exposition on the Prophet Jonah* (1600), which was reprinted in 1845.

Abbot, ROBERT, b. about 1588; d. about 1657. He was vicar of Cranbrook, Kent, and minister of Southwick, Hampshire, from whence he was called to London as rector of St. Austin, Watling Street, where he remained until his death. A Puritan of earnest convictions, he vigorously opposed the Brownists in the controversies of the time. He was a popular writer.

Abbott, BENJAMIN, one of the most successful of the pioneer Methodist preachers in America; b. in Pennsylvania in 1732; d. 1796. He was an unlearned man, but possessed great natural ability, which, combined with a spirit of entire devotion, made him the instrument in the conversion of many thousands of people.

Abbott, JACOB, a popular writer for the young; b. at Hallowell, Me., Nov. 14, 1803; d. at Farmington, Me., Oct., 31, 1879. After he was graduated at Bowdoin College in 1820, he taught for many years, but during this time his pen was busy, and he finally devoted himself to literary work. He acquired great popularity as an author of books adapted to interest and inform the minds of young people. Nearly all of his works were republished in England, and attracted the favorable commendation of instructors like Arnold of Rugby and others. His most popular book was *The Young Christian*. He also wrote *The Franconia Stories*, *Lives of Celebrated Persons* (30 vols.), *Rollo Books*, etc.

Abbott, JOHN STEPHENS CABOT, b. in Maine, 1805; d. at New Haven, Conn., 1877. After he was graduated at Bowdoin College and Andover Seminary in 1825, he traveled, both in this country and Europe, to study methods of education. He was ordained as a Congregational minister in 1830, and was settled successively at Worcester, Roxbury, and Nantucket. For several years he was pastor of churches in New Haven, where he died. Dr. Abbott published his first book, *The Mother at Home*, in 1833. His pen was busy from this time until the close of his useful life. His *Life of Napoleon Bonaparte* is the best known of his books, most of which had a large circulation.

Abbott, LYMAN, D. D. (New York University, 1877), Congregationalist; b. at Roxbury, Mass., Dec. 18, 1835. He was graduated at the University of New York City in 1853, and studied law. After a brief practice in the legal profession he decided to enter the ministry, and was pastor of the Congregational Church at Terre Haute, Ind., 1860–65; in New York City (New England Church), 1866–69; and in Brooklyn (Plymouth Church), 1888 to date. From 1871 to 1876 he was editor of the *Illustrated Christian Weekly* (New York); and since 1876 of *The Christian Union* (New York). His best-known books are *Jesus of Nazareth* (N. Y., 1869); *Old Testament Shadows of New Testament Truths* (1870); *A Dictionary of Religious Knowledge* (1873); *Henry Ward Beecher: A Sketch of his Career* (1883); and *Commentary* upon Matthew and Mark (1875), Acts (1876), Luke (1877), John (1879), Romans (1888).

Abbreviators, officers of the papal chancery whose duty it is to prepare outlines of briefs, bulls, and other official documents that are sent out from the court of Rome, and also to revise them.

Abecedarian PSALMS AND HYMNS denote those which are so composed that the initial letters of the successive verses are formed from the successive letters of the alphabet. See ACROSTIC.

A Becket. See BECKET, THOMAS.

Abeel, DAVID, D. D., an eminent missionary; b. at New Brunswick, N. J., June 12, 1804; d. at Albany, N. Y., Sept. 4, 1846. After being graduated at the theological seminary in his native town he was settled over the Reformed Dutch Church at Athens, N. Y., in 1825. In the autumn of 1829 he sailed for Canton as a chaplain of the Seamen's Friend Society, and a year afterward accepted an appointment as missionary of the American Board. He became proficient in the Chinese language, and labored with much success until his health failed. On his return home in 1833, he visited several countries on the Continent, and England, and urged the claims of missions. He returned to China in 1839, and in 1843 he founded the Amoy mission. Ill health compelled his return to this country in 1845, and he died the following year. See *Memoirs of the Rev. D. Abeel*, by G. R. Williamson (N. Y. 1849).

Abelard, PETER, b. at Palais, not far from Nantes, in 1079; d. in the priory of St. Marcellus, near Chalons, April 21, 1142. When but a lad he developed precocious ability as a scholar. He studied philosophy under William of Champeaux at Paris, (1095), and at the age of twenty engaged in discussions that compelled his famous teacher to alter his system. He first opened a school at Melun and then at Corbeil. Returning to Paris, the opposition of William compelled him to leave the city, and he studied theology at Laon. After the retirement of William, he again opened his school in Paris. Thousands of pupils gathered to receive his instruction, and he was recognized as the most famous teacher of the age. His relations with Heloise brought to a close this brilliant career. This beautiful and intellectually gifted girl was the niece of Fulbert, canon of the Cathedral of Paris. Her education was intrusted to the care of Abelard. A passionate and guilty love resulted in the birth of a son. In order to appease Fulbert they were married. Angered by the attempt to keep this secret, and the placing of Heloise in a nunnery, Fulbert one night broke into the sleeping-room of Abelard, and, with the aid of assistants, mutilated him. Abelard first sought to bury himself with his sorrows in the Abbey of St. Denis, but soon came forth and opened his school. Scholars flocked to receive his instructions, but the publication of his lectures led his enemies to charge him with the heresy of Sabellius. Having been condemned by irregular proceedings, he threw his book on the *Divine Unity and Trinity* into the flames, and then was shut up in the convent of St. Médard. After a time he left the monastery, and in a desert place he built himself a cabin of stubble and reeds and turned hermit. His retreat became known, and thousands of students from Paris covered the wilderness around him with their tents and huts. There they built for him an oratory called the Paraclete, but threatening dangers compelled him to seek a new refuge on the shores of Lower Brittany. After ten years of sorrowful struggle with adverse conditions he left the abbey. It was at this time that Heloise, who had been placed by his influence at the head of a new religious house at the deserted Paraclete, wrote her first *letter*, which remains as a wonderful expression of human passion and womanly devotion. Abelard removed to Paris, and for a little time renewed the triumphs of his youth. The famous Bernard of Clairvaux arraigned him for heresy as a rationalist. Abelard appealed to Rome. The council, however, condemned him, and its action was ratified by the Pope in the following year. While on his way to Rome to plead his cause in person, Abelard, broken by sorrows and trials, was taken ill, and died at the Priory of St. Marcellus, April 21, 1142. His body was secretly removed to the Paraclete, and when Heloise died, in 1164, she was buried in the same grave. From here the remains were taken and placed in a sarcophagus in the cemetery of Père Lachaise in Paris.

In theology Abelard was a rationalist, and the doctrine of the Trinity becomes under his treatment, the expression of a divine attribute. His *Historia Calamitatum* is an autobiography written near the close of his life. This, with the letters of Heloise, gives the story of their love, faithful unto death. See Wight, *Romance of Abelard and Heloise*, (N. Y., 1853).

Abelites, or ABELONIANS, a small sect of the fifth century, which, in order to prevent the spread of original sin, held that, while marriage was necessary, children should not be procreated. In this they pretended to follow the example of Abel. Each couple adopted a boy and girl, whom they brought up under the promise that they would follow their example.

Aben-Ezra, one of the most eminent Jewish scholars of the Middle Ages; b. at Toledo, about 1090; d. probably in 1168. He gained reputation for learning as a philosopher, astronomer, and physician, but his fame rests upon his *Commentaries* on the Old Testament. This work has received the highest praise as being the first to "raise biblical exegesis to the rank of a science." He wrote treatises on astronomy and grammar.

Ab'gar, the name or title of a line of kings of Edessa in Mesopotamia. One of them (the fifteenth) is said to have sent a letter to Jesus entreating him to come and heal him of leprosy. The answer of Jesus, in which he promises to send a disciple to cure Abgar after his ascension, is given by Eusebius, who appears to have believed the letter to be genuine. Thaddeus, according to the tradition, was the one sent, and Abgar and his subjects were converted to Christianity. A later legend states that Jesus sent Abgar his portrait. For full details of *Abgar Legends* see Tixeron, Paris, 1888.

Ability. See INABILITY.

Abim'elech (*father of the King*), (1) the name of two Kings of Gerar whose relations to Abraham and Isaac are given in Gen. xx., xxvi. (2) A son of Gideon by a concubine wife. He made himself King, and slew his seventy brothers. Three years after, he was killed by a piece of a mill-stone, thrown on his head by a woman, while attacking Thebez. (Judg. ix.)

Abjuration. In the Roman Church, a formal act by which heretics and those suspected of heresy renounced their errors before receiving absolution and restoration to communion.

Ablution, a ceremonial washing, symbolizing purification from uncleanness. In the Roman Church ablution is a liturgical term, which denotes the use made by the priests of wine and water after the communion in cleansing the chalice and fingers. In the Greek Church ablution is a ceremony which takes place seven days after baptism, when the unction of the chrism is washed off from those who have been baptized.

Ab'ner (*father of light*), first cousin of Saul, and commander-in-chief of his army. The chief references to him during the lifetime of Saul are found in 1 Sam. xvii. 55; xxvi. 5. It was only after the death of that monarch, however, that Abner was brought into a position of the first political importance. At first he adhered to Ishbosheth (2 Sam. i. 8), but revolted to David (2 Sam. iii. 8), and was treacherously slain by Joab. (2 Sam. iii. 27). His death was lamented by David. (2 Sam. iii. 31).

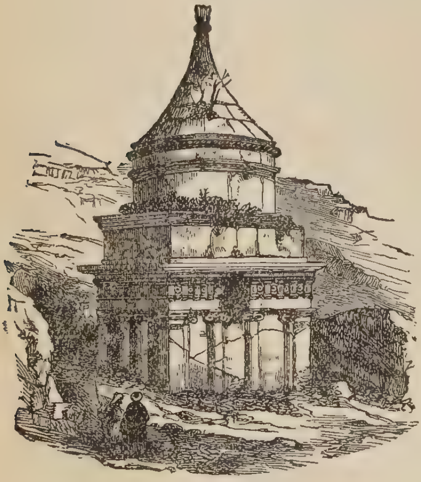
A'braham (*father of a multitude*), originally ABRAM (*father of elevation*), the great progenitor of the Israelite race, was the first-born son of Terah. After spending seventy years in his native city of Ur, in Chaldea, "at the call of God he left his idolatrous kindred (Gen. xi. 31) and removed to Haran in Mesopotamia, accompanied by his father, his wife Sarai, his brother Nahor, and his nephew Lot. A few years after, having buried his father, he again removed, at the call of God, with his wife and nephew, and entered the land of promise as a wandering shepherd. Sojourning for a time at Shechem, he built here, as was his custom, an altar to the Lord, who appeared to him and promised that land to his seed. (Gen. xii. 7.) Removing from place to place for convenience of water and pasturage, he was at length driven by a famine into Egypt, where he dissembled in calling his wife his sister. (Gen. xii.) Returning to Canaan rich in flocks and herds, he generously left Lot to dwell in the fertile plain of the lower Jordan and pitched his own tents in Mamre. (Gen. xiii.) A few years after, he rescued Lot and his friends from captivity, and received the blessing of Melchizedek. (Gen. xiv.) Again God appeared to him, promised that his seed should be like the stars for number, and foretold their oppression in Egypt 400 years, and their return to possess the promised land. (Gen. xv.) But the promise of a son being yet unfulfilled, Sarai gave him Hagar, her maid, for a secondary wife, of whom Ishmael was born. (Gen. xvi.) After thirteen years God again appeared to him, and assured him that the heir of the promise should yet be born of his wife, whose name was then changed to Sarah. He established also the covenant of circumcision. (Gen. xvii.) Here, too, occurred the visit of the three angels, and the memorable intercession with the Angel-Jehovah for the inhabitants of Sodom. (Gen. xviii.) After this Abraham journeyed south to Gerar, where he again called Sarah his sister. In this region Isaac was born, when Abraham was one hundred years old (Gen. xxi. 5), and soon after Hagar and Ishmael were driven out to seek a new home. (Gen. xxi.) About twenty-five years after, God put to trial the faith of Abraham, by commanding him to sacrifice Isaac, his son and the heir of the promise, upon Mount Moriah. (Gen. xii.) After twelve years, Sarah died, and the cave of Machpelah was bought for a burial-place. (Gen. xxiii.) Abraham sent his steward, and obtained a wife for Isaac from his pious kindred in Mesopotamia. (Gen. xxiv.) He himself also married Keturah, and had six sons, each one the founder of a distinct people in Arabia. At the age of one hundred and seventy-five, full of years and honors, he died, and was buried by his sons Isaac and Ishmael in the same tomb with Sarah. (Gen. xxv.)"—Rand: *Bible Dictionary*. "From the intimate communion which Abraham held with the Almighty, he is distinguished by the high title of the 'friend' of God. (2 Chron. xx. 7; Isa. xli. 8; James ii. 23); and *El-Khalil*, 'the friend,' is the appellation by which he is familiarly known in the traditions of the Arabs, who have given the same name to Hebron, the place of his residence. The legends which have been recorded of him are numerous. According to Josephus, he taught the worship of one God to the Chaldæans, and instructed the Egyptians and Phœnicians in astronomy and philosophy. The Greek tradition related by Nicolaus of Damascus assigns to him the conquest of that city, and names him as its fourth king. With the help of Ishmael he is said to have rebuilt, for the fourth time, the Kaaba over the sacred black stone of Mecca. The Rabbinical legends tell how Abraham destroyed the idols which his father made and worshipped, and how he was delivered from the fiery furnace into which he was cast by Nimrod."—Smith: *Dict. of the Bible*. See H. J. Tomkins: *Studies on the Times of Abraham* (London, 1878); Geikie: *Hours With the Bible;* Stanley's *Jewish Church*, vol. 1 (New York, 1863).

Abraham's Bosom. "To lie in Abraham's bosom" was a favorite phrase with the Jews when they wished to express the felicity of paradise. (Luke xvi. 19–31.)

Abrahamites, (1) a short-lived sect of the Paulicians, organized at Antioch about 805, by a native named Abraham. (2) A modern sect which existed at Pardubitz, Bohemia, in the last century. They professed to adopt the religion which Abraham professed before his circumcision. The Ten Commandments and the Lord's Prayer were the only portions of the Bible they received.

Abraxas (*stones*), a word with mystic meaning, engraved on stones which were used as amulets or charms. It was probably first employed by the Basilidians, a Gnostic sect. The Greek letters that form the word, in their notation, combine in the number 365. The name, *Abraxas*, was therefore given by the Basilidians to the 365 orders of spirits which they claimed emanated from the Supreme Being. The mystic word is found engraved on precious stones in combination with symbolic figures representing Gnostic ideas. They are also known as "Gnostic gems" or "Abraxas gems."

Ab'salom (*father of peace*), the third son of David. (2 Sam. iii. 3.) He was remarkable for beauty, and special mention is made of his hair. (2 Sam. xiv. 25, 26.) Enraged by the violation of his sister Tamar by his half-brother Amnon, he caused his servants to murder Amnon, and then fled to the kingdom of his maternal grandfather. After three years he was recalled (2 Sam. xiii. 38; xiv. 28), and, under the suspicion that he would not be the heir of his father's throne, he incited a rebellion that for a time bid fair to succeed, but he was finally defeated and killed by Joab. (2 Sam. xv. 1; xviii. 33.)



ABSALOM'S TOMB.

"Absalom's Tomb," at the foot of Mount Olivet, according to Jewish tradition, was erected by Absalom during his lifetime, and is pelted by them with stones as they pass by, in execration of his treason. The architecture of the monument and the fact that it is not mentioned before A. D. 333, makes the tradition doubtful.

Absolute, a philosophical expression for God "because he is not dependent for his existence, nature, attributes, or acts on any other being."—Hodge: *Systematic Theology*, vol. 1, p. 357.

Absolution,(1) the act by which the priest declares the forgiveness of sins. (See CONFESSION.) (2) The term is also used in the Roman Church to designate the prayer at a burial, for the delivery of the soul from purgatory, and also as a title to some prayers before the lessons in matins.

Abstinence is that form of fasting in which the eating of certain kinds of foods, especially meat, is abstained from. Eggs, cheese, and butter are not included under the designation of animal food. See FASTING.

Abyssinia, CHURCH OF. Christianity was originally introduced into Ethiopia, a country now represented by Nubia and Abyssinia, in the Apostolic age, Irenæus (A. D. 130–200) and Eusebius both recording that it was first made known through the preaching of Queen Candace's Treasurer (Acts viii. 26–40), known traditionally by the name of Indich. But it appears at that time to have taken no permanent hold upon the country, and the existing Church of Abyssinia owes its foundation to missionaries who were sent there from Alexandria in the first half of the fourth century. The story of this second conversion of Ethiopia is a romantic one. A Christian philosopher of Tyre, named Meropius, undertook a voyage for scientific purposes, carrying with him his two nephews, Frumentius and Ædesius. Returning to Egypt by the Red Sea, the crew landed on the coast of Abyssinia to obtain a supply of fresh water, when the whole of the voyagers were murdered except the two boys, who were retained as slaves in the service of the king. Both of them attained to high offices at court, Ædesius becoming cupbearer to the king, and Frumentius secretary. On the death of the king, Frumentius became guardian to his two young sons and successors; and his influence being very great, he provided a church for the Christian merchants who traded with Abyssinia, and otherwise prepared the way for introducing Christianity into the country. The younger brother, Ædesius, had now returned to Tyre, where he had been ordained priest, and this suggested to Frumentius that he himself might assist the cause he had at heart more effectively as a Christian minister than as a layman. He accordingly visited Alexandria in the year 326, and by the persuasion of the great St. Athanasius, then Patriarch of Alexandria, Frumentius was consecrated to the Episcopate, his see being fixed at Axum, now known as Auxuma.

On his return to Abyssinia, Frumentius found his former pupils, Abreha and Atzbeha, reigning as joint sovereigns, and they showed so great zeal in assisting him to propagate Christianity that they are commemorated as saints on Oct. 1 in the Abyssinian calendar. Frumentius continued his good work for many years, converting great numbers, organizing churches, and translating the Holy Scriptures into the Ethiopic language. He died about A. D. 360, and is commemorated in the Abyssinian calendar on Dec. 14, July 20, and Sept. 20. His Abyssinian name, Fremonatos, though he is also called Salama, is perpetuated in that of the city of Fremona. The Ethiopic, or Abyssinian, Bible is a translation of the Alexandrine Septuagint. The Liturgy is also derived from that of Alexandria, being of the same family with the Coptic Liturgy of St. Cyril and the Greek Liturgy of St. Mark.

Since the time of St. Frumentius, Christianity has never again become extinct in Abyssinia. The Church is so far dependent on that of Egypt that its Abuna, or Metropolitan Bishop, is always appointed and consecrated by the Patriarch of Alexandria, and is always an Egyptian, not an Abyssinian. It is, however, singularly Jewish in its character, the Sabbath being observed, Christians being circumcised, and Mosaic distinctions of clean and unclean food being kept up. Its creed was also corrupted in the sixth century by the Monophysite heresy respecting the two natures of our Lord (MONOPHYSITES). In other respects Abyssinian Christianity is of the same type as that which is found in the principal Churches of the East. Attempts were made in 1177 and in 1441 to bring the Abyssinian Church under the control of the Pope, and for a time a decree of Eugenius IV., passed in 1441, uniting the two Churches, was accepted in Abyssinia; but the union did not long continue, and in later times the Abyssinians have received their Abuna, as in more ancient days, from the Egyptian, or Coptic, Church.—Benham: *Dictionary of Religion.*

Roman Catholic missionaries from the twelfth century until the present time have endeavored to Romanize the Abyssinians, but with little success. Protestant missions have proved almost an entire failure. The British and Foreign Bible Society bought and printed a translation of the Bible into Amharic, which had been made by an Abyssinian monk, and in 1830 the missionaries Gobat and Kugler were sent to Abyssinia, and in 1837 they were succeeded by Isenberg and Krapf. They labored earnestly, but left the field in 1843 with small results. In 1858 the St. Chrischona Society of Basel sent a number of missionaries into the country, but the disturbances of the reign of King Theodore ruined their work, and the field was abandoned. In 1888 the Greek Church sent missionaries into the country.

Acacians. See ACACIUS.

Aca'cius, one of the leaders of the Arian party; d. 363. He succeeded Eusebius as bishop of Cæsarea, 340, and was deposed in 359. He opposed the more radical wing of the Arian party. "Though denying the sameness, he accepted the likeness of substance between the Father and the Son, and subscribed finally to the Nicene symbol."—*Herzog.* His followers were called Acacians.

Acceptants, is the name given to the French prelates and clergy who in the Jansenist controversy accepted the bull *Unigenitus.* See JANSENISM.

Accident, in philosophical language a property or quality of a thing which is not essential to it, as taste or color. The Roman Church in its statement of the dogma of transubstantiation, holds that, while the *accidents* of the bread and wine remain, the substance has been changed into the body and blood of Christ.

Accommodation, a term used in Biblical interpretation to signify the manner and method by which Divine truths are brought within reach of the human understanding by illustration and parabolic language. The word is used, however, in another sense, in which it has reference to the *matter* taught. Writers of the rationalistic school have gone so far as to assert that the writers of Scripture, and even Christ himself, modified or perverted the truth, in order that it might find a more general acceptance, by stating it in accord with views then prevalent. Those who hold this view say, for instance, that the New Testament statement of the doctrine of the *atonement* was given simply to satisfy the Jews for the loss of their sacrificial worship.

Accursed. See Anathema.

Acephali (*headless*), a name given to certain ecclesiastical parties who in various ways took a position independent of the Church to which they belonged. It was applied also to priests who repudiated the authority of their bishops, or bishops who claimed exemption from the jurisdiction of their metropolitans.

Accœmetæ (Gr. *akoimetai*, the sleepless), a name given to the communities of monks who divided their numbers in such a way that services of prayer and praise were continued in the monastery without ceasing day and night. The practice is said to have originated with a Syrian monk named Alexander, who founded a monastery on the Euphrates. Their principal seat was at Constantinople. They are sometimes called Studites, from the fact that they occupied the monastery of St. John the Baptist, which was built by a nobleman named John Studius.

Acolytes (Gr. *akolouthos*, follower), the name given the first of the four minor orders of the ancient Church. It was the duty of the acolyte to wait upon the deacon or sub-deacon at the celebration of the Eucharist, and light the candles of the church. In time, the duties of the minor were performed generally by laymen, as at present in the Roman churches. See Orders.

Acropolis. See Athens.

Acrostic. The forming of a name or word by the combination of the initial letters of successive lines or words, was a favorite method of composition in the early Church. The following acrostic will illustrate:

Jesus, who for me hast borne
Every sorrow, pain, and scorn,
Standing at man's judgment seat,
Unjust judgment there to meet;
Save me by Thy mercy sweet.

Christ, who on the cruel tree,
Hanging all the day for me,
Reigned at eve in victory:
In Thy victory let me share,
See Thee, now Thou reignest, where
Thou our mansions dost prepare.

One of the most familiar of the ancient acrostics is the symbol of faith formed from the Greek word *Ichthus*. See Ichthys, Alphabet Psalms and Hymns.

Action Sermon, a Scotch name for the sermon preached immediately before the Lord's Supper.

Act of Faith. See Auto da Fé.

Acta Sanctorum. This title, "The Acts of the Saints," is the name given to a collection of the histories and legends of those who are recognized as saints in the ancient martyrologies and the Roman Church. The work was begun early in the seventeenth century, and already fills sixty large volumes. It was planned by a learned Jesuit of North Brabant, Heribert Rosweyd. After his death it was continued by John van Bolland (1596–1665). He organized a body of scholars who, from generation to generation, under the name of Bollandists, have carried forward this remarkable literary undertaking until the present time. It was hindered for some years by the bull of Clement XIV., suppressing the Jesuits (1773), and by the French Revolution. The work was revived in 1837.

Acts of the Apostles. "This book, according to internal and external evidence, was written by Luke, and forms the sequel to his Gospel. It is the history of the foundation and spread of the Christian Church—the former under Peter (i–xii), the later under Paul (xiii–xxviii). It was founded on the Day of Pentecost; its first sons were Jews; hence it appeared only a Jewish sect in Judæa, and the former part of the book is occupied with its establishment there, with arguments in its favor, and with challenges to disprove the fundamental fact of Christ's Resurrection. Its first development into an organized community, with official staff, provoked the first persecution and martyrdom, which precipitated its extension to Samaria and Syria, and caused a new and more independent centre of operations to be planted at Antioch, whence, under Paul (the first converted persecutor), it spread to Asia Minor, Greece, Rome, and various parts of the Gentile world. The motive influence was the direct impulse of the Holy Spirit, not any preconceived plan of the Apostolic body (ii. 4; xi. 17; xv. 6, 7, 9)."—Oxford *Bible*. See the *Introductions* of Davidson and others, and the commentaries especially of Alexander, Hacket, and Meyer, and that of Dean Howson and Canon Spence, with notes, by Rev. D. S. Schaff (N. Y., 1882).

Adalbert OF PRAGUE. See PRUSSIA, CONVERSION OF.

Ad'am, the first man, whose creation, fall, and history are given in the opening chapters of Genesis. In simple language the Bible here records the "most momentous event in history previous to the birth of Christ. For then happened the Fall; sin was let loose to ravage the world; a blight had fallen upon the race. The first proof of sin was shame. The wretched folly of all attempts to cover sin is symbolized by the fig-leaf aprons of our first parents; they were no coverings at all. The second proof of sin was their fear before God. They stood condemned, and owned his dreadful sentence just. They were banished from paradise. The ground was cursed for their sake. In the hardship of toil and labor, in the care and suffering of childbirth and parentage, they began to feel at once the woes their transgression involved. All the burdens of life, the heavy cross, sickness, disaster, trouble, death, come from the action of that fatal day. They are the dread reminders of our fallen state. Our first parents involved all their posterity in that ruin they first experienced. But in the narrative of the Fall there stands also the promise of a deliverer, the woman's seed (the son of Mary), who should crush the serpent's head—that is, destroy the power of sin and Satan. (Gen. iii. 15.) This promise, which is called the 'first gospel,' was fulfilled in the Crucifixion. Christ is the second Adam, as Paul shows in Rom. v. 12, ff., and 1 Cor. xv. 45. He undid the work of the first. He abolished the power of sin and death for believers, and brought life and immortality to light through the gospel. (2 Tim. 1–10.) The redemption by Christ is the glorious solution of the fall of Adam. Christ has given us much more than we lost by Adam. Paradise regained is better than Paradise lost, and can never be lost again. God, in his infinite wisdom and mercy, overruled the fall of man for the revelation of his redeeming love, which in turn calls out the deepest gratitude and bliss of the redeemed."—Schaff: *Bible Dictionary.*

Adam OF ST. VICTOR. He entered the abbey of St. Victor, Paris, about 1130, and d. there about 1192. His poetical works, which rank him the greatest Latin poet of the Middle Ages, were translated by Wrangham, 3 vols., (London, 1881).

Adamites, a fanatical sect which flourished in the second and third centuries in North Africa. They worshipped in a state of nudity, claiming that in so doing they were re-established in Adam's condition of original innocency. This custom was revived in the fifteenth century among the Beghards, and Brethren of the Free Spirit. In 1421 they were almost exterminated by the Hussite leader, Zisk, who did not hesitate to put them to death at the stake. In 1849 the sect appeared in a district of Austria, but was suppressed by the Government.

Adams, MRS. SARAH FLOWER; b. at Harlow, Essex, Eng., Feb. 22, 1805; d. Aug. 13, 1849. She wrote many poems, but her name will live as the author of the hymn, "Nearer, my God, to Thee." This hymn was contributed to a collection of *Hymns and Anthems* (1840–41), made by her pastor, the Rev. William J. Fox (1787–1864), of London.

Adams, THOMAS, a pious and learned Puritan divine. The time of his birth and death are uncertain. He died before the Restoration. Southey called him "the prose Shakespeare of the Puritan theologians." An edition of his *Works*, edited by Rev. Drs. Joseph Angus and Thomas Smith, was published in London, 1862, 3 vols.

Adams, WILLIAM, D. D., b. in Colchester, Conn., Jan. 25, 1807; d. at Orange Mountain, N. J., Aug. 31, 1880. After being graduated at Yale (1827), and studying theology at Andover, he entered the Congregational ministry. In 1834 he was called to the Central (now Madison Square) Presbyterian Church in New York, where he remained more than forty years. After resigning his pastorate he was elected professor and president of the Union Theological Seminary (1873). His life was eminently useful and influential. He wrote several volumes, among them *The Three Gardens, Eden, Gethsemane, and Paradise: or, Man's Ruin, Redemption, and Restoration* (N. Y., 1856); *Thanksgiving: Memories of the Day and Helps to the Habit* (1865).

Addison, JOSEPH, an eminent British writer and essayist; b. at Milston May 1, 1672; d. at Kensington, June 17, 1719. He was educated at the Charter House and Queens and Magdalen colleges at Oxford. In connection with other essays in the *Tatler*, *Spectator*, and *Guardian*, he wrote a series which were republished under the title of Addison's *Evidences of the Christian Religion.* He is the author of several popular hymns. In his last illness he sent for a young nobleman of irregular life to visit him. At the close of the interview the young man was deeply affected, and at parting Addison said, "I sent for you that you might see how a Christian can die."

Adelbert (properly *Woytech;* "the comfort of the host"), a religious leader, and so-called "Apostle of the Prussians;" b. at Prague about 956; studied in Magdeburg, and elected bishop of Prague in 983. A man of energetic character, he planned a missionary tour in Prussia, but was killed by a pagan priest soon after entering the country.

Adiaphorists (Gr. *adiaphora*, indifferent). During the period of the Reformation a party of Lutherans, having Melancthon as their leader, dissatisfied with the Augsburg Interim, prepared the Leipzig Interim (1548), in which several doctrinal and liturgical points were yielded as adiaphora (things indifferent). The position was opposed by the extreme Lutherans. The conflict raged until the questions in dispute lost their importance, by the peace of 1555 and the adoption of the *Formula Concordiæ.* Adiaphoristic controversy is still continued among Christians touching the question of amusements; some contending that such amusements as dancing, card-playing, theatre-going, etc., ought not to be classed among things "indifferent," but should be repudiated as sinful.

Ad′-onai (*Lord*), the Hebrew plural of excellence.

Adoni′jah (*my Lord is Jehovah*), David's fourth son (2 Sam. iii. 4). After the death of Absalom, being the oldest living son of David, he plotted to seize the throne. When his intrigues came to the knowledge of the king, then, near his death, he caused Solomon to be anointed king. (1 Kings i. 39.) The noise of the public rejoicing over this event was heard by Adonijah while feasting with friends, and Jonathan came and informed him of what had taken place. He fled for safety to the temple, and laid hold of the horns of the altar. But he was called into the presence of Solomon and received pardon. (1 Kings i. 52.) After the death of David he sought, through Bathsheba, to gain Abishag, the virgin widow of his father, in marriage. According to Oriental court law this was treason against the throne, and he was put to death. (1 Kings ii. 25.)

Adoption, as a Biblical term, occurs only in the New Testament. It is used metaphorically by St. Paul in reference to the present and prospective privileges of Christians. (Rom. viii. 15, 23; Gal. iv. 5; Eph. i. 5.) He probably alludes to the Roman custom of adoption, by which a person, not having children of his own, might adopt as his son one born of other parents. Theologically, the *Westminster Shorter Catechism* defines adoption as the act of God's grace, whereby we are received into the number, and have a right to all the privileges of the sons of God. The Armenian view is given by Richard Watson in his *Theological Institutes:* "Adoption is the second concomitant of justification, and is that act by which we, who were alienated, enemies, disinherited, are made the sons of God and heirs of his eternal glory; . . . . from it flows a comfortable persuasion or conviction of our present acceptance with God, and the hope of our future and eternal glory." (Part II. chap. 24, p. 269.)

Adoptionists, those who maintained the theory that our Lord, as Man, was the Son of God the Father by adoption, although as God he was the Son of God. This opinion was held by some as early as the fourth century, and is opposed in the writings of St. Cyril of Jerusalem, St. Ambrose, St. Augustine, and St. Hilary of Arles. It prevailed much in Spain, being mentioned in a canon of the eleventh Council of Toledo (A. D. 675), and it was in Spain that it became distinctly formalized as an heretical opinion. There is some probability that it was taught as a means of conciliating the Mahometans, and making Christianity acceptable to them; but the idea that Christ as Man was not that which the angel said he should be called, the Son of God (Luke i. 36), is so contrary to the fundamental principle of Christianity, the Mediatorship of our Lord, that it was vigorously opposed by theologians. The leaders of the Adoptionist party were Elipandus, Archbishop of Toledo; and Felix, Bishop of Urgel, in Catalonia. Their principal opponent was the great English scholar and theologian, Alcuin, the friend of Charlemagne, at whose desire he wrote a treatise on the subject in A. D. 794, and the error was condemned at the Council of Frankfort in that year. Felix argued with Alcuin for six days before the Council of Aix-la-Chapelle in the year 799, was convinced of his error, and renounced it before the Council, but Elipandus was never called to account, as Toledo was at that time in the hands of the Saracens. The error itself has occasionally been revived in later ages, but it has not definitely appeared in the literature of theology since the seventeenth century, when it was advocated in a work of Calixtus.—Benham: *Dictionary of Religion.*

Adoration, an act of homage or worship. Among the Hebrews it was manifested by putting off the shoes, standing, bowing kneeling, and kissing. Those who approached the Greek and Roman emperors bowed low or knelt, and, after reverently touching the imperial robe, the hand was withdrawn and pressed to the lips. Eastern subjects prostrated themselves at the feet of the prince, and kissed the ground. This Oriental custom was adopted, after the ninth century, by the popes in the ceremony of kissing the feet. A distinction is made in the Roman Church between *Latria*, a worship due only to God, and *Dulia*, the veneration accorded to the saints, martyrs, crucifixes, the host, etc. *Hyperdulia* designated the adoration given to the Blessed Virgin as the most exalted of creatures. The *Adoration of the Host* is the kneeling of the congregation when the priest uplifts the wafer which is said to have been transformed into the body of Christ. This ceremony was introduced by Pope Honorius III. (A. D. 1227). *Perpetual Adoration* denotes that some one is praying in the church at all hours.

Adram'melech (*honor of the king*), (1) an idol of the Sepharvites whom Shalmaneser brought to Samaria after carrying their inhabitants captive to Assyria. (2 Kings xvii. 31.) (2) A son of Sennacherib, king of Assyria, who, with his brother Sharezer, slew their father in the temple of Nisroch, B.C. 721. (2 Kings xix. 37.)

Adrian, the name of six popes. Adrian IV. was the only Englishman ever elected pope. His original name was Nicholas Breakspeare, the son of a laborer near St. Albans, of which monastery he was a lay brother. Nicholas was refused admission to the monastery because of his lack of education, and he went to the continent, where he became a lay brother of St. Rufus, in Provence. In 1146 he became Cardinal Bishop of Albano, and in 1154 was elected Pope and reigned until his death in 1159. He was a strenuous advocate of the pretensions of the papal power to world-wide sovereignty. His bestowal of Ireland upon Henry II. was an assertion of this power. When Frederick Barbarossa entered Italy to claim the crown of Germany from the hand of the pope he refused to hold the pontiff's stirrup as a mark of respect. The action of the pope in withholding his blessing made the emperor yield the desired homage, and his coronation took place in the Church of St. Peter. The quarrel was soon opened, and Adrian was just about to pronounce a sentence of excommunication against the German emperor, when he died. See POPES.

Adul'lam (*hiding-place*), an ancient city southwest of Jerusalem. (Gen. xxxviii. 1; Josh. xv. 35; 2 Chron. xi. 7; Neh. xi. 30; Micah. i. 15.) Some have supposed that the *cave of Adullam*, in which David sojourned for a time, was in the vicinity of this city, but the best authorities locate it near Bethlehem.

Adultery. See MARRIAGE. DIVORCE.

Advent (from the Lat. *adventus;* "a coming"). The period of the year immediately preceding Christmas, in which many churches celebrate the approach of the nativity of Christ. In the American and English Episcopal Church the first Sunday in Advent, or Advent Sunday, is the Sunday, whether before or after, which falls nearest to St. Andrew's Day (Nov. 30). In the Greek Church the season of Advent dates from St. Martin's Day (Nov. 11). At one time Advent was observed almost as strictly as Lent, but the rule is now relaxed.

Adventists, is the general name of a body who look for the early personal coming of Christ. Their founder was William Miller (q.v.), who believed that the advent was near at hand. He fixed the date in 1843; other times were subsequently decided upon, but repeated disappointments divided his followers, and many of them fell away. The doctrine of the immortality of the soul has also been a cause of division. Of the distinct branches of Adventists in the United States all believe in the personal premillenial coming of Christ and that it will soon take place. The *Evangelical Adventists* believe in the natural immortality of the soul and in eternal future punishment. The *Advent Christians*, on the contrary, hold that man is material, and that the wicked will finally be annihilated, and the earth become the abode of the saints. The *Seventh-Day Adventists*, having their headquarters at Battle Creek, Mich., sustain a college and other denominational institutions. They hold that it is still obligatory to observe the seventh day as the Sabbath, and they accept the testimonies and visions as given by Mrs. White. The *Life and Advent Union* believe that only the righteous dead will take part in the resurrection. The *Age-to-Come Adventists* believe that the Jews will finally be re-established at Jerusalem. All of these bodies are Congregational in polity. The Seventh-Day has general and annual conferences. The most trustworthy sources of information give the following statistics of the different branches of Adventists in 1888:

(1) EVANGELICAL ADVENTISTS. About 100 churches, 50 preachers and 500 members.

(2) ADVENT CHRISTIANS. They have in

their thirty conferences 400 preachers, 600 churches and 15,000 members, and about as many more not enrolled.

(3) SEVENTH-DAY ADVENTISTS. They have thirty-two conferences, 400 preachers, 901 churches, and an enrolled membership of 26,112, and some 4,000 scattered.

(4) CHURCH OF GOD. A seceding branch of the Seventh-Day Adventists, having their headquarters at Stanbury, Missouri, number 4 conferences, 27 preachers, 30 churches and 2,000 members.

(5) LIFE AND ADVENT UNION, number about 5,000 members with 50 preachers.

(6) AGE-TO-COME ADVENTISTS. 50 preachers and 5,000 members.

Advent Christians. See ADVENTISTS.

Advocate of the Church. This term was applied in the primitive Church to those who defended the Christians against their persecutors. As the Church became more powerful and wealthy the position of advocate, as legal adviser, was sought after as one of dignity and emolument. The office went into the hands of the laity as the law controlled that only those who could bear arms could appear in their own name before the courts. As early as the twelfth century, complaint was made of the extortion of those who held this position, usually some feudal lord of power and influence. In time, the office became fixed in its duties and emoluments, and it was customary for the founders of churches and religious endowments to keep the nomination of this office to themselves and their representatives.

Advocatus Dei, Diaboli. These officers of the Roman Church make investigations in regard to the claims of any name presented as a candidate for canonization. The latter gives the reasons why the person should not be canonized, and the former defends him.

Advowson, the right of presentation to a vacant ecclesiastical benefice in the Church of England. Advowsons are distinguished as *presentative*, *collative* and *donative*. In a *presentative* advowson the patron presents a clergyman to the bishop, who is bound to induct the candidate to the vacant living, if he be canonically qualified. In a *collative* advowson the bishop is the patron in his own right, or because the proper patron has failed to exercise his right within the six months required by law, after a vacancy occurs. In a *donative* advowson the sovereign, or a subject having a special license from him, confers a benefice by letter without consultation with the bishop. Such an incumbent is to a great extent independent of the bishop, who can only reach him through the action of an ecclesiastical court. An advowson, being property, may be sold or mortgaged under certain restrictions of time and place. There are some 13,000 benefices in the Church of England.

Æon (*age*), the life or duration of any person or thing. The Gnostics used the term to denote the "emanations" from the supreme being. See GNOSTICS.

Affections. "The affections, as they respect religion, may be defined to be the 'vigorous and sensible exercises of the inclination and will of the soul toward religious objects.' Whatever extremes Stoics or enthusiasts have run into, it is evident that the exercise of the affections is essential to the existence of true religion. It is true, indeed, 'that all affectionate devotion is not wise and rational; but it is no less true that all wise and rational devotion must be affectionate.' The affections are the springs of action. They belong to our nature, so that, with the highest perceptions of truth and religion, we should be inactive without them. They have considerable influence on men in the common concerns of life; how much more, then, should they operate in those important objects that relate to the Divine Being, the immortality of the soul, and the happiness or misery of a future state? The religion of the most eminent saints has always consisted in the exercise of holy affections. Jesus Christ himself affords us an example of the most lively and vigorous affections; and we have every reason to believe that the employment of heaven consists in the exercise of them. In addition to all which, the Scriptures of truth teach us that religion is nothing if it occupy not the affections. (Deut. vi. 5; xxx. 6; Rom. xii. 11; 1 Cor. xiii. 13; Psa. xxvii. 14.) In order to ascertain whether our affections are excited in a spiritual manner, we must inquire whether that which moves our affections be truly spiritual; whether our consciences be alarmed and our hearts impressed; whether the judgment be enlightened, and we have a perception of the moral excellency of divine things; and lastly, whether our affections have a holy tendency, and produce the happy effects of obedience to God, humility in ourselves and justice to our fellow-creatures."—McClintock and Strong: *Encyclopædia.*

Ælfric, (1) archbishop of Canterbury (994–1005); b. about 940. While a canon monk of Winchester he undertook the translation of the Bible into English. The Pentateuch, the books of Joshua and Judges, and the four Gospels, with other fragmentary portions of the Old Testament, have come down to us. Many of his religious works and homilies have been preserved. (2) Archbishop of York (1023–1050). He assisted at the coronation of Canute, Edward the Confessor, and other kings. He has sometimes received undue credit as the author of works that were written by the Archbishop of Canterbury.

Affusion denotes the *pouring* of water upon the person in the administration of baptism, in distinction from *sprinkling*, or immersion.

Afghanistan. Of the 4,000,000 inhabitants most are Mohammedans. Hindoos, Christians and Jews are tolerated. The clergy are also teachers, and schools in which reading and the Mohammedan faith are taught are found in almost every village. American missionaries have gained a slight foothold in the country. The first native convert was baptized in 1859.

Africa. Christianity is professed in Abyssinia, and in Egypt by the Copts, but its doctrines and precepts are little understood and obeyed. Mohammedanism prevails in all Northern Africa, excepting Abyssinia, as far as a line passing through the Soudan, from the Gambia on the west to the confluence of the Quona and Benue, and thence eastward, generally following the tenth parallel of n. lat., to the Nile below the junction of the Ghazal; thence southeast, leaving the coast-land in the Mohammedan region, to Cape Delgado. In Morocco, Algeria and Egypt there is an admixture of Jews. Heathen Negroes and Caffre tribes extend southward over the continent, from the line described above to the colonies in the southern extremity of the continent, and on this vast area the native mind is surrendered to superstitions of infinite number and character. In the Cape Colony Protestantism again prevails, with a strong intermixture of heathenism. The labors of Christian missionaries have, however, done much, especially in South Africa, toward turning the benighted Africans from idols to the living God. See MISSIONS.

Africa, Church of, founded early in the second century. The church enjoyed for a time remarkable prosperity, and in 258 there were assembled in its synod 87 bishops. The centre of its activities was the city of Carthage. The conquest of the Vandals closed its history. Augustine, whose name is the greatest in its annals, died in 430. Among other great leaders in the Church of Africa were Cyprian and Arnobius; and several great doctrinal conflicts were here waged, especially that with the Pelagians. See Julian Lloyd, *The North African Church* (London, 1880).

African Methodist Episcopal Church. The early Methodists were very successful in their labors among the colored people, both slave and free. In 1816 some of them thought it would be best for them to unite in a separate organization, and at a convention held at Philadelphia, in April of that year, they adopted their present name. The growth of the church has been constant and quite rapid since the Civil War. They hold the doctrines of the Methodist Episcopal Church, and their government is nearly the same. The highest literary institution of the denomination is the Wilberforce University at Xenia, Ohio.

African Methodist Episcopal Zion Church. This denomination originated in 1820, by the secession of the Zion congregation of New York from the Methodist Episcopal Church. The separation grew out of a controversy in regard to church government. The highest officers in the church are superintendents, who are elected every four years by the General Conference, which is composed of all the travelling ministers of the connection. They hold the doctrines of the M. E. Church.

Agape, the love-feast which, among the primitive Christians, usually accompanied the Eucharist. According to Chrysostom, the Agape was a common feast, symbolizing the community of goods when it no longer really existed, to which the rich brought provisions, and the poor, who brought nothing, were invited. At first it was observed probably every evening in connection with the celebration of the Lord's Supper. It closed with the holy kiss. The church at Corinth was the first to pervert this feast by destroying the community between rich and poor. It was probably on this account, and also to escape persecutors, that by the middle of the second century the Lord's Supper was separated from the Agape by celebrating the former at the close of morning service on Sunday, and the latter by itself earlier in the day. Abuses crept in, and these love-feasts were put under greater restrictions. The rich finally absented themselves to such an extent that it was regarded as a provision for the poor alone. An effort was made to correct abuses, but at length various synods and councils condemned the holding of these feasts in churches, as well as the participation of the clergy in them, and their observance altogether died out. In modern times it has been revived in one form and another by the Moravian Brethren, by various branches of the Wesleyan and Methodist Episcopal churches, and, in Scotland, by the followers of Robert Sandeman.

Agapéti and **Agapētæ** (*beloved*). The first refers to men who dwelt in the same house with deaconesses, and the latter to virgins who lived in the same house with monks. They professed to exercise only spiritual love toward each other, but their intercourse soon became an occasion of great scandal, and their action was denounced by prominent church fathers, and condemned by councils.

Agapētus, (1) pope, 535–536. He was sent by the king of the Goths in Italy to Constantinople, in 536, to sue for peace from the Emperor Justinian. He did not accomplish this purpose, but was successful in persuading the emperor that the patriarch Anthimus was guilty of heresy in holding the theory of Monophysitism and secured his deposal, while Mennas was put in his place and consecrated by the pope, who died soon after. (2) Pope, 946–955.

Agatha, St., a virgin said to have suffered martyrdom during the Decian persecution at Catania, in Sicily, of which city she is regarded as the patron saint. The story of her life is probably a mixture of legend and fable, with a slight historical basis. She is commemorated on Feb. 5.

Agatho, pope, 678–682. He took a prominent part in the settlement of the Monothelitic controversy.

Agbar. See Abgar.

Age. See Canonical Age.

Agenda (Lat. *things to be done*), a liturgical term which describes the duties of divine worship. "Things to be done" as distinguished from "things to be believed" (*credenda*). It was early used to designate the Eucharist, and then given to the book prescribing the order of worship. It is still used to designate the liturgy of the Lutheran Church.

Age-to-come Adventists. See Adventists.

Agnes, St., is commemorated in the Roman Church, Jan. 21 and 28. She was a Christian virgin, martyred by order of Diocletian. Her chastity, according to tradition, was preserved under the severest trials. She is represented in mediæval art as followed by a lamb. The women of Rome pray at her shrine for the gifts of meekness and chastity.

Agnoëtæ. Two sects bear this name. (1) The first were extreme Arians, and were founded in the latter part of the fourth century by Eunomius and Theophronius. They held that God only knew things past by memory and the future by uncertain prescience, so that his omniscience was limited to the present. (2) In the sixth century Themistius, a deacon of the Monophysites in Alexandria, founded a sect which maintained that Christ, as to his human soul, was limited as to his knowledge in every respect, like others. They quoted, in favor of their position, Mark xiii. 32; John xi. 34.

Agnosticism (Gr. *agnostos*, unknowing), a term brought into use by Professor Huxley in 1869. It has been defined as "a theory of the Unknowable, which assumes its most definite form in the denial of the possibility of any knowledge of God."—*Calderwood.* In recent years the name Agnostic has been given to Positivists and others, as indicating their attitude toward Christianity and revealed religion. See Kant. Positivism.

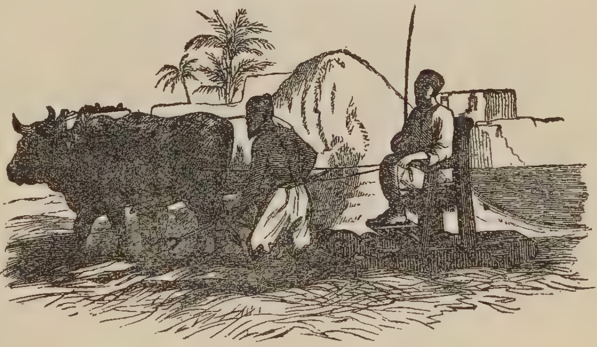
Agnus Dei (*Lamb of God*), a title of our Lord (John i. 29; comp. Isa. liii. 7; Rev. v. 6, 12), early introduced into the liturgies of the Eastern and Western churches. In the Litany it is given in the sentence, "O Lamb of God, that takest away the sins of the world," etc. The name is also given to the figure of a lamb bearing a cross, symbolical of the Saviour as the "Lamb of God." This symbol was stamped upon wax medallions that were often made of the remains of the great Paschal taper, consecrated by the pope, and given by him to distinguished persons. This symbol is often found in the catacombs and ancient churches.

Agonistici. See Circumcelliones.

Agostino da Montefeltro, the "modern Savonarola;" b. in Italy about 1840. According to a generally received story he entered a Franciscan monastery about 1865, in consequence of the murder, in self-defence, of the brother of his betrothed. After remaining in the silence of his cloister for twenty years he became a preaching friar, and in recent years has preached both at Rome and Florence to great congregations. Many of his sermons have been translated into English. (London and New York, 1888–89, 2 series.)

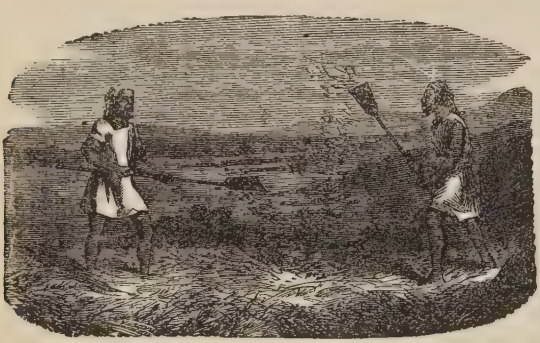
Agriculture Among the Hebrews. The cereal crops of constant mention in the Bible "are wheat and barley, and more rarely rye and millet (?). Of the two former, together with the vine, olive and fig, the use of irrigation, the plough and the harrow, mention is made in the book of Job (xxxi. 40; xv. 33; xxiv. 6; xxix. 19; xxxix. 10). Two kinds of cumin (the black variety called 'fitches,' Isa. xxviii. 27), and such podded plants as beans and lentils, may be named among the staple produce. To these, later writers add a great variety of garden plants: *e.g.*, kidney-beans, peas, lettuce, endive, leek, garlic, onions, melons, cucumbers, cabbage, etc. The produce which formed Jacob's present was of such kinds as would keep, and had been preserved during the famine. (Gen. xliii. 11.)

"*Ploughing and Sowing.*—The plough probably was like the Egyptian, and the process of ploughing mostly very light, one yoke of oxen usually sufficing to draw it. New ground and fallows, the use of which latter was familiar to the Jews (Jer. iv. 3; Hos. x. 12), were cleared of stones and of thorns (Isa. v. 2) early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry. (Job v. 5; Prov. xxiv. 30, 31.) Virgin land was ploughed a second time. Sowing also took place *without* previous ploughing, the seed, as in the parable of the sower, being scattered broadcast, and ploughed in *afterwards*, the roots of the late crop being so far decayed as to serve for manure.—(Fellows, *Asia Minor*, p. 72.) The soil was then brushed over with a light harrow, often of thorn bushes. In highly irrigated spots the seed was trampled in by cattle (Isa. xxxii. 20), as in Egypt by goats. Sometimes, however, the sowing was by patches only in well-manured spots. Where the soil was heavier, the ploughing was best done dry; but the more formal routine of heavy western soils must not be made the standard of such a naturally fine tilth as that of Palestine generally. During the rains, if not too heavy, or between their two periods, would be the best time for these operations; thus, seventy days before the Passover was the time prescribed for sowing for the 'wave-sheaf,' and probably, therefore, for that of barley generally. The oxen were urged on by a goad like a spear. (Judg. iii. 31.) The custom of watching ripening crops and threshing-floors against theft or damage, is probably ancient. Thus Boaz slept on the floor. (Ruth iii. 4, 7.) Barley ripened a week or two before wheat, and as fine harvest weather was certain (Prov. xxvi. 1; 1 Sam. xii. 17; Amos. iv. 7), the crop chiefly varied with the quantity of timely rain. The period of harvest must always have differed according to elevation, aspect, etc. The proportion of harvest gathered to seed sown was often vast, a hundred-fold is mentioned, but in such a way as to signify that it was a limit rarely attained. (Gen. xxvi. 12; Matt. xiii. 8.) The rotation of crops, familiar to the Egyptians, can hardly have been unknown to the Hebrews. Sowing a field with divers seeds was forbidden (Deut. xxii. 9), and minute directions are given by the Rabbins for arranging a seeded surface with great variety, yet avoiding juxtaposition of *heterogenea.*


The *Nóreg*, a threshing-machine used by the modern Egyptians.

"*Reaping and Threshing.*—The wheat, etc., was reaped by the sickle, or was pulled up by the roots. It was bound in sheaves—a process prominent in Scripture. The sheaves or heaps were carted (Amos. ii. 13) to the floor, a circular spot of hard ground, probably, as now, from 50 to 80 or 100 feet in diameter. Such floors were probably permanent, and became well-known spots. (Gen. l. 10, 11; 2 Sam. xxiv. 16, 18.) On these the oxen, etc., forbidden to be muzzled (Deut. xxv. 4), trampled out the grain, as we find represented in the Egyptian monuments. At a later time the Jews used a threshing sledge called *Morag* (Isa. xli. 15; 2 Sam. xxiv. 22; 1 Chron. xxi. 23), probably resembling the *nôreg*, still employed in Egypt—a stage with three rollers ridged with iron, which, aided by the driver's weight, crushed out, often injuring, the grain, as well as cut or tore the straw, which thus became fit for fodder. Lighter grains were beaten out with a stick. (Isa. xxviii. 27.) Barley was sometimes soaked and then parched before treading out, which got rid of the pellicle of the grain.—The use of animal manure is proved frequent by such recurring expressions as 'dung on the face of the earth, field,' etc. (Psa. lxxxiii. 10; 2 Kings ix. 37; Jer. viii. 2, etc.)

"*Winnowing.*—The 'shovel' and 'fan' (Isa. xxx. 24), the precise difference of which is doubtful, indicate the process of winnowing—a conspicuous part of ancient husbandry (Psa. xxxv. 5; Job xxi. 18; Isa. xvii. 13), and important, owing to the slovenly threshing. Evening was the favorite time (Ruth iii. 2), when there was mostly a breeze. The 'fan' (Matt. iii. 12) was perhaps a broad shovel which threw the grain up against the wind. The last process was the shaking in a sieve, to separate dirt and refuse. (Amos. ix. 9.)—Fields and floors were not commonly enclosed; vineyards mostly were, with a tower and other buildings. (Num. xxii. 24; Ps. lxxx. 12; Isa. v. 5; Matt. xxi. 33; comp. Judg. vi. 11.) Banks of mud from ditches were also used.—With regard to occupancy, a tenant might pay a fixed money rent (Cant. viii. 11), or a stipulated share of the fruits (2 Sam. ix. 10; Matt. xxi. 34), often a half or a third; but local custom was the only rule. A passer-by might eat any quantity of corn or grapes, but not reap or carry off fruit. (Deut. xxiii. 24, 25; Matt. xii. 1.)—The rights of the corner to be left, and of gleaning, formed the poor man's claim on the soil for support. For his benefit, too, a sheaf forgotten in carrying to the floor was to be left; so also with regard to the vineyard and the olive grove. (Lev. xix. 9, 10; Deut. xxiv. 19.) Besides, there seems a probability that every third year a second tithe, besides the priests', was paid for the poor. (Deut. xiv. 28; xxvi. 12; Amos. iv. 4; Tob. i. 7.)"—Smith: *Dictionary of the Bible.*



EASTERN WINNOWING-FANS.

Agrip'pa, (1) Herod Agrippa I., the grandson of Herod the Great. He was educated at Rome, and there imprisoned by Tiberius. Having gained the good-will of Caligula he was made king. Identifying himself with the Pharisees, in order to please the Jews, he persecuted the apostles. By his orders James was beheaded, and Peter cast into prison. (Acts xii. 1–19.) (2) HEROD AGRIPPA II., son of the preceding; brother of Bernice and Drusilla. In 52 he obtained the tetrarchies of Philip and Lysanias, with the title of king. It was in his presence that Paul told the story of his conversion. (Acts xxvi.) In the rebellion under Vespasian, he took part with the Romans, and died about 100.

A'hab (*father's brother*), (1) son and successor of Omri. Through the influence of his wife Jezebel, daughter of Ethbaal, king of Tyre, he adopted the Baal worship The prophets of Jehovah were persecuted, and Ahab maintained four hundred and fifty priests of Baal, and his wife four hundred prophets of Astarte. In punishment for this idolatry God sent a drought, which terminated only with the victory of Elijah over the priests of Baal on Carmel. (1 Kings viii.) Ahab during his reign built cities, and waged successful war against Syria. (1 Kings xx.) Although shrewd and energetic, indecision and weakness marked his character. "He trembled before Elijah, whom at first he denounced. His action about the vineyard of Naboth was childish. (1 Kings xxi.) His repentance was shallow; he was moved by impulses. And yet there was a gleam of virtue in him; he spared Benhadad, his enemy (1 Kings xx. 33); and he had physical courage enough to stay upon the battlefield after his fatal wound. (1 Kings xxii. 35.) But upon him and all connected with him the curse of God rested. He dragged Israel and Judah into ruin."—*Schultz.* (2) A false prophet who deceived the captive Jews in Babylon, and was burned by order of Nebuchadnezzar. (Jer. xxix. 21, 22.)

Ahasue'rus, the title of one Median and two Persian kings mentioned in the Scriptures. (1) The father of Darius the Median, identical with Astyages. (Dan. ix. 1.) (2) The son and successor of Cyrus, probably Cambyses. (Ezra iv. 6.) (3) The husband of Esther, Xerxes, son of Darius Hystaspes. The character of Xerxes as given in profane history coincides with the Scripture representation, and the testimony of the cuneiform inscriptions leaves little room to doubt this identification.

A'haz, (1) "eleventh king of Judah, son of Jotham; reigned B. C. 741–726. At the time of his ascension Rezin, king of Damascus, and Pekah, king of Israel, had recently formed a league against Judah, and they proceeded to lay siege to Jerusalem. Upon this the great prophet hastened to give advice and encouragement to Ahaz, and it was probably owing to the spirit of energy and religious devotion which he poured into his counsels that the allies failed in their attack on Jerusalem. (Isa. vii., viii., ix.) But the allies took a vast number of captives, who, however, were restored in virtue of the remonstrances of the prophet Oded; and they also inflicted a most severe injury on Judah by the capture of Elath, a flourishing port on the Red Sea, while the Philistines invaded the W. and S. (2 Kings xvi.; 2 Chron. xxviii.) The weak-minded and helpless Ahaz sought deliverance from these numerous troubles by appealing to Tiglath-pileser, king of Assyria, who freed him from his most formidable enemies by invading Syria, taking Damascus, killing Rezin, and depriving Israel of its northern and trans-Jordanic districts. But Ahaz had to purchase this help at a costly price: he became tributary to Tiglath-pileser, sent him all the treasures of the Temple and his own palace, and even appeared before him in Damascus as a vassal. He also ventured to seek for safety in heathen ceremonies; making his son pass through the fire to Moloch, consulting wizards and necromancers (Isa. viii. 19), sacrificing to the Syrian gods, introducing a foreign altar from Damascus, and probably the worship of the heavenly bodies from Assyria and Babylon, as he would seem to have set up the horses of the sun mentioned in 2 Kings xxiii. 11; and 'the altars on the top (or roof) of the upper chamber of Ahaz' (2 Kings xxiii. 12) were connected with the adoration of the stars. We see another and blameless result of this intercourse with an astronomical people in the 'sun-dial of Ahaz.' (Isa. xxxviii. 8.) (2) A son of Micah, the grandson of Jonathan, through Merib-baal or Mephibosheth. (1 Chron. viii. 35, 36; ix. 42.)"—Smith: *Dict. of the Bible.*

Ahazi'ah, (1) "a son of Ahab and Jezebel, and eighth king of Israel; reigned B. C. 896–895. After the battle of Ramoth in Gilead the Syrians had the command of the country along the east of Jordan, and they cut off all communication between the Israelites and Moabites, so that the vassal king of Moab refused his yearly tribute of 100,000 lambs and 100,000 rams with their wool (comp. Isa. xvi. 1). Before Ahaziah could take measures for enforcing his claim, he was seriously injured by a fall through a lattice in his palace at Samaria. In his health he had worshipped his mother's gods, and now he sent to inquire of the oracle of Baal-zebub in the Philistine city of Ekron whether he should recover his health. But Elijah, who now for the last time exercised the prophetic office, rebuked him for this impiety, and announced to him his approaching death. The only other recorded transaction of his reign, his endeavor to join the king of Judah in trading to Ophir, is more fitly related under JEHOSHAPHAT. (1 Kings xxii. 49–53; 2 Kings 1; 2 Chron. xx. 35–37.) (2) Fifth king of Judah, son of Jehoram and Athaliah, a daughter of Ahab, and therefore nephew of the preceding Ahaziah. He is called Azariah (2 Chron. xxii. 6), probably by a copyist's error, and Jehoahaz. (2 Chron. xxi. 17.) So, too, while in 2 Kings viii. 26 we read that he was 22 years old at his accession, we find in 2 Chron. xxii. 2 that his age at that time was 42. The former number is certainly right, as in 2 Chron. xxi. 5, 20, we see that his father Jehoram was 40 when he died, which would make him younger than his own son, so that a transcriber must have made a mistake in the numbers. Ahaziah was an idolater, and he allied himself with his uncle Jehoram, king of Israel, brother and successor of the preceding Ahaziah, against Hazael, the new king of Syria. The two kings were, however, defeated at Ramoth, where Jehoram was so severely wounded that he retired to his mother's palace at Jezreel to be healed. The revolution carried out in Israel by Jehu under the guidance of Elisha broke out while Ahaziah was visiting his uncle at Jezreel. As Jehu approached the town, Jehoram and Ahaziah went out to meet him; the former was shot through the heart by Jehu, and Ahaziah was pursued as far as the pass of Gur, near the city of Ibleam, and there mortally wounded. He died when he reached Megiddo. In 2 Chron. xxii. 9 an apparently different account is given of his death. Ahaziah reigned one year, B. C. 884. (2

Kings viii. 26; 2 Kings ix. 29.)"—Smith: *Dict. of the Bible.*

Ahim'elech (*brother or friend of the king*), (1) the son of Ahitub, and his successor as high-priest at Nob, in the days of Saul. (1 Sam. xxi. 1.) He gave David the shewbreat to eat, and the sword of Goliath, when he fled from Saul. For this act, at the instigation of Doeg, the Edomite, he was put to death, and with him eighty-five priests; Abiathar alone escaped. (1 Sam. xx. 11.) (2) A Hittite who was a companion of David during his flight from Saul.

Ahith'ophel (*brother of foolishness*), a native of Giloh in the hill-country of Judah, and the intimate friend and counsellor of David. (Psa. iv. 12–14; 2 Sam. xv. 12; 1 Chron. xxvii. 33.) A man of remarkable wisdom in state affairs, he was persuaded to join in the conspiracy of Absalom against his father. His shrewd advice, however, was defeated by Hushai, and, seeing the probable ruin that would overtake Absalom, and dreading David's revenge, he hanged himself. (2 Sam. xvii. 23.) Ahithophel was the grandfather of Bath-sheba.

Ahlfeld, JOHANN FRIEDRICH, D.D., an eminent and eloquent Lutheran clergyman; b. at Mehringen, Anhalt, Nov. 1, 1810; d. at Leipzig, March 4, 1884. Educated at Halle (1830–33), he was pastor at Alsleben, 1838, and at Halle, 1847. From 1851 until his death he was pastor of St. Nicholas' Church at Leipzig. His preaching attracted great throngs, and was thoroughly evangelical. He taught in the Leipzig Theological Seminary and was a member of the commission to revise the Luther version of the Old Testament. Several volumes of his sermons were published.

Aidan (635–651). This great North-of-England missionary was educated as a monk in Iona. Consecrated bishop, he went to Northumbria in 635. He founded a monastery on the island of Lindisfarne. "So unwearying was the work of St. Aidan, so self-denying his life, and so holy his example, that the country was won over to the faith, even in his own lifetime." He died at Bamborough, near Lindisfarne, Aug. 31, 651.

Ailli (*aľ-ye*), PIERRE D', b. at Aillihautclocher in North France in 1350; d. in Avignon, August 9, 1420. He was a student of theology in the University of Paris in 1372, and became a doctor of theology in 1380, having already attained prominence as a teacher and writer. His views antagonized the Papists of his time in denying the infalliblity of the pope, and asserting that the œcumenical council was the true representative of the Church. In 1389, he was made Chancellor of the University of Paris, and took an influential part in ecclesiastical affairs, especially in those pertaining to the papal schism. After the death of Clement VII. (1394), Benedict XIII. was elected his successor, and through the efforts of Ailli was recognized by France. In 1395 Benedict made Ailli bishop of Puy, and in 1397 of Cambray. Ailli advocated the calling of a general council to devise a settlement of the schism. This pleased John XXIII., who made him a cardinal in 1411. The Council of Constance was held, and the schism healed by the deposition of Gregory XII., John XXIII., and Benedict XIII. and the election of Martin V., whose legate Ailli became at Avignon. Ailli was a prolific writer, not only upon doctrinal and ecclesiastical subjects, but also wrote on geography and astronomy. It is said that

SOUTH AISLE, WESTMINSTER ABBEY.

Columbus found in his writings the source of the suggestion that there might possibly be a western passage from Spain to India. See his Life by Paul Tschackert, Gotha, 1877.

Ainsworth, HENRY, D. D., a celebrated Non-conformist divine and one of the earliest leaders of the Independents; b. at Pleasington, Lancashire, about 1560. He gained a profound knowledge of the Hebrew language, and his *Annotations on Several Books of the Bible* has passed through many editions. He removed to Amsterdam about 1593, and had a church there to which he ministered until his death in 1622. See Neal: *History of the Puritans.*

Aisle, the "wing" (Lat. *ala*), or side passage or part of a church, attached alike in large churches to the nave, transepts, and chancel. In English churches there are commonly two aisles to the nave—one on the north, and the other on the south. In small churches there is often only one aisle, which is generally on the south side of the nave, while in larger ones there are sometimes two or even more on either side of the nave.—*Benham.* In American churches the passage-ways by which the seats are reached are called aisles.

Aitken, WILLIAM HAY MACDOWALL HUNTER, Church of England; b. at Liverpool, Sept. 21, 1841. A graduate of Oxford, since 1875 he has been prominent as an evangelistic leader in revival work. In 1884 he was appointed general superintendent of the Church of England Parochial Mission Society. He is the author of a number of popular religious works.

Aix-la-Chapelle (Āks-lä-shä-pel′); German, *Aachen* (*ar-ken*); Latin, *Aquis Granum.* The capital of a district of the same name in Rhenish Prussia, and about 40 miles west of Cologne. It was the place where the German emperors were crowned, 803–1558. Its cathedral contains the tomb of the Emperor Charlemagne. Several important synods were held here: (1) 789, when the Apocrypha were separated from the church canon; (4) 809. Inserted the Filioque (*q. v.*) in the Nicene Creed.

Aikba, a learned Jewish rabbi of the second century. As a teacher he exerted a great influence, and did much to develop and diffuse the Talmudic learning and the Cabala.

Akoimetoi. See ACŒMETÆ.

A'lasco. See LASCO.

Alb (*alba*, white), a long white tunic worn during service by all Roman ecclesiastics. It is like the *surplice* used in the Church of England, excepting that it has narrower sleeves and fits the body more closely. In the early church it was the custom to clothe the recently baptized in *white* garments as a symbol of purity. The *albis* was worn from Easter Eve until the Sunday after Easter, which was called *Dominica in albis*; that is, "the Sunday in white," whence the name Whitsunday.

Alban, ST. See ALBAN'S, ST.

Alban's, ST., (*Hertfordshire*), near the Roman Verulam, derived its present name from Alban, the British protomartyr, said to have been beheaded during the persecution by Diocletian, 304. A stately monastery to his memory was erected by Offa, King of Mercia, about 793, who granted it many privileges.—*Hayden.*

Albanenses, a small sect which revived Gnostic and Manichæan doctrines about 796. They were named from Albano which was the seat of their principal bishop.

Albert the Great (*Albertus Magnus*), b. at Lauingen, Bavaria, 1193; d. in Cologne, Nov. 15, 1280. He studied at Padua and entered the order of St. Dominic in 1221. As a theologian, philosopher, and mathematician, he was deemed the most learned man of his age. He was a strong Aristotelian and wrote many commentaries on the works of his master. His principal theological works are a commentary in three volumes on the *Books of the Sentences* of Peter Lombard and the *Summa Theologiæ*, in two volumes. "Albert's activity, however, is rather philosophical than theological, for, while pressing philosophy in general and Aristotle in particular into the service of theology, he excludes from what belongs to the natural reason all that is specially biblical; as (*e. g.*) miracles, the atonement, and the Trinity; though he does not refuse with Augustine exemplifications, shadowings of the latter doctrine even in nature."—*Ency. Britannica*, vol. 1, p. 454. In 1260, Alexander IV. made Albert bishop of Regensburg, but in a short time he sought release from these duties and retired to his monastery at Cologne where he spent his life in scholarly activities. See his collected works by Jammy (Lyons, 1651), 21 vols. fol. See life by Sighart, English translation by Dixon (London, 1876).

Albertus Magnus. See above.

Albigenses, "a sect opposed to the Church of Rome, which derives its name from Albiga (the modern *Albi*) either because its doctrines were expressly condemned at a council held then, or, more probably, because its adherents were to be found in great numbers in that town and its neighborhood. The Albigenses were kindred in origin, and more or less similar in doctrine to the sects in Italy known as Caterins, in Germany as Catharists, and in France as Bulgarians, but they are not to be entirely identified with any of these. Still less ought they to be confounded, as has frequently been the case, with the Waldenses, who first appear at a later period in history, and are materially different in their doctrinal views. The descent of the Albigenses may be traced with tolerable distinctness from the Paulicians, a sect that sprang into existence in the Eastern Church during the sixth century. (See PAULICIANS.) The Paulicians were Gnostics, and were accused by their enemies and persecutors of holding Manichæan doctrines, which, it is said, they vehemently disowned. Their creed, whatever it was precisely, spread gradually westward through Europe. In the ninth century it found many adherents in Bulgaria, and 300 years later it was maintained and defended, though not without important modifications, by the Albigenses in the south of France. The attempt to discover the precise doctrinal opinions held by the Albigenses is attended with a double difficulty. No formal creed or definite doctrinal statement framed by themselves exists; and in default of this it is impossible to depend on the representations of their views given by their opponents in the Church of Rome, who did not scruple to exaggerate and distort the opinions held by those whom they had branded as heretics. It is probably impossible now to determine accurately what is true and what is false in these representations. It seems almost certain, however, that the bond which united the Albigenses was not so much a positive, fully developed religious faith as a determined opposition to the Church of Rome. They inherited indeed, as has been already said, certain doctrines of Eastern origin, such as the Manichæan dualism, docetism in relation to the person of Christ, and a theory of metempsychosis. They seem, like the Manichees, to have disowned the authority of the Old Testament; and the division of their adherents into *perfecti* and *credentis* is similar to the Manichæan distinction between *electi* and *auditores*. The statement that they rejected marriage, often made by Roman Catholics, has probably no other foundation in fact than that they denied that marriage was a sacrament; and many other statements as to their doctrine and practice must be received, at least with suspicion, as coming from prejudiced and implacable opponents. The history of the Albigenses may be said to be written in blood. At first the Church was content to condemn their errors at various councils (1165, 1176, 1178, 1179), but as their practical opposition to Rome became stronger, more decided measures were taken. Innocent III. had scarcely ascended the papal throne when he sent legates to Toulouse (1198) to endeavor to suppress the sect. Two Cistercians, Guy and Regnier, were first commissioned, and in 1199 they were joined by Peter of Castelnau and others, who were known throughout the district as inquisitors. Raymond VI., Count of Toulouse, took the part of his Albigensian subjects, though not himself belonging to the sect, and for this he was excommunicated in 1207. A year later the pope found a pretext for resorting to the most extreme measures in the assassination of his legate, Peter of Castelnau, Jan. 15, 1208. A crusade against the Albigenses was at once ordered, and Raymond, who had meanwhile submitted and done penance, was forced to take the field against his own subjects. The bloody war of extermination which followed has scarcely a parallel in history, As town after town was taken, the inhabitants were put to the sword without distinction of age or sex, and the numerous ecclesiastics who were in the army especially distinguished themselves by a bloodthirsty ferocity. At the taking of Béziers (July 22, 1209), the Abbot Arnold, being asked how the heretics were to be distinguished from the faithful, made the infamous reply, "Slay all; God will know his own." The war was carried on under the command of Simon de Montfort with undiminished cruelty for a number of years. Raymond's nephew, Viscount Raymond Roger, who had espoused the cause of the Albigenses, was taken prisoner at Carcassonne, and the sect became fewer in numbers year by year. The establishment of an Inquisition at Languedoc in 1229 accelerated the exterminating process, and a few years later the sect was all but extinct."—*Ency. Britannica*, s. v. See Maitland: *History of the Albigenses*, etc. (London, 1832). See CATHARI.

Albright, JACOB. See EVANGELICAL ASSOCIATION.

Albright BRETHREN. See EVANGELICAL ASSOCIATION.

Alcantara, ORDER OF. See MILITARY ORDERS.

Alcuin, an eminent ecclesiastic, b. in Yorkshire about 735; d. at Tours, 804. He had won distinction as a scholar and teacher when he first met Charlemagne at Pavia in 782. He became the intimate friend of the emperor and was chosen as the instructor of the royal family. As the ecclesiastical counselor of Charlemagne, he exerted a remarkable influence in organizing universities at Paris, Tours, and other places, and securing a prominent place for the study of theology. He was a prolific writer, and did much to revive learning and aid Charlemagne in his plans for building up a Christian state. Retiring to the abbey of St. Martin at Tours, of which he had been appointed head in 796, he devoted himself to the work of teaching until his death. His works were published at Paris, 1617; Ratisbon, 1777.

Aldhelm, d. May 25, 709. He belonged to the royal family of Wessex and was abbot of Malesbury, and, in 705, Bishop of Sherborn. He was the first Englishman who gained reputation as a Latin scholar. He made a translation of the first fifty Psalms, some in prose and others in verse. His collected works were edited by Dr. Giles (Oxford, 1844).

Alesius, ALEXANDER, b. in Edinburgh, April 23, 1500; d. at Leipzig, Nov. 29, 1560. Educated at the university of St. Andrew's, he was appointed canon there, and in the discharge of his duties was required to seek the recantation of Patrick Hamilton (*q. v.*), but his intercourse with Hamilton resulted in a conversion to his views. To avoid persecution, he fled to Germany and joined the Lutherans at Wittenberg. In 1535 he returned to England and lectured on divinity at Cambridge. For a time he practised medicine in London, but in 1540 returned to Germany where he became professor of theology, first at Frankfort on the Oder, and then at Leipzig (1543). He was an able scholar and showed both courage and moderation in his advocacy of the reformed doctrines. His original name was Alane, but he assumed the one by which he is known while in exile.

Alexander is the name of eight popes. See POPES.

Alexander, ARCHIBALD, D. D., b. in Rockbridge County, Va., April 17, 1772; d. in Princeton, N. J., Oct. 22, 1851. This distinguished Presbyterian divine was of Scotch descent and self-educated. Licensed to preach in 1791, he was engaged for seven years as an itinerant missionary in his native state, and acquired during this period the facility of extemporaneous speaking for which he was remarkable. For a time president of Hampden Sidney College, he then accepted, in 1807, the pastorate of the Pine Street Church, Philadelphia. In 1811 he was appointed first professor in the newly established Presbyterian theological seminary at Princeton. He filled this chair until his death in 1851. Among other books, he wrote *Outlines of the Evidences of Christianity*, which had a large circulation, and a *Treatise on the Canon of the Old and New Testament*. See his *Memoir* by his son, Rev. Dr. J. W. Alexander (N. Y., 1854).

Alexander, JAMES WADDELL, D. D., b. in Louisa County, Va., March 13, 1804; d. at the Red Sweet Springs, Va., July 31, 1859. Son of Dr. Archibald. After being graduated at Princeton he was pastor of a Presbyterian Church at Charlotte, Va., and then at Trenton, N. J.; professor of belles-lettres and Latin in Princeton College, 1833–44; pastor of Duane Street Church, New York, 1844–49; professor of ecclesiastical history and sacred rhetoric in Princeton Seminary, 1849–51. When the Duane Street Church was removed to Fifth Avenue he was again called to the pastorate, and remained in this position until his death. Dr. Alexander was a preacher of great ability and eloquence, and a prolific writer for the press. See *Forty Years' Familiar Letters* of Rev. J. W. Alexander, edited by Rev. Dr. J. Hall of Trenton, N. J. (1860), 2 vols.

Alexander, JOSEPH ADDISON, D. D., son of Dr. Archibald, b. in Philadelphia, April 24, 1809; d. at Princeton, N. J., Jan. 28, 1860. He was one of the most eminent of American biblical scholars. From 1830 to 1833 he was adjunct professor of ancient languages and literature at Princeton, and in 1838 he was transferred to the chair of biblical criticism and ecclesiastical history in the seminary. Dr. Alexander wrote several important volumes; among them, a *Translation of and Commentary on the Psalms*, and a *Critical Commentary on the Prophecies of Isaiah*. See his *Biography* by H. C. Alexander (N. Y., 1870), 2 vols.

Alexander Nevski, a Russian prince and general, whose rule was so beneficent that he is venerated as a saint of the Greek Church; b. at Vladimir, 1219; d. at Gorodetz, Nov. 14, 1263. He gained a great victory over the Swedes on the Neva in 1240. Here Peter the Great built one of the richest monasteries in Russia. Pope Alexander made unsuccessful efforts to bring the great general into the Roman Church.

Alexander of Hales, b. in England; d. in Paris, Aug. 27, 1245. He studied theology and the canon law both in England and Paris, and gained such fame as a teacher that he was called " The Irrefragable Doctor." In his *Summa Universæ Theologiæ*, he applies the Aristotelian methods of philosophy to theology.

Alexander the Great, b. B. C. 356; d. at Babylon, B. C. 323; and was buried at Alexandria, which he founded, B. C. 332. His name is mentioned in the Apocrypha, 1 Macc. i. 1–9; vi. 2, and figuratively in Dan. ii. 39; vii. 6; viii. 5–7; xi. 3, 4. Josephus says that Alexander visited Jerusalem after the siege of Tyre, and was so impressed with the prophecies of Daniel and their fulfillment, that he granted the Jews peculiar privileges.

Alexandria, was founded by Alexander the Great, 332 B. C. Next to Rome and Antioch, it was the most magnificent city of antiquity, as well as the chief seat of the Grecian learning and literature. Large numbers of Jews made it their home. At the opening of the present century it had fallen into decay, and was but a small village; but it has regained its former prosperity and now has a population of over two hundred thousand. Alexandria was the seat of the famous catechetical school, which tradition says was established by St. Mark the Evangelist. Pantænus was the first teacher of the school, of whom we know with certainty. He was succeeded by Clement, whose successor was Origen. It is not strange that the fame of these great men drew great numbers of pupils. Although Origen, after he was expelled from the city, established a school in Cæsarea in Palestine, the school at Alexandria still flourished under his pupils Heraclas and Dionysius. After the time of Dionysius it gradually lost its preëminent influence and finally became a school simply for children. See CLEMENT; ORIGEN.

Alexandrian School. See ALEXANDRIA.

Alexians, so called from their patron saint, Alexius. The association was first formed at Antwerp in 1300, for the purpose of caring for the sick poor and burying their dead. They were also called *Cellites*, from *cella*, a tomb, and *Lullards*, from the funeral dirges which they sang when following the remains of any of their number to the grave.

Alford, HENRY, D. D., Dean of Canterbury and an eminent biblical critic, b. in London, Eng., Oct. 7, 1810; d. there Jan. 12, 1871. This eminent divine won distinguished honor as poet, preacher, painter, musician, and scholar in the field of sacred literature. His greatest work, and the one by which he is best known, was his edition of the Greek Testament (1849–1861). See his *Life and Letters*, edited by his widow (London, 1872), 2 vols.

Alfred the Great, king of England, 871–901, in addition to his remarkable gifts and triumphs as a statesman and military leader, was deeply interested in the religious life and ecclesiastical organization of the nation. He rebuilt the churches and monasteries that had been burned by the Danes, and founded the University of Oxford. He gathered about him a circle of learned men and engaged himself in scholarly labors. He translated several religious works that had a marked influence; among them was the *Liber Pastoralis Curæ* by Gregory I. It is said that Alfred began a translation of the Psalms.

Alienation, " ecclesiastically speaking, is the improper disposal of such lands and goods as have become the property of the church; alienation in mortmain, the conveying or making over lands or tenements to any religious house or other corporate body."—*Hook*.

Allah, the Mohammedan name for God, contracted from the Arabic *al ilah*, " the God." It is commonly used with one or more of the 99 epithets or attributes of God.

Allegorical Interpretation of the Scriptures, assumes that besides the literal sense the sacred writers convey a spiritual or mystic sense. The allegorical interpretation of the Bible was introduced by the Alexandrian Jews, who attempted to reconcile the Mosaic revelation with the Greek philosophy. This method was taken up and fostered by Origen, Clement of Alexandria, and others of the Christian Fathers, and has had many advocates in every period. In recent times it has justly fallen into disrepute as a false and misleading system.

Allegory, " a figurative representation conveying a meaning other than, and in addition to, the literal. An allegory is distinguished from a metaphor by being longer sustained and more fully carried out in its details; and from an analogy by the fact that the one appeals to the imagination and the other to the reason. The fable or parable is a short allegory with one definite moral. The allegory has been a favorite form in the literature of nearly every nation."—*Ency.Britannica.* There is frequent use of the allegory in the Bible, as in the eightieth Psalm, where the history of Israel is compared to the growth of a vine. In the fourth chapter of Galatians (22-31 vs.) Paul explains certain differences between the Jewish and the Christian Dispensations by allegorizing the history of Ishmael and Isaac. Among modern allegories Bunyan's *Pilgrim's Progress* is the most perfect.

Alleine, JOSEPH, an English Non-conformist divine; author of *The Alarm to the Unconverted;* b. at Devizes, England., in 1634; d. at Taunton, Nov. 17, 1668. He was a graduate of Oxford where he became tutor and chaplain of Corpus Christi College. Declining offers of high preferment in the state, he accepted the position of assistant in the great church of St. Mary Magdalene, Taunton (1654). His life was a model of pastoral devotion, but he found time to prosecute both theological and scientific studies. When the persecution of the Nonconformist ministers commenced, he was one of those who were ejected from their parishes. He became an itinerant preacher, and for this he was cast into prison. After his release he still continued his work in great physical weakness until his death.

Allen, HENRY, b. at Newport, R. I., June 14, 1748; d. at Northampton, N. H., Feb. 2, 1784. He began to propagate his peculiar views in Nova Scotia, in 1784, where he labored for many years. "He held that all the souls of the human race were emanations from one great spirit; that they were all present in the Garden of Eden and took actual part in the fall; that the human body and the whole material world did not exist before the fall, but were created to prevent the absolute destruction of the human race by the fall."—Schaff-Herzog: *Ency.* He contended that Christ never was raised, and that there will be no resurrection of the body. He gained quite a body of followers, but since his death they have dwindled away.

Allen, WILLIAM, D. D., Congregationalist, b. at Pittsfield, Mass., Jan. 2, 1784; d. at Northampton, Mass., July 16, 1868. He was graduated at Harvard in 1802, and for some time was assistant librarian of that institution. In 1809 he published an *American Biographical and Historical Dictionary*, which in successive editions increased the number of its titles from seven hundred in the first to seven thousand in the edition of 1857. It was the pioneer work of its kind in America. Dr. Allen succeeded his father as pastor of the Congregational church in Pittsfield, Mass., in 1810, and in 1820 became president of Bowdoin College, where he remained until 1839. The closing years of his life were spent in Northampton, Mass.

All-hallow's-day, a former name for All-saints'-day, "hallowe" being a mediæval English word for "saint." All-hallow-e'en is still used to designate the evening before All-saints'-day.

Alliaco, PETER. See AILLY, PIERRE D'.

Alliance, EVANGELICAL. The Evangelical Alliance, which is a world-wide organization, was formed in London in August, 1846. At its organization fifty denominations of evangelical Christians were represented by upwards of 800 clergymen and laymen from all parts of the world. The object of the Alliance is to strengthen and manifest Christian fellowship, to promote religious liberty, and to encourage coöperation in extending the kingdom of Christ. General Conferences have been held in London, in 1851; Paris, in 1855; Berlin in 1857; Geneva, in 1861; Amsterdam, in 1867; New York, in 1873; Basle, in 1879, and in Copenhagen, in 1884. The doctrinal basis is as follows:

"1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.

"2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

"3. The Unity of the God-head, and the Trinity of the persons therein.

"4. The utter depravity of human nature in consequence of the Fall.

"5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.

"6. The justification of the sinner by faith alone.

"7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

"9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

"It being, however, distinctly declared that this brief summary is not to be regarded in any formal or ecclesiastical sense as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian Brotherhood, but simply as as an indication of the class of persons whom it is desirable to embrace within the Alliance."

The Evangelical Alliance for the United States was not formed until January, 1867. At its organization the following resolutions were adopted:

Resolved, That in forming an Evangelical Alliance for the United States, in coöperative union with other branches of the Alliance, we have no intention or desire to give rise to a new denomination or sect; nor to effect an amalgamation of Churches, except in the way of facilitating personal Christian intercourse and a mutual good understanding; nor to interfere in any way whatever with the internal affairs of the various denominations; but simply to bring individual Christians into closer fellowship and coöperation, on the basis of the spiritual union which already exists in the vital relation of Christ to the members of his body in all ages and countries.

Resolved, That in the same spirit, we propose no new creed; but, taking broad, historical, and evangelical catholic ground, we solemnly reaffirm and profess our faith in all the doctrines of the inspired Word of God, and the *consensus* of doctrines as held by all true Christians from the beginning. And we do more especially affirm our belief in the *Divine-human person* and *atoning work of our Lord and Saviour*, *Jesus Christ*, as the only and sufficient source of salvation, as the heart and soul of Christianity, and as the centre of all true Christian union and fellowship.

Resolved, That, with this explanation, and in the spirit of a just Christian liberality in regard to the minor differences of theological schools and religious denominations, we also adopt, as a summary of the *consensus* of the various Evangelical Confessions of Faith, the Articles and Explanatory Statement set forth and agreed on by the Evangelical Alliance at its formation in London, 1846, and approved by the separate European organizations.

In 1887 there was a national Christian Conference held at Washington, under the auspices and direction of the Evangelical Alliance for the United States, at which a new movement of that organization was introduced to the public. This movement sprung from a recognition of the perils which threaten our Christian and American civilization, and the great social problems which press for solution. It is believed that the Gospel of Christ affords the only safeguard from these perils, and the only solution of these problems. But how is it to be applied? A very large proportion of the people, "the masses," do not enter the churches. The leaven which alone can leaven the lump is not mingled with the meal. If the people will not come to the churches, the churches must go to the people.

This movement aims to help the churches reach every house with Christian influence by family-to-family visitation through sustained personal endeavor. When personal influence has been gained through personal acquaintance, it is used to win the non-church-goer to Christ and the church.

Personal effort, in order to the best economy and the largest results, must be organized; and in order to prevent overlapping in some cases and oversight in others, there must be coöperation between the churches.

The method, therefore, by which this movement aims to bring the churches and the non-church-goers into contact is that of coöperation in sustained house-to-house visitation.

This acquaintance with the homes of the people brings to light the needs of the community, and shows whatever interferes with its spiritual, moral, intellectual, social, sanitary, or general welfare. That is, systematic visitation shows what needs to be done, and the churches of the community stand ready to coöperate in doing it. Thus there is made a practical application of the Gospel to the life of the community.

The movement contemplates the organization of a local alliance wherever there is more than one evangelical church. The work has been inaugurated in a dozen States and one Territory. In New York it has been in successful operation for a year or more in nearly a score of cities, and a State organization has been formed.

JOSIAH STRONG.

Alliance of the Reformed Churches. See PRESBYTERIAN ALLIANCE.

Alliance, THE HOLY, was formed in 1815 between Alexander of Russia, Francis I. of Austria, and Frederick William of Prussia. The purpose of this league was to promote the interests of peace, founded upon the law of Christian love and righteousness. In its practical working the alliance did not attain a high ideal.

Allocution denotes an address from the pope to the College of Cardinals while in session. It has reference, generally, to the relations of the Roman see to some foreign government, and the policy it explains cannot be used as a precedent.

All-Saints'-day, a festival, first instituted about 610 in memory of the martyrs, and kept on May 1. Since 834 it has been celebrated on November 1, as a general commemoration of all the saints.

All-Souls'-day. The day following All-Saints'-day, November 2, is consecrated by the Roman Catholic Church to the memory of the dead, and to prayer for souls suffering in purgatory.

Almericians. See AMALRIC.

Almoner was the name given the officer in religious houses, who had in charge the management and distribution of the alms of the house. By the ancient canons, all monasteries had to spend a tenth part of their income in alms to the poor, and the bishops were required to keep almoners.

Alms, the giving of money or goods to the poor as a religious duty. Both in the Old and New Testament this duty is inculcated alike by command and example. In the early Church, collections for the poor are mentioned as a bond of unity, and the expression of spiritual life. The message given to Cornelius shows the Divine recognition of this service of love. "Thy prayers and thine alms are come up for a memorial before God." (Acts x. 4.)

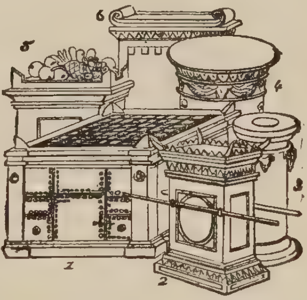
Alogi, a name anciently applied to those who denied the doctrine of the "Logos," as taught by St. John. They respected both his gospel, and the book of Revelation.

Alombrados (*Illuminati*), a mystic sect originating in Spain in the early part of the sixteenth century. They rejected the ministerial office, and considered neither the sacraments nor good works necessary. The sect was exterminated with great severity by the Inquisition. Some fled to France, and an outgrowth of the sect flourished in Southern France as late as the eighteenth century.

Alpha and Omega. See A.

Alphonsus Maria de Liguori. See LIGUORI.

Altar. "The first altar of which we have any account is that built by Noah when he left the ark. (Gen. viii. 20.) In the early times altars were usually built in certain spots hallowed by religious associations; *e. g.*, where God appeared. (Gen. xii. 7; xiii. 18; xxvi. 25; xxxv. 1.) Generally, of course, they were erected for the offering of sacrifice; but in some instances they appear to have been only memorials. The Law of Moses directed that two altars should be made, the one the Altar of Burnt-offering (called, also, simply the Altar), and the other the Altar of Incense. (1) The Altar of Burnt-offering, called in Mal. i. 7, 12, 'the table of the Lord,' perhaps, also, in Ezek. xliv. 16. It differed in construction at different times. In Solomon's Temple the altar was considerably larger in its dimensions, as might have been expected from the much greater size of the building in which it was placed. Like the former it was square; but the length and breadth were now twenty cubits, and the height ten. (2 Chron. iv. 1.) It differed, too, in the material of which it was made, being entirely of brass. (1 Kings viii. 64; 2 Chron. vii. 7.) (2) The Altar of Incense, called also the *golden* altar, to distinguish it from the Altar of Burnt-offering, which was called the brazen altar. The name 'altar' was not strictly appropriate, as no sacrifices were offered upon it; but once in the year, on the great day of atonement, the high-priest sprinkled upon the horns of it the blood of the sin-offering. The Altar of Incense is mentioned as having been removed from the Temple of Zerubbabel by Antiochus Epiphanes. (1 Macc. i. 21.) Judas Maccabæus restored it, together with the holy vessels, etc. (1 Macc. iv. 49.) On the Arch of Titus no Altar of Incense appears. But that it existed in the last temple, and was richly overlaid, we learn from the Mishna. From the circumstance that the sweet incense was burnt upon it every day, morning and evening (Ex. xxx. 7, 8), as well as that the blood of atonement was sprinkled upon it (v. 10), this altar had a special importance attached to it. It is the only altar which appears in the Heavenly Temple. (Isa. vi. 6; Rev. viii. 3, 4.)"—Smith: *Dict. of the Bible.*



ANCIENT ALTARS.

1.—Jewish Altar of Burnt-offering. 2.—Jewish Altar of Incense. 3, 4.—Greek Altars. 5.—Babylonian. 6.—Roman.

"The word 'Altar' has been transferred into the Christian system. For upward of five centuries altars in the Christian churches were, for the most part, made of wood; but in 509 A. D., it was decreed by a council held at Epone, in France, that none should be consecrated with chrism except those built of stone. In the first ages of Christianity there was only one altar in a church, but, from a very early time, the Latins have used more than one. In the twelfth century the adorning of churches with images and numerous altars was carried to a great extent, and they were embellished with gold, silver, and precious stones. The Greek churches use but one altar. Altars were frequently placed at the west end of the ancient churches, instead of the east, but in England almost uniformly in the east. The old English divines, and, indeed, all Protestant ecclesiastical writers of any importance, are unanimous in their opinion that among Christians the word cannot mean what the Jews and heathens expressed by it. The later fathers used various phrases to denote the solemnity which should attach to the communion-table, such as the 'mystical and tremendous table,' the 'mystical table,' and the 'holy table,' etc. And they termed it an altar because, first, the holy Eucharist was regarded as a kind of commemoration sacrifice, or, more properly, a consecrated memorial before God of the great sacrifice on Calvary; and, second, the prayers of the communicants were held to be in themselves sacrifices, or oblations—sacrifices of thanksgiving, as it were. This is the view of those who hold high-church opinions, but does not exclude the other view. Again, they termed it a table when the Eucharist was considered exclusively in the light of a sacrament, to be partaken of by believers as spiritual food. In the former case, the sacrifice was commemorated; in the latter, it was applied; in the former, it expressed more directly the gratitude, in the latter, more directly the faith, of the Christian."—*Chambers' Cyclopædia.*

Altar-piece, a painting placed over the altar of a church.

Altar-screen. See REREDOS.

Altar-Tomb, a monument built in the form of a stone altar, and sometimes surmounted by a canopy. A tomb of this character commemorates the poet Chaucer in Westminster Abbey.

Altruism, a fanciful term originating with Comte (see POSITIVISM), and adopted by Herbert Spencer, to indicate a moral principle opposed to egoism; that it is a duty to live for others (*altrui*), denying ourselves, and bestowing all our love upon others.—Benham: *Dict. of Religion.* See BENEVOLENCE; BENEFICENCE.

Am'alek (*dweller in a valley*), the grandson of Esau. (Gen. xxxvi. 16.) He was not the founder of the Amalekites, as the record (Gen. xiv. 7) shows that they existed before his birth.

Am'alekites. The origin of this nation is unknown. They are first mentioned in connection with the invasion of Chedorlaomer (Gen. xiv. 7), and they are called (Num. xxiv. 20) "the first of the nations." They were routed in a contest with the children of Israel at Rephidim, and were threatened with God's judgments. (Exod. xvii. 14.) Defeated by Gideon (Judg. vii. 22), and by Saul (1 Sam. xv.), and David (1 Sam. xxx.), they were completely destroyed. They lived in the region between Canaan and Egypt.

Amal'ric of Bena, a teacher of philosophy and theology in the University of Paris about the end of the twelfth century. He was accused of heresy in 1204, and condemned by Innocent III., and d. soon after. His followers were condemned by a synod held at Paris, 1209, and the bones of Amalric were exhumed and scattered abroad. The doctrines of the Almericians may be stated in brief as follows: (1) God is all; (2) Every Christian must believe that he is a member of the body of Christ in order to salvation; (3) He who remains in love can commit no sin.

Amazi'ah, "son of Joash and eighth king of Judah; reigned B. C. 837–809. He succeeded to the throne at the age of 25, on the murder of his father, and punished the murderers; sparing, however, their children, in accordance with Deut. xxiv. 16, as the second book of Kings (xiv. 6) expressly informs us, thereby implying that the precept had not been generally observed. In order to restore his kingdom to the greatness of Jehoshaphat's days, he made war on the Edomites, defeated them in the valley of Salt, south of the Dead Sea, and took their capital, Selah or Petra, to which he gave the name of Jokteel, *i. e.*, God-subdued. We read in 2 Chron. xxv. 12–14 that the victorious Jews threw 10,000 Edomites from the cliffs, and that Amaziah performed religious ceremonies in honor of the gods of the country—an exception to the general character of his reign. (Cf. 2 Kings xiv. 3, with 2 Chron. xxv. 2.) In consequence of this he was overtaken by misfortune. Having already offended the Hebrews of the northern kingdom by sending back, in obedience to a prophet's direction, some mercenary troops whom he had hired from it, he had the foolish arrogance to challenge Joash, king of Israel, to battle, despising, probably, a sovereign whose strength had been exhausted by Syrian wars, and who had not yet made himself respected by the great successes recorded in 2 Kings xiii. 25. But Judah was completely defeated, and Amaziah himself was taken prisoner, and conveyed by Joash to Jerusalem, which opened its gates to the conqueror. A portion of the wall of Jerusalem on the side toward the Israelitish frontier was broken down, and treasures and hostages were carried off to Samaria. Amaziah lived fifteen years after the death of Joash, and in the twenty-ninth year of his reign was murdered by conspirators at Lachish, whither he had retired for safety from Jerusalem. (2 Chron. xxv. 27.) (2) A descendant of Simeon. (1 Chron. iv. 34.) (3) A Levite. (1 Chron. vi. 45.) (4) Priest of the golden calf at Bethel, who endeavored to drive the prophet Amos from Israel into Judah. (Amos vii. 10, 12, 14.)"—Smith: *Dict. of the Bible.*

Ambo, a reading-desk, or pulpit, in early Christian churches, which was placed in the centre of the nave. It was sometimes large enough to accommodate fifty persons. The lessons were read from it, and it was occasionally used by the preacher. The ambo has given place in modern churches to the lectern and pulpit.

Ambrose, ISAAC, a celebrated Puritan divine, b. May 29, 1604; d. 1663. A graduate of Oxford, he was vicar at Gerstang when the Act of Uniformity was passed. He retired, and spent his later years in Preston, where he had formerly been vicar. His practical and devotional writings were very popular, and one of his publications, *Looking Unto Jesus* (1658), is still read with interest, having never been out of print.

Ambrose, ST., Bishop of Milan, and one of the most distinguished of the Latin fathers of the fourth century; b. about the year 340, probably at Treves, in Gaul, where his father held the office of prefect. He received a good education under the direction of a noble and pious mother. He became proficient in Greek and Roman literature and entered the profession of law. Appointed consular prefect of the province, which included a considerable part of northern Italy, he made his residence at Milan, where his administration gained great public approval. At the death of Auxentius, in 374, the divisions that existed between the orthodox party and the Arians gave rise to a violent contest in the choice of his successor. Ambrose, in a public address, counseled peace and wise action. The suggestion that the prefect should be made bishop was ratified by his unanimous election. At first he declined, but finally was baptized and ordained bishop about 374. This high office he filled, until his death, with marked ability, fidelity, and courage. This last quality was illustrated in his action toward the Emperor Theodosius. During the popular revolt in Thessalonica, in A. D. 390, some officers of the Roman garrison were massacred. In his anger Theodosius, in putting down the insurrection, slew seven thousand persons. For this action Ambrose rebuked him in the severest terms, and refused either to administer or celebrate the Eucharist in his presence until he had made atonement for his crime by the most severe penance. Ambrose was not only eminent as an ecclesiastic but popular as a preacher. He was the spiritual father of Augustine and a voluminous writer; but his works do not stand in the highest rank of Patristic literature. The Hymns of St. Ambrose have been a treasure of the church universal. Many, however, have been attributed to him that he did not write. Ambrose died April 4, 397. His mortal remains rest under the high altar of the great Cathedral of Milan.

Ambrosian Chant denotes the mode of church singing introduced into the Western Church by St. Ambrose. Just what the form was is now unknown, but it is thought that it was a modification of a more simple mode of chanting. The Ambrosian chant was further developed into the elaborate Gregorian system. St. Augustine says it was first introduced into the Church of Milan.

Ambrosiaster, the name given, for literary and critical purposes, to the unknown author of a *Commentary on the Epistles of St. Paul*, which was formerly believed to be one of the works of St. Ambrose, but which is now known to have been written some years before he was baptized, between A. D. 366 and A. D. 384. It is a work of high value as an early interpretation of St. Paul's writings, and also as containing many quotations from the ancient Vulgate, a Latin version of the Scriptures earlier than that of St. Jerome.—*Benham.*

Ambulatory, literally, a place to walk in, from the Latin word *ambulare.* It is used ecclesiastically to designate a covered cloister outside of a church, or the aisles within, principally the aisle around the choir in cathedrals and other large churches, which was used as a "procession path."—*Benham.*

Amen (*true, faithful*). In the Old Testament "amen" was used mostly in a liturgical sense. In the apostolic church it was uttered by the people as a response at the close of the public prayers. (1 Cor. xiv. 26.) In liturgical use it has the twofold sense of emphatic assent, "So it is," or "So I believe," and that of ratification, "So be it." Jesus calls himself the Amen. (Rev. iii. 14.)

American and Foreign Christian Union. This society, organized in 1849, had for its special purpose the conversion of foreign Roman Catholics. For a time it prosecuted its work with considerable vigor, but it now does nothing beyond the support of the American Chapel in Paris.

American and Foreign Bible Society. See BIBLE SOCIETIES.

American Bible Union. See BIBLE SOCIETIES, AMERICAN.

American Bible Society. See BIBLE SOCIETIES, AMERICAN.

American Baptist Missionary Union. See MISSIONS, BAPTIST.

American Baptist Publication Society. See BAPTISTS.

American Board of Commissioners for Foreign Missions. See MISSIONS; CONGREGATIONALISTS.

American Home Missionary Society. See CONGREGATIONALISTS.

American Sunday-school Union. See SUNDAY-SCHOOLS.

American Tract Societies. See TRACT SOCIETIES.

Ames, EDWARD R., D. D., b. at Amesville, Ohio, May 20, 1806; a bishop of the Methodist Episcopal Church. He entered the Ohio University in 1826, and in 1836 became an itinerant minister in the Indiana Conference. He was elected a delegate to the General Conference in 1840, and soon after became corresponding secretary of the Missionary Society for the South and West. From 1844 to 1852 he held the office of presiding elder, and was elected bishop in 1852. He was a man of great executive ability, and during the war was often consulted by President Lincoln, at whose request he served on several important commissions. He died at Baltimore in 1879.

Ames, WILLIAM, a celebrated Puritan divine; b. in Norfolk, 1576; d. at Rotterdam in 1633. He was graduated at Christ's College, Cambridge, and received the appointment of chaplain to the university. His plain, outspoken preaching against certain evil practices aroused so much opposition that he left England, and became English chaplain at the Hague, and afterward professor of divinity at Franeker in Friesland. He was an eminent controversalist, and strong opponent of Arminianism. He wrote many works. See Neal: *Hist. of the Puritans.*

Amess, a tippet of fur worn by canons and other dignitaries of cathedrals during cold weather.

Amice, a piece of fine linen tied around the neck. It is worn over the cassock, and is put on by the officiating priest during the celebration of the mass in Roman churches.

Ammonites, "a people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xix. 38; comp. Psa. lxxxiii. 7, 8), as Moab was by the elder, and dating from the destruction of Sodom. The near relation between the two peoples, indicated in the story of their origin, continued throughout their existence. (Comp. Judg. x. 6; 2 Chron. xx. 1; Zeph. ii. 8, etc.) Indeed, so close was their union, and so near their identity, that each would appear to be occasionally spoken of under the name of the other. Unlike Moab, the precise position of the territory of the Ammonites is not ascertainable. In the earliest mention of them (Deut. ii. 20) they are said to have destroyed the Rephaim, whom they called the Zamzummim, and to have dwelt in their place, Jabbok being their border. (Num. xxi. 24; Deut. ii. 37; iii. 16.) 'Land' or 'country' is, however, but rarely ascribed to them, nor is there any reference to those habits and circumstances of civilization, which so constantly recur in the allusions to Moab. (Isa. xv., xvi.; Jer. xlviii.) On the contrary, we find everywhere traces of the fierce habits of marauders in their incursions (1 Sam. xi. 2; Amos i. 13), and a very high degree of crafty cruelty to their foes. (Jer. xli. 6, 7; Judg. vii. 11, 12.) It appears that Moab was the settled and civilized half of the nation of Lot, and that Ammon formed its predatory and Bedouin section."—Smith: *Dict. of the Bible.* The Ammonites are mentioned by Justin Martyr as being numerous in his day. They afterward were lost to sight, and merged into the general Arab population.

Ammonius, (1) the originator of the neo-Platonic movement, lived at Alexandria during the 2d century, and d. there, 241. Very little is known of his life. From Hierocles, as quoted by Photius, we learn that his fundamental doctrine was an eclecticism, or union of Plato and Aristotle. How his system stood related to the Jewish and Christian theosophies we have no means of knowing. (2) A Christian writer who, about the middle of the third century, prepared a harmony of the Gospels.

A'mon (*builder*), son and successor of Manasseh as king of Judah. After a wicked and idolatrous reign of two years, his servants conspired against him and slew him in the palace. The people put the conspirators to death and placed his son Josiah on the throne. (2 Kings xxi. 19; 2 Chron. xxxiii. 21–25.)

Am'orite, the Am'orites (*i. e., the dwellers on the summits; or mountaineers*), one of the chief nations who possessed the land of Canaan before its conquest by the Israelites. In the genealogical table of Gen. x. "the Amorite" is given as the fourth son of Canaan, with "Zidon, Heth (Hittite), the Jebusite," etc. As dwelling on the elevated portions of the country, they are contrasted with the Canaanites, who were the dwellers in the lowlands; and the two thus formed the main broad divisions of the Holy Land. Their territory was divided between Reuben and Gad and the half-tribe of Manasseh. (Josh. xiii. 8, sq.) They were so completely defeated (Deut. ii. 36; Josh. x. 5), that they never again were powerful, and are rarely mentioned.

Amortization. See MORTMAIN.

A'mos (*burden*), "a native of Tekoa, in Judah, about six miles south of Bethlehem; originally a shepherd and dresser of sycamore trees, who was called by God's Spirit to be a prophet, although not trained in any of the regular prophetic schools. (Am. i. 1; vii. 14, 15.) He travelled from Judah into the northern kingdom of Israel, or Ephraim, and there exercised his ministry, apparently not for any long time. His date cannot be later than the fifteenth year of Uzziah's reign (B. C. 808), for he tells us that he prophesied 'in the reigns of Uzziah, king of Judah, and Jeroboam, the son of Joash, king of Israel, two years before the earthquake.' This earthquake (also mentioned, Zech. xiv. 5) cannot have occurred after the seventeenth year of Uzziah, since Jeroboam II. died in the fifteenth year of that king's reign, which, therefore, is the latest year fulfilling the three chronological indications furnished by the prophet himself. But his ministry probably took place at an earlier period of Jeroboam's reign, perhaps about the middle of it; for, on the one hand, Amos speaks of the conquests of this warlike king as completed (vi. 13; cf. 2 Kings xiv. 25); and, on the other, the Assyrians, who, towards the end of his reign, were approaching Palestine (Hos. x. 6; xi. 5), do not seem as yet to have caused any alarm in the country. Amos predicts, indeed, that Israel and other neighboring nations will be punished by certain wild conquerors from the North (i. 5; v. 27; vi. 14), but does not name them, as if they were still unknown or unheeded. In this prophet's time Israel was at the height of power, wealth, and security, but infected by the crimes to which such a state is liable. The poor were oppressed (viii. 4), the ordinances of religion thought burdensome (viii. 5), and idleness, luxury, and extravagance were general. (iii. 15.) The source of these evils was idolatry—that of the golden calves. Calf-worship was specially practised at Bethel, where was a principal temple and summer palace for the king (vii. 13; cf. iii. 15); also at Gilgal, Dan, and Beer-sheba in Judah (iv. 4; v. 5; viii. 14), and was offensively united with the true worship of the Lord. (v. 14, 21–23; cf. 2 Kings xvii. 33.) Amos went to rebuke this at Bethel itself, but was compelled to return to Judah by the high-priest Amaziah, who procured from Jeroboam an order for his expulsion from the northern kingdom. The book of the prophecies of Amos seems divided into four principal portions, closely connected together. (1) From i. 1 to ii. 3 he denounces the sins of the nations bordering on Israel and Judah, as a preparation for (2), in which, from ii. 4 to vi. 14, he describes the state of those two kingdoms, especially the former. This is followed by (3) vii. 1 to ix. 10, in which, after reflecting on the previous prophecy, he relates his visit to Bethel, and sketches the impending punishment of Israel, which he predicted to Amaziah. After this in (4) he rises to a loftier and more evangelical strain, looking forward to the time when the hope of the Messiah's kingdom will be fulfilled, and His people forgiven, and established in the enjoyment of God's blessings to all eternity. The chief peculiarity of the style consists in the number of allusions to natural objects and agricultural occupations, as might be expected from the early life of the author. See i. 3; ii. 13; iii. 4, 5; iv. 2, 7, 9; v. 8, 19; vi. 12; vii. 1; ix. 3, 9, 13, 14. The references to it in the New Testament are two: v. 25, 26, 27 is quoted by St. Stephen, in Acts vii. 42, 43; and ix. 11 by St. James, in Acts xv. 16. As the book is evidently not a series of detached prophecies, but logically and artistically connected in its several parts, it was probably written by Amos, as we now have it, after his return to Tekoa from his mission to Bethel." — Smith: *Dict. of the Bible.* See the general commentaries, T. W. Chambers; *Commentary on Amos* (enlarged from *Schmoller's*), in the American edition of Lange's *Commentary* (N. Y., 1875); Pusey: *Commentary on the Minor Prophets* (N. Y., 1885).

Ampulla, (1) a flask or cruet for holding the consecrated oil or chrism used in ceremonies of unction. (2) The cruets holding the wine and water used in the Eucharist.

Amsdorf, Nikolaus von, b. in Saxony 1483; d. at Eisenach, May 14, 1565. He was educated at Wittenberg, where he became professor of theology (1511), and took a leading part in advancing the cause of the Reformation. In the course of a vigorous controversy with George Major, a Lutheran divine of Wittenberg, Amsdorf maintained an exaggerated form of the doctrine of Luther respecting the inefficacy of good works to salvation, declaring that they were not only not necessary, but were even a hindrance to salvation. The parties of the two divines were reconciled by a 'Formula of Concord,' which was drawn up at Bergen in the year 1577. Amsdorf was consecrated bishop of Naumburg, by Luther in 1542, but he lost his see during the Smalcald war (1547), and was appointed general superintendent at Eisenach. His followers were known as Amsdorfians.

Amsdorfians. See above.

Amulets, something worn as preservatives against the power of enchantments. More commonly they were worn as ornaments, and suspended from a necklace or ear-ring, with an inscription or figure of a god upon them. Sometimes they were in the form of charms written upon papyrus or parchment, rolled tightly and sewed in linen. These are the *tablets* referred to in Isa. iii. 20, and which in the Revised Version is rendered *amulets.* The wearing of amulets became so common among Christians that the Council of Trullo (692), excommunicated the makers of them, and condemned the custom as a heathen superstition.

Amyraldism. This is the name given to the theory of predestination held by Amyraut (see below) and his followers. This theory opposed the extreme Calvinistic doctrine of the Divine decrees, in that it was maintained that all had salvation within their power, while saving grace was given only to the elect. Baxter, Fuller, and the New England divines have favored this theory.

Amyraut, Moïse, an eminent French Protestant theologian and metaphysician, b. at Bourgueil, in Tourraine, Sept. 1596; d. at Saumur, Jan. 8, 1664. He prosecuted with success the study of law in the University of Poitiers; but on his way home he met a Protestant minister who, with the added influence of a prominent official, persuaded him to leave the law for theology. He studied at Saumur with the famous teacher, Cameron. His reputation for scholarly ability gained him invitations to many prominent churches and universities. He referred them all to the synod of Anjou, and it was decided that he should remain at Saumur. The bond of affection that bound together the teachers in this school was beautiful and remarkable. Amyraut was a recognized leader in the great theological controversies of his times. A strong advocate of a moderate type of Calvinism, he was noted for his liberality and kindness of spirit. Saumur became a stronghold of Protestantism. Amyraut, among other labors, wrote many books, some of which still carry religious instruction and comfort into the Protestant homes of France. His *Traité des Religions* (1631), translated into English (London, 1660), is still a living work.

Anabaptists. See Baptists. For history of the excesses of the fanatical Anabaptists of the sixteenth century, see Munster.

Anachorites. See Anchorites.

Anacle'tus, the name of two popes. See Popes.

Anagogical, a word derived from the Greek *anagein* (to lead upwards), and designating that form of the mystical interpretation of Holy Scripture which raises the thoughts from an earthly meaning to a heavenly. Thus, the weekly rest of the earthly Sabbath may be anagogically interpreted of the *sabbatismos*, or *sabbatical* and eternal rest of heaven (Heb. iv. 4–11); or the mystery of the union between man and wife of the union between Christ and the Church. (Eph. v. 22–32.)—*Benham.*

Anagnostes, the name given to the order of a reader in the Eastern Church.

Analogion, the name of the pulpit in a Greek or Eastern Church.

Analogy of Faith. See FAITH; HERMENEUTICS.

Anam'melech, an idol god in whose worship the Sepharvites burnt their children. (2 Kings xvii. 31.) Anammelech is supposed to represent the moon and Adrammelech the sun.

Anani'as (the Greek form of *Hananiah;* whom Jehovah has graciously given), (1) one who professed conversion under the preaching of the apostles. The story of his perfidy and death is told in Acts v. 1–11. (2) A Jewish Christian of Damascus who visited Saul in his blindness, and, after restoring his sight, baptized him. (Acts ix. 10–18.) (3) A high-priest, appointed by Herod, King of Chalcis, A. D. 48. He was sent to Rome to be tried under a charge of oppression preferred by the Samaritans, but was acquitted. Paul was tried before him. (Acts xxiv. 1.) He was deposed not long after this, and finally murdered, A. D. 67.

Anaphora, that part of the Liturgies of the Eastern Churches which corresponds to the Canon of the Mass in the Western, and contains the prayers and praises connected with the Acts of Consecration and Communion. The corresponding portion of the Liturgy in the English service is that which begins with "Lift up your hearts," and ends with the Benediction. It is the most ancient part of the Eucharistic Service.—*Benham.*

Anastasias, the name of four popes and one antipope. See POPES.

Anathema, a Greek word equivalent to the Hebrew *cherem,* which signified things or persons so set apart, or devoted to the Lord, for the purpose of destruction, that they could not be redeemed. (Josh. vi. 17.) In the New Testament it means accursed, and separated from the church, and at an early date became the technical term for a form of excommunication. (Rom. ix. 3; 1 Cor. xvi. 22; Gal. i. 8.)

Anato'lius, bishop of Constantinople; d. 458. He is the author of several hymns, the best known of which is the one beginning, "Fierce was the wild billow," translated by John Mason Neale. *Hymns of the Eastern Church* (London, 1863).

Anchieta (*an-she-ā-tà*) **José de,** the Jesuit "apostle of Brazil," b. at Laguna, 1533; d. at Retirygba, June 9, 1597. He began his labors as a missionary in Brazil in 1553, and made many converts among the Indians, and prepared a grammar of their language (1595), still in use.

Anchorites or Anachorites (Gr. *anachorein;* to retire, withdraw), the name given to the hermits who lived in solitude that they might practice their devotional exercises without distraction of any kind. They first appear in the second and third centuries. Living in caves, for the most part, they held no intercourse with others, partook of as little food as possible, and prayed in silence. Some, who were known as *Stylites,* stood, in all kinds of weather, on high hill-tops or columns. Their sanctity drew many to visit them, and seek their blessing. Sometimes, with prophetic zeal, they suddenly appeared in the cities with messages of rebuke and warning. In time it became customary for several anchorites to unite in a community, building their cells about a chapel. In this way the anchorites became cœnobites. A few anchorites still are found on Mount Athos, not connected with the monastery.

Anderson, RUFUS, D. D., LL. D., b. Aug. 17, 1796, at North Yarmouth, Me; d. May 30, 1880, at Boston, Mass. He was graduated at Bowdoin College, Me., in 1818, and studied at Andover Seminary, 1819–1822. He became an assistant to the corresponding secretary of the American Board of Commissioners for Foreign Missions after being graduated at the seminary; assistant corresponding secretary in 1824; foreign secretary, 1832. This position he held until 1866, when he resigned, because he was convinced that seventy years form "a limit beyond which it would not be wise for him to remain in so arduous a position." Dr. Anderson was eminently successful as an administrator, and wrote several volumes in regard to mission work and its conduct. He was one of the founders of Mount Holyoke Seminary, and a member of the Board of Trust of Andover Seminary. Among his published works are: *Foreign Missions, their Relations and Claims* (N. Y., 1869); *History of the Missions of A. B. C. F. M. to the Oriental Churches* (1872), 2 vols., *and in India* (1874).

Andreä (an-drā-ā), JACOB (1528–90), a

German theologian. Educated at Stuttgart and Tübingen, he returned to the latter city in 1548, where he gained reputation as a Protestant preacher. In 1562 he was appointed professor of theology, provost, and chancellor of the University of Tübingen. He was an active and ardent leader of the Lutherans, and was indefatigable in his efforts to unite the various parties whose differences threatened the cause of Protestantism. He was prominent in the conferences that led to the preparation of the *Formula Concordiæ*, which was accepted as one of the symbolical books of the Lutheran Church. Andreä was the author of more than a hundred and fifty works, most of which are polemical.

Andrewes, Lancelot, b. in London, 1555; d. at Winchester, Sept. 25, 1626. A graduate of Cambridge, he became master of Pembroke Hall, Chaplain to the Queen, dean of Westminster, 1601; bishop of Chichester, 1605; of Ely in 1609; and of Winchester in 1618. He was a very learned and influential prelate, and was appointed first on the list of the King James' Bible Revisers (1607–11). He published ninety-six sermons, an edition of which is given in the Anglo-Catholic Library, Oxford, 1841–43. These are "full of learned theology and rich in devotional thought," but his best-known work is his *Private Devotions* (latest edition, London, 1883).

An'drew (*manly*), one of the twelve disciples, the son of Jonas and brother of Simon Peter. The incidents of his life, as recorded in the gospels, are found in Matt. iv. 18–20; Mark xiii. 3; John i. 35–40; vi. 3–13; xii. 22. According to tradition, Andrew preached in Scythia, Greece, and Asia Minor, where he was crucified upon a cross which, from its peculiar shape (X), is named St. Andrew's cross. St. Andrew's Day is Nov. 30.

Angel (Gr. *angelos*). This word has the original sense of "messenger," but in the Old and New Testaments it always means a Divine messenger, or messenger sent by God. Thus our Lord is called "the Messenger," or Angel, "of the Covenant" (Mal. iii. 1); St. John the Baptist "the messenger," or angel, "of God" (Mal. iii. 1; comp. Matt. xi. 10); and a certain class of bishops "Angels of the Churches." (Rev. i. 20.) But the most common sense in which the word "angel" is used is to designate a created being of a different nature from that of men, and one having special ministrations to perform toward God and toward man.

The Nature and Form of Angels.—That the angelic nature is not the same as human nature is declared by St. Paul, when he says that the Son of God did not take hold of angels by assuming their nature, but took hold of the seed of Abraham, thus assuming human nature (Heb. ii. 16); words which imply that the two natures are different. He also says that angels are "spirits engaged in sacred service" (Heb. i. 14); words which imply that angels live under the condition of spiritual beings, not that of corporeal beings. The experience of those who have seen, or have been visited by, angels has been that those who have been seen on earth have had the human form, but that they have appeared and disappeared, descended from above and ascended thither again, in a manner which shows that they are not subject to the laws affecting material substances as, or to the same extent as, human beings are. Yet these angelic spirits seem to have some bodily substance as well as bodily form, by means of which they are capable of performing acts in a similar manner to that in which they are performed by material beings. Such appears to be the natural inference to be drawn from statements respecting angels at different periods—that they "put forth their hand and pulled Lot into the house to them, and shut to the door;" or, "laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters," and led them out of the city (Gen. xix. 10, 16); or, partook of the food which Abraham and Lot prepared for them (Gen. xviii. 8; xix. 3); or, "rolled back the stone from the door," of the Holy Sepulchre, "and sat upon it" (Matt. xxviii. 2); or, "smote Peter on the side and raised him up" (Acts xii. 7); or, spoke with audible voices in human language.

As to their form, it is evident that whenever angels have become visible upon earth they have appeared in the form of human beings, though mostly with some special signs of celestial brightness and glory that distinguished them from human beings. Thus, those who appeared to Abraham in the plains of Mamre are spoken of as "three men." (Gen. xvi. 7; xviii. 2, 3; xxii. 16; xxxii. 24.) So, also, Ezekiel saw a vision of six destroying angels coming to Jerusalem in the form of "six men" (Ezek. ix. 2); and in later ages Zacharias and the Blessed Virgin saw the angel Gabriel in human form, and heard him speak to them with human voice. (Luke i. 11–20, 26–38.) So the holy women at the Sepulchre saw "a vision of angels" as "two men," who stood by them in shining garments (Luke xxiv. 4, 23), whom Mary Magdalene had seen as "two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain" (John xx. 12), and one of whom had been seen by the sentinels as he "descended from heaven, and came and rolled back the stone from the door and sat upon it, his countenance" being "like lightning, and his raiment white as snow." (Matt. xxviii. 2, 3.) Of a similar appearance and form were the angels who appeared to the Apostles at the time of our Lord's ascension (Acts i. 10); those who appeared to Cornelius (Acts. x. 3), and to St. Peter in his prison (Acts. xii. 7–10); and those whom St. John saw in his Apocalyptic visions. (Rev. viii. 2, 3; x. 1, 10; xvi. 1, 6; xxi. 9, 17; xxii. 8, 9.) But the human form is not invariably attributed to angels, for we must regard as angels those beings who minister before God as Seraphim (Isa. vi. 2–4), and Cherubim (Ezek. i. 4–25; Rev. iv. 6–8), living creatures (or created beings, as distinguished from the Uncreated Divine Being), whose mysterious form and glory transcends the power of human language to describe, unless it may be generally spoken of as that of winged men with features taken from some of the noblest of animal beings of a lower order.

The general conclusion to be drawn respecting the nature and form of angels seems to be that they are spirits embodied in some pure corporeal substance of a highly attenuated kind, which is not subject to the ordinary laws of matter; that those have most frequently been seen on earth which are in human form, but that others exist which have other forms also, and that all belong to that order of creation to which the "spiritual body" of the resurrection will belong (1 Cor. xv. 44)—beings whose natural abode is heaven, and whose nature is fitted to the conditions of life there.

The Ministration of Angels Toward God.—Whenever there has been a revelation of the manner in which angels are engaged in heaven, they have always appeared in the immediate Presence of God, bearing up His throne of glory, as the Cherubim (Ezek. i. 26; x. 1); perpetually adoring Him, like the Seraphim hovering above it (Isa. vi. 1–3); "standing by Him on His right hand and on His left" (1 Kings xxii. 19), "thousand thousands" that "ministered unto Him, and ten thousand times ten thousand" that "stood before him" (Dan. vii. 9, 10), waiting to go forth whithersoever He should send them; and all a myriad of adoring spirits, "the number" of whom "was ten thousand times ten thousand and thousands of thousands" singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." (Rev. v. 11, 12.) The general picture presented to our minds is that of a vast angelic host, continually attendant on the Divine Presence; constantly engaged in acts of adoration and praise, and ever waiting to do willing and obedient service to Him whom they adore. The old devotional theology of the Church loved to represent these Hosts of God as consisting of Nine Orders of Angels, namely: *Seraphim* (Isa. vi. 2), *Cherubim* (Ezek. i. 5), *Thrones*, *Dominions*, *Principalities*, *Powers*, *Mights* (Col. i. 16; Rom. viii. 38; Eph. i. 21; iii. 10), *Archangels* (Tobit xiii. 15; 1 Thess. iv. 16; Jude 9), and *Angels*. So from before her altars the hymn of praise continually mingled with that on high, "Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of Thy Glory: Glory be to Thee, O Lord most High."

The Ministration of Angels Toward Men.—But for twelve or thirteen centuries the faith of the Christian world has also been expressed in words of prayer, as well as of praise. "O everlasting God, Who hast ordained and constituted the services of Angels and Men in a wonderful order; Mercifully grant, that as Thy holy Angels always do Thee service in Heaven, so by Thy appointment they may succor and defend us on earth, through Jesus Christ our Lord." This belief is in strict accordance with the well-known words of St. Paul, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14), and with many instances of such ministrations recorded in Holy Scripture.

From these instances we may gather that the angels are sometimes sent forth among men on special and extraordinary missions: as when they were sent forth as messengers from God to Lot, or to Jacob, or to the prophets of the Old Testament, or to the Seer of the New Testament, or to those appointed to special service—as the Apostles.

But there is abundant evidence, also, in Holy Scripture that there are many ordinary ministrations in which the Angel of the Lord encampeth round about them that fear Him, as the hosts of Mahanaim did around Jacob (Psa. xxxiv. 7), and in which the words spoken respecting Christ are fulfilled in respect to His members, "He shall give His Angels charge over thee, to keep thee in all thy ways." (Psa. xci. 11; comp. Matt. iv. 6.) Ever and anon they manifested their presence round the Holy Jesus, as when Gabriel, the angel of the Incarnation, was sent to Zacharias to warn him of the coming birth of Christ's Forerunner (Luke i. 11–20); and to the Virgin Mary to announce her maternity as the mother of Him whom the Forerunner heralded (Luke i. 26–38); and to Joseph, bidding him take the Lord's mother for his wife (Matt. i. 20, 21); and to the shepherds to tell them of the glad tidings which they were presently afterward to hear proclaimed by a multitude of the heavenly host (Luke ii. 9–14); and to Joseph again, to guide him in his care of the Holy Child. (Matt. ii. 13–19.) Such ministrations to the Child Jesus lead to the belief that there is sound truth in the old Christian conviction that little children are specially under the guardianship of the angels, and that our Lord's own words are to be accepted in a literal sense: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." (Matt. xviii. 10.) And tender thoughts of comforting faith may thus be suggested to parents in regard to their little ones who have been made children of God and heirs of salvation.

Later on in His holy life, when the Fasting and Temptation of our Lord—the trial of His spiritual life—had weakened His human nature, "angels came and ministered unto Him" (Matt. iv. 11); and in the depression of His agony "there appeared an angel unto Him from heaven, strengthening Him." (Luke xxii. 43.) They ministered to Him also at the Resurrection (Luke xxiv. 23; John xx. 12); and when He ascended up on high, the chariot of the Cherubim received Him out of the Apostles' sight, and multitudes of the heavenly host surrounded Him, singing some such strain as "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of Glory shall come in." (Psa. xxiv. 9.) So, it may be devoutly and reverently hoped, are the "ministering spirits sent forth to minister for them who shall be heirs of salvation." Such ministrations are more than implied in the words, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10); in the succor which angels gave to St. Peter, St. Paul, and St. Silas (Acts. xii. 7–10); in the charge which St. Paul gives to Timothy, not only "before God and Christ Jesus," but also before "the elect angels" (1 Tim. v. 21); in the assuring words which "an Angel of God" spoke to Cornelius, "Thy prayers and thine alms are come up for a memorial before God;" and in the directions which the same Angel gave to him respecting the means by which he was to attain to a higher state of grace. (Acts. x. 4–6.)

It has also been revealed by our Lord Himself, in His parable of the Rich Man and Lazarus (Luke xvi. 22), that when the souls of those who die in His faith, fear, and love, go forth into the world of spirits, they do not go forth alone and in darkness, but are received by the hands of the angels appointed to minister to them. And in such a light as the presence of angels brings from their abode of light, the souls of God's children are carried onward to a better light, the light of Christ's own Presence in Paradise.—Benham: *Dictionary of Religion.*

Angel of the Church. (Rev. ii. 1.) "The only true interpretation of this phrase is the one which makes the angels the rulers and teachers of the congregation, so called because they were the ambassadors of God to the churches, and on them devolved the pastoral care and government."—Schaff: *Bible Dictionary.*

Angelicals, an order of nuns founded at Milan about 1530 by Louisa, the wealthy Countess of Guastella. They followed the rule of St. Augustine. It no longer exists.

Angelic Hymn, the "Gloria in Excelsis." See GLORIA IN EXCELSIS.

Angelic Salutation, the words of the Archangel Gabriel to the Virgin Mary when announcing the incarnation of the Son of God through her means. (Luke i. 28.)

Angelus, a Roman Catholic devotion which gathered around the ancient form of the "Hail Mary" (angelic salutation) in the beginning of the sixteenth century, in the following form: "The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost. Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. Behold the handmaid of the Lord; be it done unto me according to thy word. Hail, Mary, thou that art," etc. "And the Word was made Flesh, and dwelt among us. Hail, Mary, thou that art," etc. "We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son, Jesus Christ, by the message of an angel, so by His cross and passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ our Lord. Amen." This memorial of the Incarnation is said three times a day—in the early morning, at noon, and in the evening, by strict Roman Catholics, and one of the church bells, called the "Angelus Bell," is rung to give warning of the time for the devotion, which is said wherever persons may happen to be.

Angilbert, St., the friend of Charlemagne, and the most distinguished poet of his age. Having married Bertha, the daughter of Charlemagne, he retired in 790 to the monastery of St. Centule, now St. Riquier, of which he was made abbot in 794. He was called the *Homer* of his time. He d. in 814.

Anglican, a distinctive name given in recent times to High-Churchmen, who consider that the doctrine and ritual of the Church of England are strictly those of the Post-Reformation Church of England.

Anglo-Catholics, a designation frequently assumed by the earlier members of the High-Church party to indicate their community of faith and practice with the churches in open communion with Rome, and with the Catholic Churches of the East and West, rather than with Protestants.

Anglo-Saxons, CONVERSION OF THE. See CHURCH OF ENGLAND.

Angus, JOSEPH, D. D. (Brown University, 1852), Baptist; b. at Bolam, Northumberland, England, Jan. 16, 1816. He was graduated at Edinburgh University in 1838, and became pastor of the New Park Street Baptist Church, London, in the same year; secretary of the Baptist Missionary Society in 1842, and president of Regent's Park College in 1849, where he has since remained. Of his published works *The Bible Hand-Book* (1854) has had a large circulation in the United States.

An'imal. The distinction made by the Hebrews between clean and unclean animals, and their use in sacrifice and food, is given in Lev. xi.

Anna, ST., the name, according to tradition, of the mother of the Virgin Mary. She was the daughter of Matthan the priest, who lived in Bethlehem. Her husband was a Galilean, named Joachim, and they had been married many years before the Virgin Mary was born. They lived at Nazareth. As early as the fourth century St. Anna was deeply venerated by the Eastern Church. She is commemorated by the Greek Church on three days, Sept. 4, as her festival; Dec. 9, as the day of her conception; July 25, as that of her death. The Roman Catholic Church and the Church of England commemorate her on July 26. In sacred art St. Anna is usually represented as teaching the Virgin Mary to read the Old Testament Scriptures.

An'nas, a high-priest of the Jews. "He was the son of one Seth, and was appointed high-priest in the year A. D. 7, by Quirinus, the imperial governor of Syria; but was obliged by Valerius Gratus, procurator of Judæa, to give way to Ismael, son of Phabi, at the beginning of the reign of Tiberius, A. D. 14. But soon Ismael was succeeded by Eleazar, son of Annas; then followed, after one year, Simon, son of Camithus, and then, after another year (about A. D. 25), Joseph Caiaphas, son-in-law of Annas. (John xviii. 13.) But in Luke iii. 2, Annas and Caiaphas are both called high-priests, Annas being mentioned first. Our Lord's first hearing (John xviii. 15) was before Annas, who then sent him bound to Caiaphas. In Acts iv. 6, Annas is plainly called the high-priest, and Caiaphas merely named with others of his family. It is no easy matter to give an account of the seemingly capricious applications of this title. Some maintain that the two, Annas and Caiaphas, were together at the head of the Jewish people—Caiaphas as actual high-priest, Annas as president of the Sanhedrim. Others again suppose that Annas held the office of *sagan*, or substitute of the high-priest, mentioned by the later Talmudists. He lived to old age, having had five sons high-priests."—Smith: *Dict. of the Bible.*

Annates, the first year's income of an ecclesiastical benefice. They were also known as "First Fruits," and this is the name by which the payment is known at the present time. Before the separation of the Church of England from the Roman Church this tax was paid to the pope. Afterward it was paid to the Crown, but in the reign of Queen Anne this revenue was placed in the hands of commissioners under the name of "Queen Anne's Bounty" to increase the income of poorly endowed benefices.

Annihilationism is that theory which holds that the everlasting punishment of the wicked consists in utter destruction, annihilation. This view has found some earnest advocates, and numbers many believers. It is held by many Adventists as a part of their creed. See Richard Whately: *A View of the Scripture Revelations Concerning a Future State* (London, 1832); Hudson: *Debt and Grace as related to the Doctrine of a Future State* (1857); White: *Life in Christ* (1875); Pettingill: *Theological Trilemma.*

Annunciation. This festival, which commemorates the visit of the Angel Gabriel to the Virgin Mary (Luke i. 26, sqq.), is celebrated on March 25.

Anointing, in the East, early came into use (1) as a means of health. The entire body or head was covered with an aromatic oil, the application, as a rule, being made in connection with the bath. (2) Guests and strangers were anointed upon the head as a token of honor. (Psa. xxiii. 5; Luke vii. 46.) (3) As a symbol of consecration the Jews, from the time of the exodus, practised anointing those who were set apart to be prophets, priests, and kings. The titles *Messiah* and *Christ*, both signifying anointing, are applied to the Savior in his character of prophet, priest, and king. Anointing, as a symbolic service, is now used in connection with many rites and ceremonials in the Roman, Greek, and Episcopal churches. See EXTREME UNCTION.

Anomœans, the most extreme party of the Arians, so named from its distinctive tenet, that the Second Person of the Holy Trinity is entirely unlike to the First Person in essence or substance. See ARIUS.

Anselm, ST., Archbishop of Canterbury, and one of the greatest of scholastic philosophers and theologians; b. at or near Aosta, in Piedmont, in 1033; d. at Canterbury, April 21, 1109. The son of wealthy parents his early life was checkered in experience. The fame of Lanfrance attracted him to the monastery of Bec, where, at the age of twenty-seven, he became a monk. Three years later he became prior, and in 1078 abbot of the monastery, then the most renowned school of the eleventh century. After the death of Lanfrance the Archbishopric of Canterbury remained vacant for four years, when the serious illness of the king, William Rufus, led him to send for Anselm, whom he nominated, and urged to accept the vacant see. He did so with the understanding that the king should give up all the revenues and possessions of the see. This he was loath to do. Anselm insisted that his *Pallium*, or robe of office, should be given by Pope Urban, but William would not permit this, as he favored the antipope Clement. These differences resulted in a conflict, which revealed the resolute and vigorous character of Anselm, and had an important influence in the progress of events that culminated in the organization and independent authority of the Church of England. In close alliance with Rome, much of the time an exile from his see, Anselm labored to free the ecclesiastical power in England from the control of the Throne, and at the same time favored the usurpations and dominance of the popes of Rome. During a period of voluntary exile from Canterbury he finished his great treatise on the atonement, *Cur Deus homo.* He was one of the first and ablest of the schoolmen. Holding fast to the doctrines of the church as stated by Augustine, he still affirmed that, while faith must precede knowledge, every effort should be made to demonstrate by reason the truth of what we believe. Among the schoolmen Anselm has been styled the head of the orthodox or *realistic* party. Translations of his *Cur Deus homo* and *Proslogium* are given in the *Bibliotheca Sacra*, vols. viii., ix., xii. See his *Life* by Dean Church (London, 1875). See ATONEMENT.

Anselm OF LAON, a famous theologian, b. at Laon; d. 117. He is said to have been a pupil of St. Anselm at Bec. He taught at Paris about 1076, and then became the head of a school of theology in his native place that was the most famous in Europe. His greatest work was an interlinear gloss of the Vulgate, which has been frequently reprinted.

Ansgar, called the "apostle of the North," because of his labors to introduce Christianity into Scandinavia; b. Sept. 9, 801, in the diocese of Amiens; d. in Bremen, Feb. 3, 865. He was educated in the monastery of Corbie, and in 826 entered upon his labors in Jutland as missionary among the Danes. In 831 he was appointed bishop of Hamburg, and in 864 he became archbishop of Scandinavia. In the face of great difficulties and the fierce opposition of the heathen Danes, Ansgar, in his life-time, saw Christianity gain a strong hold among this people.

Antependium, the cloth which hangs in front of the altar.

Anthologion, the name of one of the church-books of the Greek Church containing the prayers, hymns, and scripture readings to be chanted on feast and saints' days.

Anthony, ST., the founder of monasticism; b. in the village of Coma in Egypt, 251; d. in the desert near the Red Sea in 356. Falling heir to a large fortune, he distributed it among his neighbors and the poor, and devoted himself to a life of asceticism. Many followed him to his retreat at Fayoom, and, building their cells near his, formed the first monastic community. When nearly a hundred years old he visited Alexandria, and took part in the controversy with the Arians, dying soon after his return. According to tradition many miracles were wrought by him, especially in the cure of "sacred fire," afterwards called "St. Anthony's fire" (erysipelas). For this reason he is generally represented with a fire by his side. His sore temptation by the devil in early life, and his meeting with St. Paul, have been made the subject of celebrated paintings. Seven Latin translations of his letters are extant. His day is celebrated Jan. 17. See MONASTICISM.

Anthony, St., Order of, an order of monks established in the eleventh century for nursing persons afflicted with "St. Anthony's fire." At the time of the Reformation the order had fallen into disrepute, and in 1774 it was united with the Malthese, and with that order was finally dissolved.

Anthony of Padua, a great Franciscan preacher; b. at Lisbon, Aug. 15, 1195; d. at Padua, 1231, and was canonized in the following year.

Anthropology (*the doctrine of man*). See THEOLOGY.

Anthropomorphism is a term which denotes those views which represent God as possessed of corporeal and human properties.

Anthropomorphites. See AUDIENS.

Antiburghers, the name given those in the Secession Church of Scotland who denied, on the grounds of conscience, the lawfulness of the oath administered to burghesses in Edinburgh, Glasgow, and Perth. See SECESSIONISTS.

Antichrist. "The word occurs in the New Testament only in the Epistles of John; but the idea—an antitype to the Messiah, a worldly power working against the divine scheme of salvation, the last and greatest enemy which the Saviour of mankind has to defeat—is often referred to in the eschatological discourses of the Gospels (Matt. xxiv. 15, sqq.), in the Epistles of Paul (2 Thess. ii. 3), in Revelation (xvi., xvii.); and it has its roots in the Old Testament. (Ezek. xxxviii.; xxxix.; Dan. xi.) The idea is apocalyptic in its whole character—dim, giving only one vague glimpse of what is to happen when the time has come, and yet full of warning, and, by its fitness for application, offering a clew to the meaning of the passing times. Daniel seems to apply it to Antiochus Epiphanes; the Revelation to Nero—if the interpretation of the cabalistic figure 666 is correct—the Christians of the eighth century to Mohammed; the reformers to the pope—the idea involving hostility to Christ, and false teaching; Hengstenberg and his school to that combination of social radicalism and military despotism which characterized the government of Napoleon III.; Godet, Martensen, and others, to that merely negative liberalism, which, accompanied by an almost cynical sensualism, works in modern civilization as a most baneful agency of demoralization."—M. Kähler, in Schaff-Herzog: *Ency.*, vol. 1, p. 92.

Antidicomarianites (*opposers of Mary*), a sect which flourished in the latter part of the fourth century. They maintained that Mary had other children than our Lord, either by a husband whom she married after the death of Joseph, or by Joseph himself. The Puritans of the time of the Reformation, in holding this opinion, were vigorously opposed by the Reformers of the Church of England, who defended the view of Mary's perpetual virginity.

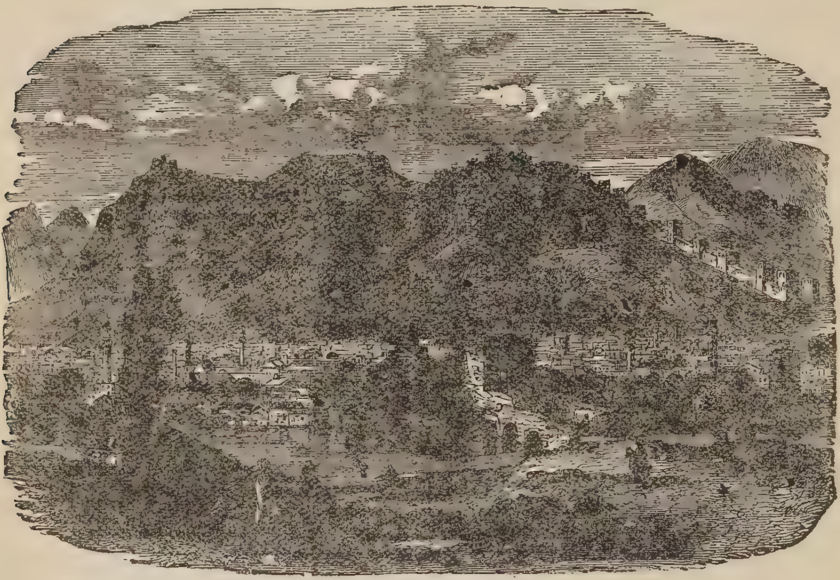
Antidoron, the name given, in the Greek Church, to the bread which is blessed, but not needed in consecration, and given to the people after mass.

Antilegomena, a term used in early Christian times to designate books which claimed to be part of the New Testament, but whose authority was disputed, or "spoken against," as is the literal meaning of the word. Such were the seven General Epistles, the Epistle to the Hebrews, and the Revelation of St. John the Divine. (Euseb.: *Eccl. Hist.* vi. 14.) As there were such books, also—those now called "Apocrypha"—in the Greek version of the Old Testament, the name of Antilegomena came to be applied to them also.—*Benham.*

Antimensium (*instead of a table*), the name given in the Greek Church to the consecrated altar-cloth, which answers to the "corporal" of the Latin Church. The same name is given to portable altars in the Latin Church.

Anti-Mission Baptists (PRIMITIVE, or OLD-SCHOOL BAPTISTS), are in accord with the doctrines and polity of the regular Baptists, but are opposed to missions, Sunday-schools, and kindred organizations. The Chemung Association (N. Y. and Pa.) was the first to withdraw fellowship (1835) from other Baptist churches on this ground. The Baltimore Association followed in 1836, and the division extended mostly in the South and West. Their estimated number in 1888 gave them 46,000 communicants, with 1,800 churches, and 900 ministers.

Antinomianism (Gr. *anti*, against; and *nomos*, law), the doctrine or opinion that a perfect Christian is freed from obligation to keep the precepts of the moral law. The tendency to this error appeared early, and is referred to by St. Paul. (Rom. vi. 14, 15.) Antinomianism is found in the views held by many of the Gnostic sects, who taught that a "truly spiritual man could and should be entirely indifferent to the moral sphere of human life." The term was first employed by Luther in his opposition to the views advocated by John Agricola. In the reaction from the extreme stress laid upon the value of good works by the Roman Church, Agricola utterly ignored the claims of the moral law as a condition of salvation. His position was so earnestly opposed by Luther that he left Wittenberg. In later years he again opened the controversy which was kept alive by others for a long time. In England, during the seventeenth century, some extreme Calvinists held that an elect person did not sin, even if he did that which in itself was wicked. This view found but few adherents, and it is to be distinguished from that held by the German Reformers, who, while contending that the law of Moses was no longer a rule binding upon Christians, also admitted that a Christian was under obligation to lead a holy life.



ANTIOCH, IN SYRIA.

Antioch, in Syria, was founded by Seleucus Nicator, about 300 B. C. It was situated not far from 300 miles north of Jerusalem on the left bank of the Orontes, sixteen and a half miles from the Mediterranean. It was the third city in the Roman Empire in population (500,000), and wealth. It was here the disciples were first called Christians (Acts xi. 26), and it became a centre from which the gospel spread.

The church at Antioch early became the most prominent one in Asia. It has been the seat of a patriarch since the fifth century. During the time of Chrysostom (b. there 347), it is said that of the population of two hundred thousand one-half were professing Christians. From 252 to 380 ten councils were held here, some of them of importance in connection with the Arian controversy. In 635 the city fell into the hands of the Saracens, was retaken in 969, captured by the Crusaders, 1098, and since 1268 ruled by the Mohammedans. It has suffered repeatedly from earthquakes, and is now an insignificant town of about six thousand inhabitants. It still holds the position of a patriarchate both in the Greek and Latin churches. There is a flourishing Protestant mission in the place.

Antioch, School of, "a theological seminary which arose at the end of the fourth century, but which had been prepared for a century before by the learned presbyters of the Church of Antioch. It distinguished itself by diffusing a taste for scriptural knowledge, and aimed at a middle course in Biblical Hermeneutics, between a vigorously literal and an allegorical method of interpretation. Several other seminaries sprung from it in the Syrian Church. As distinguished from the school of Alexandria, its tendency was logical rather than intuitional or mystical. The term *school of Antioch* is used also to denote the theological tendencies of the Syrian Church clergy. Nestorianism arose out of the bosom of this school." — McClintock and Strong: *Ency.* It was in the school of Antioch that Chrysostom learned the method of exegesis that made his writings the source of sound theology.

Antipædobaptists, opponents of infant (Gr. *paidios*) baptism.

Antipaschal Week. The week beginning with *Low Sunday*, or the first Sunday after Easter, is so called in the Eastern Church.

Antiphony, a form of singing in which the choir or congregation, being divided into two parts, sing alternately. It originated probably in the service of the ancient Jewish Church. Ignatius (d. 115) is said to have introduced it into Christian worship. The antiphonary, now used in the Roman Catholic Church, was compiled by Gregory the Great (590).

Antipopes, those who have claimed to be popes, but whose pretensions to the papal throne have been uncanonical. During the great schism, 1378–1409, there was great confusion, and popes and antipopes excommunicated each other. The following is the list of antipopes: (1) Hippolytus, 218–223; (2) Novatianus, 251; (3) Felix II., 355–366; (4) Ursinus, 366; (5) Eulalius, 418; (6) Laurentius, 498; (7) Dioscorus, 530; (8) Paschal, 687–692; (9) John, 844; (10) Anastasius, 855; (11) Boniface VII., 974; (12) Calabritanus (John XVI.), 997–998; (13) Gregory, 1012; (14) Sylvester III., 1044–1046; (15) Cadalous (Honorius II.), 1061; (16) Wilbertus (Clement III.), 1080–1100; (17) Theodoricus, 1100; (18) Albertus, 1102; (19) Maginulfus (Sylvester IV.), 1105–1111; (20) Burdinus (Gregory VIII.), 1118–1121; (21) Theobaldus Buccapecus (Celestine), 1124; (22) Anacletus II., 1130–1138; (23) Gregory (Victor IV.), 1138; (24) Octavianus (Victor IV.), 1159–1164; (25) Guido Cremensis (Paschal III.), 1164–1168; (26) Johannes de Struma (Calixtus III.), 1168–1178; (27) Landus Titinus (Innocent III.), 1178–1180; (28) Clement VII., 1378–1394; (29) Benedict XIII. (deposed 1409), 1394–1423; (30) Clement VIII., 1417–1431; (31) Felix V., 1439–1449.

Antitaetæ. See Gnosticism.

Antitrinitarians, those who deny the doctrine that God is Three Persons in One God—" One God in Trinity, and Trinity in Unity"—and oppose to it the tenet of a God without distinction of Persons. The Antitrinitarians of the early Church were the Sabellians and the Arians; the leading ones in modern times have been the Socinians and the Unitarians, but no doubt Antitrinitarianism is maintained by many who do not definitely belong to either of these sects.

Antonelli, Giacomo, a noted Italian cardinal and statesman; b. at Sonnino, April 2, 1806; d. in Rome, Nov. 7, 1876. He early won distinction, and Gregory XVI., in 1845, made him his minister of finance. He was appointed cardinal-deacon (1847) by Pius IX., who made him his secretary of foreign affairs in 1849. He proved an astute adviser, but he could not stay the tide of affairs; and Victor Emmanuel entered Rome, as king of Italy, Nov. 21, 1871. The moral character of the great Italian prelate suffered from the disclosures that were brought out in the suit urged by Countess Lambertini to obtain his property, who claimed to be his natural daughter.

Antrim, Presbytery of, a section of the Irish Presbyterians, which separated from the main body in A. D. 1750. They refused to subscribe to the Westminster Confession of Faith, and adopted Arian principles.

Apelleians, Apellianists, or Apellites, a Gnostic sect of the second century, which took its name from Apelles, its founder. Apelles had been a follower of Marcion (*Marcionites*), but was repudiated by the latter on account of his licentiousness. He then established a sect which embraced some of the opinions of Marcion, but rejected others. The Apelleians attributed the creation of the world to a being created by God, not to God himself, and believed that this creator was the author of evil. Christ, who suffered and died, was, in their opinion, a Spirit who descended from heaven, and assumed a body compounded of the four elements, earth, air, fire, and water, which elements being dispersed, the Spirit called Christ reascended to heaven: the prophets of the Old Testament were inspired by the author of evil, the creator of the world, and the Law of Moses was also evil.—Benham: *Dict. of Religion.*

A'phek (*strength*), (1) a city on the northwest slopes of Mount Lebanon, assigned to the tribe of Asher. (2) A place noted in the wars with the Philistines. (1 Sam. iv. 1; xxix. 1.) (3) A city six miles east of the Sea of Galilee. (1 Kings xx. 24–26.)

Apthartodocetæ. See MONOPHYSITES.

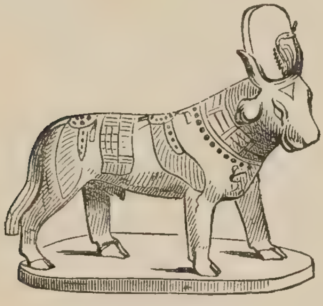


FIGURE OF APIS.

Apis, the bull worshiped by the Egyptians, who considered it as a symbol of Osiris. It was kept at Memphis, in the care of a retinue of priests. The marks of the Apis were a black hide, with a white triangle-shaped spot on the forehead, the hair on the back shaped like an eagle, a white mark on the right side resembling a lunar crescent, and a knot under the tongue formed like a scarabæus, the sacred insect and emblem of Ptah, at whose temple the bull was kept. If it did not die before the age of twenty-five it was secretly killed. When a calf was discovered with the required marks, it was taken to Memphis, and treated with great care, until it was, by the death of the old Apis, installed in the old temple as a god. The last-known Apis was the one brought to the Emperor Julian II., 362–363 A. D.

Apocalypse. See REVELATION.

Apocalyptic Books. See APOCRYPHA OF NEW TESTAMENT.

Apocrisiarius. Ecclesiastical ambassadors, representing patriarchs and popes at the court of the Greek emperor.

Apocrypha and Pseudepigrapha of the Old Testament. After a careful examination of the scope of the biblical canon, the ancient church divided the mass of biblical literature, in the widest sense of the word, into three classes: (1) the canonical and inspired; (2) the non-canonical, but, on account of their long use, worthy of being read in the churches (*antilegomena* or *ecclesiastical*); and (3) the other books of a biblical character in circulation (biblical name in the title, a biblical form, biblical contents, but differing greatly in spirit and truth from the canonical books), called apocryphal, or such as should be kept secret. Virtually the same books which the ancient church called apocrypha are embraced under the name Pseudepigrapha by the Protestant Church. Since, after the example of Jerome, the non-canonical books of the Old Testament received the name apocrypha, it became necessary to find a new one for the third class. The name Pseudepigrapha is, indeed, as Dillmann remarks, "taken only from a single and outward mark, namely: the spurious character of the author's name which they bear. It is neither sufficiently comprehensive, nor does it distinguish sufficiently this class of writings from the antilegomena; nor is it applicable to all the writings of the third class. Since, however, the pseudepigraphic form suits at least most of these writings, since this form is intimately connected with the uncertainty and spuriousness of the contents, and since, finally, pseudepigraphic literary work is a characteristic mark of the whole period, to which these books mainly belong, this term always retains its good sense and right." We accordingly speak (1) of the Apocrypha; (2) of the Pseudepigrapha.

I. The Apocrypha. To this class belong the following writings:

(1) The *Apocryphal Esdras or Ezra* (called the first in the Greek, the third in the Latin Bibles), a compilation, identical in its chief contents with the canonical Ezra (ch. i.=2 Chron. xxx. 6; ii. 1–4=Ezra i; ii. 15–25; Ezra iv. 7–24; iii.; Ezra v. 6; v. 7–10=Ezra ii. 1 to iv. 5; vi., vii=Ezra v., vi., viii.; ix. 36=Ezra vii. to x; ix. 37–55=Neh. vii. 13 to viii. 13.) The author evidently "desired to present a history of the temple from the last days of the legal authors to the building of the temple, and the restoration of the worship, compiled from other works." (2) *Additions to Esther.* (3) *Additions to Daniel:* (*a*) the prayer of Azarias, and the song of the Three Children

in the oven; (*b*) the history of Susanna; (*c*) the history of Bel and the Dragon. (4) The *prayer of Manasses*, probably with reference to 2 Chron. xxxiii. 12, 13, 18. (5) *Baruch*, in which, after a confession and prayer, Israel is admonished to understand wisdom, and Jerusalem exhorted to rejoice, for she will return from captivity with glory. (6) The *letter of Jeremiah* addressed to the captives of Nebuchadnezzar in Babylon, warning them against idolatry. (7) *Tobit*, containing an interesting didactic tale, whose object it is to show the value and reward of serving God faithfully, composed probably about 200 B. C. (8) *Judith*, containing the story of a Jewish widow called Judith, who delivered her native town, Bethulia, and all Israel from destruction. Originally written in Hebrew. (9) The *first book of Maccabees*, relating the fortunes of the Jews from the accession of Antiochus Epiphanes to the death of the high-priest Simon (175–135 B. C.). It was originally written in Hebrew. (10) The *second book of Maccabees*, originally in Greek, is professedly an extract from a history of the Maccabæan struggle written by Jason of Cyrene. (11) The *third book of the Maccabees* relates to the attempted endeavor of Ptolemy IV. (Philopater) to enter the Holy of Holies (B. C. 267), and how he fell down paralyzed. In revenge he persecuted the Jews of Alexandria. (12) *Jesus Sirach*, commonly known as *Ecclesiasticus*, often quoted in the Talmud, like the canonical Scriptures, but only extant now in the Greek translation of the grandson, who came to Egypt about B. C. 132, and made the translation here. (13) The *Wisdom of Solomon*, a hymn in praise of wisdom, written by a Jewish Alexandrian philosopher between 150—50 B. C.

The literature on the Apocrypha is very rich, but the reader will find all that is necessary in Bissell: *The Apocrypha of the Old Testament, with historical introductions; a revised translation and notes critical and explanatory* (New York 1880, being a supplement volume to the American edition of Lange's *Old Testament Commentary*); and the *Apocrypha*, edited by H. Wace, 2 vols. (London 1888), (additional vols. to the *Speaker's Commentary*); in the elaborate article of Schürer, in Herzog's *Real Ency.*, vol. I. (2d ed.), *s. v. Apokryphen des Alten Testament*, and in his *The Jewish People in the Time of Christ*, vol. III. (of the 2d division in the English translation).

(2) The *Pseudepigrapha*, or Pseudonymic writings. They are so called because, as has already been stated, most of the works so composed appeared under the assumed name of some famous person. The general character of these writings is anti-heathen, perhaps missionary, but chiefly apocalyptic. They are attempts at taking up the key-note struck in the prophecies of Daniel, and are therefore valuable because they throw light upon Jewish belief at the most important era. Those which are plainly antecedent to Christian times have their own special utility; while the later productions, which belong to the first Christian centuries, show the influence of new ideas, even on those who retained their affection for the old religion. The number of these writings must have been once very large. In one of the latest of them (4 Esdras xiv. 44, 46), they are put down at seventy, probably a round number, and are described as intended for the wise among the people; "for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge."

The documents may be divided into three classes; *typical*, *prophetical*, and *historical*. Confining ourselves to the most important only, we mention as belonging to the first class (1) the *Psalter of Solomon*, a collection of eighteen Psalms, written originally in Hebrew, about half a century before the Christian era, but extant only in a Greek version. They express ardent Messianic aspirations, and a firm faith in the Resurrection, and in eternal rewards and punishments. The second class is called prophetical, and may be divided into two sections, composed respectively of Apocalypses and Testaments. Apocalyptic writings are very numerous, the most celebrated being (2) the *Fourth Book of Esdras*, (called the Second in our English Bibles), and (3) the *Book of Enoch*. The document from which, according to Origen, St. Jude borrowed his allusion to Michael's dispute with Satan about the body of Moses, is called (4) the *Assumption of Moses*. Different from the Book of Baruch and the Epistle of Jeremy, in our English Apocrypha, is (5) the *Apocalypse of Baruch*. A work describing the martyrdom of Isaiah —an allusion to which is supposed to be made in Heb. xi. 37—is (6) the *Ascension of Isaiah*. There is a Prophecy and Revelation of Esdras, another of Baruch, an apocalypse of Elijah, Jeremiah, Zephaniah, Ezekiel, Habakkuk, Zechariah; a revelation of Adam, Lamech, Moses, and Abraham; a prophecy of Eldad and Modah. Among the productions which assume the Testamentary form we mention especially (7), the *Testaments of the Twelve Patriarchs*, containing many legendary particulars of the sons of Jacob not found in Scripture; revelations of the future; and Messianic predictions. To the third class, which takes a historical character, belongs (8) the *Book of Jubilees* or *Little Genesis*, a kind of legendary supplement to the Book of Genesis, intended to explain some of its difficulties, and to fill up its historic *lacunæ*. Other works of which little is known are: the history of Jannes and Jambres, the magicians who withstood Moses; the conversion of Manasses, a different work from the prayer of Manasses in our Apocrypha; the life, revelation, and repentance of Adam; the daughters of Adam; the story of Asenath, Joseph's wife, and that of Noria, the wife of Noah. As belonging to neither of the seclasses we mention (9), the *Sibylline oracles*, of which the oldest portions date from about 160 B. C., that come to us from Egypt. In a very elaborate manner the Pseudepigrapha have been located by Dillmann, in Herzog's *Real Ency.*, vol. xii. (2d ed.), pp. 341–367, and by Schürer in his work quoted already. B. PICK.

Apocrypha of the New Testament. The relation of the apocrypha of the New Testament to the canonical books of the New Testament is essentially different from that of the Old Testament apocrypha to the canonical books of the Old Testament. The Old Testament apocrypha aim simply at a continuation of the sacred history, and pursue this aim in an honest manner, though without divine authority. The apocrypha of the New Testament, on the contrary, purpose directly to substitute spurious sources for genuine. The Church, however, has never recognized them, nor given them a place in the canon of the New Testament. The great mass of these apocryphal writings is divided into four classes: (1) Apocryphal *Gospels*; (2) Apocryphal *Acts*; (3) Apocryphal *Epistles*; and (4) Apocryphal *Revelations*.

A. The *Apocryphal Gospels*. About 50 such gospels are still extant, or, at least, known to us. Some have come down to us entire, others only in fragments; and of a few we only know the names. The character of these gospels is thus described by Hofmann: "The method employed in these compositions is always the same, whether the author intended simply to collect and arrange what was floating in the general tradition, or whether he intended to produce a definite dogmatical effect. Rarely he threw himself on his own invention, but generally he elaborated what was only hinted at in the canonical gospels, or transcribed words of Jesus into actions, or described the literal fulfilment of some Jewish expectation concerning the Messiah, or repeated the wonders of the Old Testament, but in a more complete form, etc. The work done, he took care to conceal his own name, and inscribed his book with the name of some apostle or disciple, in order to give it authority." As a rule, therefore, the apocryphal gospels give details regarding those periods of our Lord's life about which the New Testament is wisely silent. The following is a list of the different gospels:

a. The gospel of James (commonly called the Protevangelium), comprising the period from the announcement of the birth of Mary to the massacre of the innocents.

b. The gospel of Pseudo-Matthew, or of the Infancy of Mary and of Jesus.

c. The gospel of the Nativity of Mary.

d. The history of Joseph the Carpenter.

e. The gospel of Thomas, extant in three recensions—two Greek and one Latin.

f. The Arabic gospel of the Infancy.

g. The gospel of Nicodemus, consisting of two separate works: The *Acts of Pilate*, in three recensions, two in Greek and one in Latin; and *Descent of Christ to the Underworld*, in three recensions, one in Greek and two in Latin.

h. The letter of Pilate to Tiberius, giving a report of Christ's resurrection.

i. The epistle of Pilate to Cæsar.

k. The report of Pilate on the trial, execution, death, and resurrection of Jesus.

l. The trial and condemnation of Pilate.

m. The death of Pilate.

n. The story of Joseph of Arimathea.

o. The avenging of the Saviour, containing the legend of Veronica.

Besides the gospels already mentioned, there were circulated about thirty others, of which we have fragments only, or their mere names.

B. The *Apocryphal Acts*. To this class belong the following:

a. The acts of Peter and Paul.

b. The acts of Paul and Thecla.

c. The acts of Barnabas.

d. The acts of Philip.

e. The acts of Philip in Hellas.

f. The acts of Andrew.

g. The acts of Andrew and Matthias.

h. The acts and martyrdom of Matthew.

i. The acts of Thomas.

k. The consummation of Thomas.

l. The martyrdom of Bartholomew.

m. The acts of Thaddæus.

n. The acts of John.

o. The acts of Peter and Andrew.

C. The *Apocryphal Epistles*.

a. The letter of Abgar to Jesus, and

b. The letter of Jesus to Abgar.

c. The letter of Lentulus.

d. The epistles of Mary to Ignatius; to the Messanenses and Florentines.

e. The epistle of Paul to the Laodiceans.

f. A third (or rather first) epistle of Paul to the Corinthians.

g. The correspondence of St. Paul and Seneca.

h. An epistle of Peter to James, and

i. An epistle of John to a dropsical man.
D. The *Apocryphal Apocalypses.*
a. The apocalypse of Moses.
b. The apocalypse of Esdras.
c. The apocalypse of Paul.
d. The apocalypse of John.
e, *f*, *g*. The assumption of Mary.

The literature on the New Testament apocrypha is very rich. The reader will find the necessary material in Hofmann's art. *Apokryphen des Neue Testament*, in Herzog's *Real Ency.* (2d ed.), vol. i., pp. 511–529; in the *Dictionary of Christian Biography* (ed. Smith and Wace), arts. *Apocalypses*, *Epistles*, *Gospels*, *Acts* (apocryphal). An English translation of the apocrypha is found in the "Ante-Nicene Library," Edinburgh, 1870, republished in Coxe's edition *Anti-Nicene Fathers*, vol. viii. (Buffalo, 1886); a *Life of Jesus*, according to the apocryphal gospels, was published by B. Pick (New York, 1887). B. PICK.

Apokatastasis. See RESTORATIONISM.

Appollinarianism. See APPOLLINARIS.

Appollinaris, the younger, bishop of Laodicea, in Syria (d. 392), was one of the warmest opponents of Arianism. Both as a man and a scholar, he was held in the greatest reverence; and his writings were extensively read in his own day. He maintained the doctrine that the *Logos*, or divine nature in Christ, took the place of the rational human soul or mind, and that the body of Christ was a spiritualized and glorified form of humanity. This doctrine was condemned by the Council of Constantinople (381) and other synods, on the ground that it denied the true human nature of Christ. The heresy styled Appollinarianism spread itself rapidly in Syria and neighboring countries, and, after the death of its author, divided itself into two sects, one of which, the Polemians, asserted that the divine and human natures were so blended as one substance in Christ that his body was a proper object of adoration. Only fragments of his works are extant.

Apollonia, ST., suffered martyrdom at Alexandria during the Decian persecution (249). "She was seized, together with other Christians, and received such violent blows upon her jaws that she lost all her teeth. The pagans then lit the pyre, and demanded that she should curse Christ. She hesitated for a moment, and then she suddenly leaped into the fire. During the Middle Ages she was worshiped as the patroness against the toothache. She is commemorated in the Roman Church on Feb. 9."—Schaff-Herzog: *Ency.*

Apol'los, "a Jew from Alexandria, eloquent (which may also mean *learned*), and mighty in the Scriptures: one instructed in the way of the Lord, according to the imperfect view of the disciples of John the Baptist (Acts xviii. 25), but, on his coming to Ephesus during a temporary absence of St. Paul, A. D. 54, more perfectly taught by Aquila and Priscilla. After this he became a preacher of the Gospel, first in Achaia and then in Corinth (Acts xviii. 27; xix. 1), where he watered that which Paul had planted. (1 Cor. iii. 6.) When the apostle wrote his first Epistle to the Corinthians, Apollos was with or near him (1Cor. xvi. 12), probably at Ephesus, in A. D. 57: we hear of him then that he was unwilling at that time to journey to Corinth, but would do so when he should have convenient time. He is mentioned but once more in the New Testament, in Tit. iii. 13, where Titus is desired to 'bring Zenas the lawyer and Apollos on their way diligently, that nothing may be wanting to them.' After this nothing is known of him."—Smith: *Dict. of the Bible.* Some have supposed that he was author of the Epistle to the Hebrews. Tradition asserts that he became bishop of Cæsarea.

Apologetics, from a Greek word meaning *defensive speech*, is a designation applied to the defense of revelation. It is that branch of theological science which maintains Christianity to be the absolute truth. To the believer there is no need of such a defense. The gospel has been attested in his own heart as the power of God, and there is as much occasion for demonstrating that light is a reality, or that bread is nourishment, as for proving to him that the faith he holds is from above.

On the other hand, devout inquirers, as well as the avowed enemies of Christianity, have at all times demanded scientific evidence of its supernatural origin, and Christians are charged by their own oracles "to be ready always to give an answer to every man that asketh a reason of the hope that is in them." There rests upon the Church the twofold service of spreading the gospel and of sustaining its claims against assault. And the truth has never been left without faithful witnesses. The line of defense shifts from time to time, with the form of attack, but the issue is always the same. Can it be shown from reason that Christianity is of God? Is the system, as a whole, compatible with the postulates of philosophy?

Apologetics became a distinct branch of theological science as late as the eighteenth century; but the hostility alike of Jews and pagans called for a scientific vindication of the new religion in the first period of its history. It had, in its infancy, to battle for existence against the learning of the world, and this struggle so impressed itself upon the age, that it is wont to be called the Age of Apologetics, while the earliest Christian writers of distinction are called the Apologists, chief among whom were Justin Martyr and Origen.

The argument was, from the first, divided into two classes, the internal and the external. By the former was shown the intrinsic excellence and reasonableness of Christianity; the incomparable superiority of its ideas and principles to every other system of religion or philosophy; its realization of the yearnings and hopes of heathenism, as well as its fulfillment of the prefigurations and prophecies of Judaism. It arose as the full-orbed light, from which had radiated every moral and spiritual beam in preceding ages. A profound correspondence is discovered between Christianity and human nature. The former is such an adaptation to the needs and conditions of the latter, that it must be designed by the author of our being as a redemption from the ills of life, an agency by which alone the soul can reach its destination—a favorite phase of this argument, and one of peculiar force in the face of corrupt heathenism, being the moral effect of Christianity upon its adherents.

The external form of the argument embraces the historical evidences, such as miracles, the fulfillment of prophecy, the preservation and trustworthiness of the Scriptures. The early Apologists claimed to have known persons who had been miraculously healed or restored to life by Jesus, and appealed to the occurrence of indubitable miracles in their day, especially the cure of demoniacs through his name and the sign of the cross. The accomplishment of prophecy, in the destruction of Jerusalem and the temple, and the extraordinary spread of Christianity in the midst of bloody persecutions, were cited as irresistible proofs that the gospel was not evolved from the human mind. The ablest apology put forth by the ancient Church is Augustine's *De Civitate Dei.*

After Constantine granted imperial recognition to Christianity, it became the religion of the civilized world, and the assaults of the learned came to an end. During the Middle Ages only Jews and Mohammedans provoked Apologetical writings; but just when the subtle dialectics of the schoolmen had completed the dogmatic development of Christianity, the whole structure was shaken by the problem of the relation of faith and knowledge, revelation and reason. The profound philosophy of Thomas Aquinas offered a solution in the proposition that the doctrines of revelation are above reason, but not contradictory to it.

Under the influence of pagan philosophy, unbelief made its appearance within the Church during the Renaissance, when writers like Grotius, and, above all others, Pascal, made a noble defense of Christian truth.

The prevalence of Deism in England in the seventeenth and eighteenth centuries gave birth to a voluminous literature in support of the possibility, necessity, and value of a supernatural revelation, its principal representatives being Baxter, Cudworth, Bentley, Waterland, Paley, and, surpassing all, Bishop Butler, author of the immortal *Analogy.* The frivolous skepticism of Voltaire, Rousseau, and the encyclopædists of France was met by a number of able and learned refutations, alike from Roman Catholics and Protestants.

From the middle of the eighteenth century a rationalistic atmosphere enveloped German theology, and its baleful influence produced a period of the boldest doubt and criticism. Since then, the claims alike of natural and revealed theology have sustained the assaults of a combination of all possible forms of skepticism, the triumph over which has once more demonstrated the indestructibility of Christianity.

The *Wolfenbüttel Fragments* contested the truth of the gospel narratives. The Tübingen School assailed the historic foundations of Scripture. Naturalistic interpretation undermined its infallible authority, Physical Science has denied the miracles, and Agnosticism holds to the impossibility of verifying the supernatural.

Modern Apologists have anew formulated the proofs for the Divine Existence from the light of nature, and contended, though not without varying concessions, for the inspiration and consequent authority of the Scriptures; but their main ground of defense has been the moral perfection of the Christ of the Gospels, whose historical trustworthiness is irrefragable. Everything is finally staked upon his resurrection, an event established beyond question in the four epistles which the most adverse criticism ascribes to Paul. Christ is the argument for Christianity. His resurrection declared him to be the Son of God with power. On these immovable facts rests the whole Christian system. Besides this triumphant victory of Apologetics, the long conflict with doubt has yielded another result, second only in importance to this, namely: that between Christianity as a revelation and absolute despair there is no resting-place for the human mind.

Among the ablest of modern Apologists are: Dawson: *Origin of the World;* Drummond: *Natural Law in the Spiritual World;* Westcott: *History of the Canon of the New Testament;* Bruce: *The Miraculous Element in the Gospels;* Lightfoot: *Supernatural Religion;* Fisher: *Grounds of Theistic and Christian Belief;* and Row: *Manuals of Christian Evidences;* and the Apologetic works of Luthardt, Christlieb, and Ebrard. E. J. WOLF.

Apostasy denotes entire renunciation of the Christian faith. In the early days of Christianity, persecution induced many to apostatize, and it was common for them to indicate the act by offering incense to a heathen deity, or blaspheming the name of Christ. Those who thus denied the faith, and afterward desired to return, were refused absolution; but in time this severe rule was relaxed, and they were restored on condition of repentance and penance. Apostasy is applied, in the Roman Church, to those who renounce their monastic vows, and those who abandon the clerical profession for the life of the world. Under the first Christian emperors apostasy was considered a civil crime, and severely punished. Excommunication is the only penalty that can now be enforced, and the only one desired by Protestants.

Apos'tle, a word derived from a Greek verb, *apostellein,* signifying *to send* on a message. The title was first given by our Lord to the twelve especially chosen disciples. "The office and commission of the apostles were remarkable in the following particulars: (1) They were all required to have been eye-and-ear witnesses of what they testified, especially of the resurrection of Christ. (John xv. 27; Acts i. 21; 1 Cor. ix. 1, 15.) (2) They were all called or chosen by our Saviour himself. (Luke vi. 13; Gal. i. 1.) Even Matthias is not an exception to this remark, as the determination of the lot was of God. (Acts i. 24–26.) (3) They were inspired. (John xvi. 13.) (4) They had the power of miracles. (Mark xvi. 20; Acts ii. 43; 2 Cor. xii. 12.)" —Schaff: *Bible Dict.* The title "apostle" is once used of our Lord himself (Heb. iii. 1), and it is applied in a wider sense to other than the twelve. (2 Cor. viii. 23; Phil. ii. 25.)

Apostles' Creed. See CREED.

Apostolici, or APOSTOLIC BRETHREN, the name assumed by three different sects, who professed to adhere very closely to the practices and doctrine of the apostles. The most important of these sects was founded toward the close of the thirteenth century by Gerhard Sagarelli, a mechanic of Parma. Having sought admittance to the Franciscan order, and being rejected, he set himself to work to organize a community in which the life of the apostles was to be followed as closely as possible. In time he gathered quite a following among the lower classes. His arrest, and the issue of a decree against them by Honorius IV. (1286), and Nicholas IV. (1290), placed them in open hostility to Rome. They prophesied the downfall of the papacy, and the establishment of a purer Church. Sagarelli was accused of heresy, in 1294, but escaped for the time by recantation. In 1300 he was again condemned as a relapsed heretic, and burned at the stake. Dolcino, of Novara, now became the leader of the sect, which grew rapidly under his guidance, until, finally, he was taken prisoner and put to death. The Apostolici, often called "Dolcinists," did not become extinct until the beginning of the fifteenth century.

Apostolic Canons, "a compilation of practical rules for the guidance of the clergy, made from Holy Scripture, the decisions of the earlier councils, and existing ecclesiastical usage by an unknown ecclesiastic, belonging, probably, to the Syrian Church, who lived in the fourth or fifth century."—*T. M. Lindsay.* See his article in *Ency. Brit.*, also article Apostolical Canons in Smith and Cheetham: *Dictionary of Christian Antiquities.*

Apostolic Constitutions "are a collection of eight books of directions and prescriptions on ecclesiastical and theological matters, for which apostolic origin and authority have been frequently claimed. The book as a whole has never been received as an authority, and its influence has been greater in the East than in the West."—*Lindsay.*

Apostolic Fathers, the name given to the immediate disciples and fellow-laborers of the apostles, and especially to those among them whose writings have been handed down to us. They are usually divided into two classes, viz.: disciples of Paul: BARNABAS, CLEMENS ROMANUS, and HERMAS; and disciples of John: IGNATIUS, POLYCARP, and PAPIAS. See FATHERS.

Apostolical Council, a title sometimes given to the assembly of the apostles, of which an account is given in the fifteenth chapter of the Acts. It is also sometimes called "The Council of Jerusalem."

Apotactici, a sect of the third century, in Phrygia, Cilicia, and Pamphylia who assumed their name (Renuntiants), because they claimed to follow the apostles in renouncing private property, marriage, etc. See APOSTOLICI.

Appellants. See JANSENISM.

Approbation of Books. The fifth Lateran council (1512) decided that no theological book should be published without the approval of a bishop. This rule still holds in the Roman Church. See INDEX EXPURGATORIUS.

Apse, the semicircular or polygonal termination to a church. This form was probably derived from the *concha* or *bema*, in the classic and early Christian basilica.

Aquaviva, CLAUDIUS, general of the Jesuit order in 1580; b. 1543; d. 1615. In the face of many difficulties the order flourished under his leadership. "He was prudent enough to silence Molino, when the controversy with the Dominicans became too hot; and to silence Mariana, whose doctrine of the allowableness of the murder of tyrants produced the deepest indignation." —Schaff-Herzog: *Ency.*

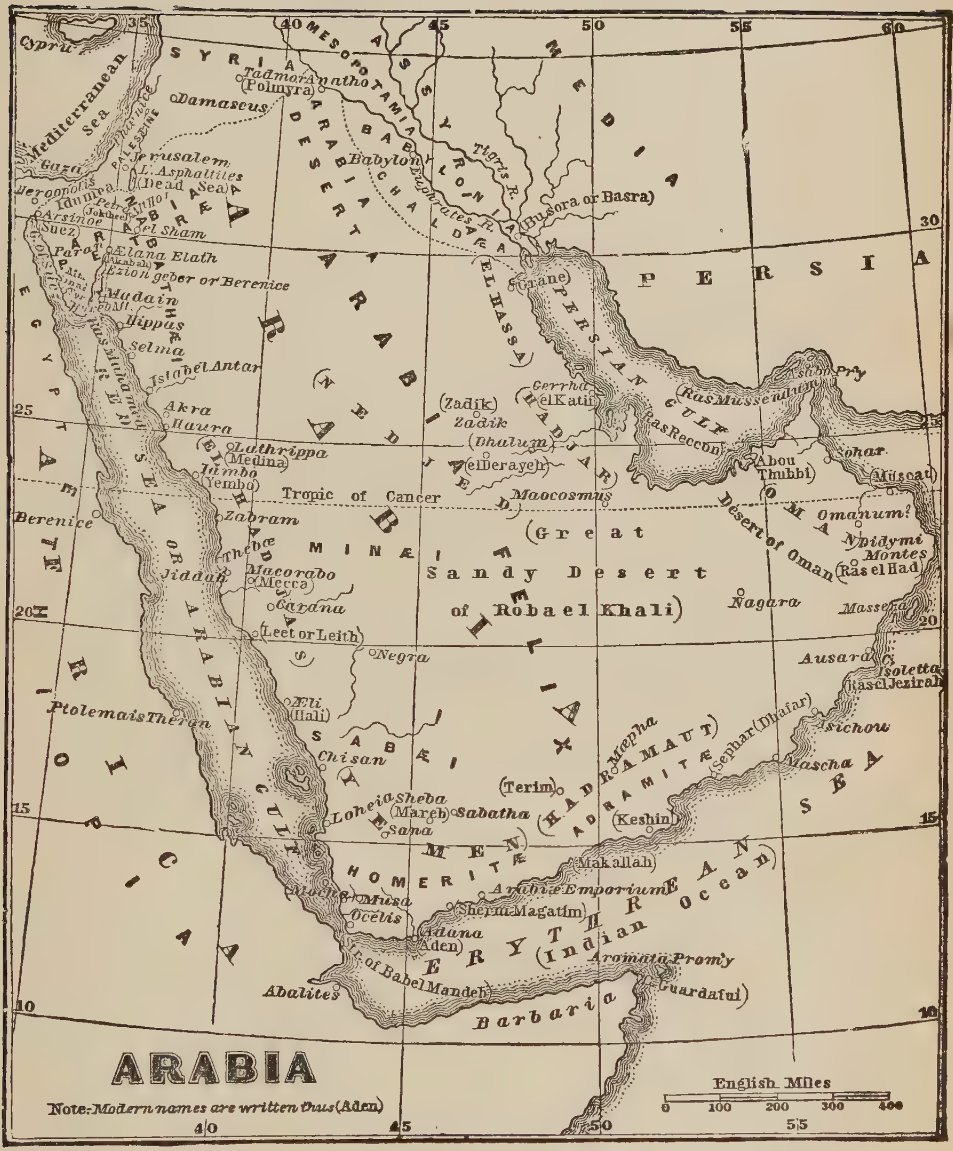
Aq'uila (*eagle*), a native of Pontus, by occupation a tent-maker. Previous to his stay at Corinth he had resided at Rome, and both himself and his wife Priscilla united with the Church there. He was forced to leave the city in consequence of an edict issued by Claudius, commanding all Jews to leave Rome. At Corinth, Aquila and Priscilla met Paul, and became his companions in some of his missionary labors, and instructed Apollos. (Acts. xviii. 2, 18, 26; Rom. xvi. 3; 1 Cor. xvi. 19.)

Aqui'nas, THOMAS, one of the most influential of the scholastic theologians, was of an illustrious family in the kingdom of Naples; b. 1224 or 1227, in the castle of his father at Rocca Sicca, in the territory of Naples; d. in the monastery of Fossa Nuova, March 7, 1274. A strong love for philosophical speculation determined the young nobleman, against the will of his family, to enter a Dominican convent. In order to frustrate the attempts of his friends to remove him from the convent he was sent to Naples, but on the way his brothers seized him from his conductors, and carried him to the paternal castle, where he was guarded as a prisoner for two years. By the help of Dominicans he finally escaped, and went to the convent at Cologne, when he enjoyed the instructions of the famous Albert Magnus. Another account says that the emperor and pope secured his release. He gained great reputation as a lecturer at Paris, and was called by the pope to teach philosophy in Rome, Bologna, and Pisa.

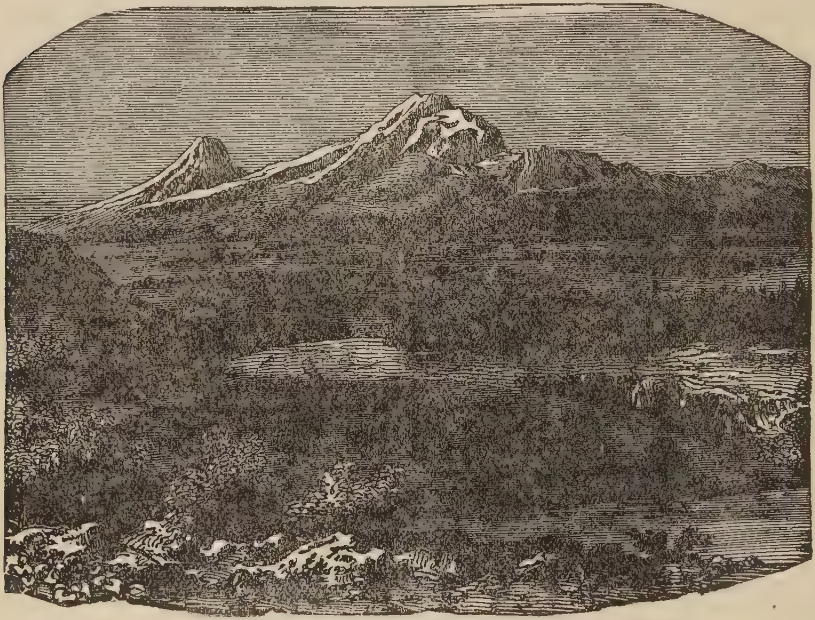
"The writings of Thomas are of very great importance for philosophy as well as theology, for he is the spirit of scholasticism incarnate, and has done more than any other writer, save Augustine, to fashion the theological language of the Western Church. He held that there were two sources of knowledge — the mysteries of Christian faith and the truths of human reason."—*Lindsay.* But while reason and revelation were two distinct sources of truth, yet the truths which each revealed are not in themselves contradictory. He held that revelation is the more important of the two. His principal works on theology are his Commentary on Peter the Lombard's *Sentences; Compendium Theologiæ* (incomplete); the *Adversus Gentiles* and *Summa Totius Theologiæ.* The best edition of his works is the one published in Venice in 1787, in 28 quarto vols.

Ara'bia (*wilderness*), the great southwestern peninsula of Asia. In the Bible, however, the name designates only the northern part, contiguous to Palestine. Its length, from north to south, is about 1,500 miles, its breadth about 800. Arabia is mentioned in 1 Kings x. 15; Ezek. xxvii. 21; Gal. iv. 25. Paul went into Arabia. (Gal. i. 17.) In modern geography the country is divided into (1) ARABIA PETRÆA, which lies south of the Holy Land, and had Petra for its capital. Here were Kadesh-barnea, Gerar, Beer-sheba, Paran, Arad, etc.; it included, also, the peninsula of Mount Sinai, and the land of Midian. (2) ARABIA FE'LIX is the country still further south, being bounded on the east by the Persian Gulf, and west by the Red Sea. The Queen of Sheba was probably queen of a part of this country. The cities of Mecca and Medina are in Arabia Felix. (3) ARABIA DESERTA is the vast steppe, with occasional hills, bounded by the mountains of Gilead on the west, and River Euphrates on the east, and extending far to the south. Here the Ishmaelites and other wandering tribes dwelt.

Arabian life is now either nomadic or settled. The wandering tribes, or Bedouins, look with contempt upon the located tribes. Few nations have approached so


ARABIA
Note: Modern names are written thus (Aden)
English Miles
0
100
200
300
400
Mediterranean Sea
Cyprus
SYRIA
Tadmor (Palmyra)
Anatho
Damascus
MESOPOTAMIA
ASSYRIA
MEDIA
BABYLONIA
Babylon
CHALDÆA
Tigris R.
Euphrates R.
Busora or Basra)
PERSIA
ARABIA DESERTA
ARABIA PETRÆA
PALESTINE
Jerusalem
L. Asphaltites (Dead Sea)
Gaza
Heroopolis
Idumea
Petra
Arsinoe
(Suez)
el Sham
Ælana Elath (Akabah)
Ezion geber or Berenice
Madain
Hippas
Selma
Istabel Antar
Akra
Haura
EGYPT
Berenice
Ptolemais Theron
ÆTHIOPIA AFRICA
ARABIA
(NEDJED)
(EL HASSA)
(Grane)
PERSIAN GULF
Gerrha (el Katif)
(HADJAR)
(Zadik)
Zadik
(Dhalum)
(el Derayeh)
Maocosmus
(Ras Mussendum)
(Ras Reccon)
Abou Thubbi)
Sohar
(Muscat)
(OMAN)
Desert of Oman
Omanum?
Didymi Montes
(Ras el Had)
Massera
Nagara
Tropic of Cancer
(Great Sandy Desert of Roba el Khali)
ARABIA FELIX
MINÆI
(EL HEDJAZ)
Lathrippa (Medina)
Iambo (Yembo)
Zabram
Thebæ
Jiddah
Macorabo (Mecca)
Carana
(Leet or Leith)
Negra
Æli (Hali)
SABÆI
Chisan
RED SEA OR ARABIAN GULF
Loheia
Sheba (Mareb)
Sabatha
Sana
(YEMEN)
HOMERITÆ
(Terim)
(HADRAMAUT)
ADRAMITÆ
Mæpha
(Keshin)
Sephar (Dhafar)
Mascha
Asichou
Ausara
Isoletta (Ras el Jezirah)
(Makallah)
Arabiæ Emporium
(Sherm Magatim)
Adana (Aden)
Mocha
Musa
Ocelis
(Str. of Babel Mandeb)
Abalites
Barbaria
Aromata Prom.y (Guardafui)
ERYTHRÆAN SEA
(Indian Ocean)
35
40
45
50
55
60
30
25
20
15
10

near as the Arabs to the condition of standing still for centuries, in a moral and social point of view. They are nominally Mohammedan, but the Bedouins pay slight attention to the ceremonial precepts of the Koran. In hospitality the Arabs of our times have in no degree degenerated from the reputation they have always borne. The study of their customs and language still throws important light on the Old Testament. See Robinson: *Biblical Researches in Palestine* (Boston, 1850), 3 vols.; Stanley: *Sinai and Palestine* (1856); Palgrave: *Journey through Central and Eastern Arabia* (London, 1865); Schaff: *Through Bible-Lands* (N. Y., 1879).



MOUNT ARARAT, ARMENIA.

Arabians or Arabici, a sect which arose early in the third century. They held to the doctrine that the soul perished, and was restored to life with the body. They are mentioned by Augustine, and Eusebius says that the sect were convinced of their error by Origen, and renounced it at a council held about 246.

A'rad, a royal city of the Canaanites, situated about twenty miles south of Hebron, on the border of Judah, on a hill now called *Tel Arad*. (Josh. xii. 14; Num. xxi. 1-3.)

A'ram (*highlands*), "the elevated region northeast of Palestine, in the direction of the Euphrates river. (Num. xxiii. 7; 1 Chron. i. 17; ii. 23.) It was nearly identical with Syria. *Aram-Naharaim* of Gen. xxiv. 10, is translated Mesopotamia in the English version, and refers to the region between the Euphrates and Tigris rivers. There were probably several petty kingdoms included under Aram, as Aram-Zobah, Aram-Beth-rehob, Aram-Damascus, Padan-aram; all these were gradually absorbed by that of Damascus, which became the capital of all 'Aram,' or 'Syria.'"—Schaff: *Bible Dict.*

Ararat (*holy land* or *high land*) originally designated an entire district of Asia (Gen. viii. 4), but is used now with reference to the lofty Armenian mountain which stands on the confines of the Russian, Turkish, and Persian dominions. It is called by the Persians *Kuh-i-Nuh*, or Noah's Mountain. According to tradition the ark rested on the southern slope of the mountain. Another tradition has fixed upon Mount Judi, in the south of Armenia, as the ark's resting-place.

Arcani, Disciplina, "a term applied to the practice, general in the ancient Church, of excluding all the uninitiated from certain parts of the divine service, and maintaining a studied reticence, when speaking in public, about certain sacred objects and proceedings. The reason for this practice was simply that Christianity was an 'unrecognized religion,' and, as such, exposed to the fury and persecutions of the pagans. When these circumstances changed, the practice itself disappeared."—*Zezschwitz.* See his art. in Schaff-Herzog: *Ency.*; also art. "Disciplina Arcani" in Smith and Cheetham: *Dictionary Christian Antiquities.*

Archæology, Biblical, leaving out biblical history, properly so-called, has been defined "as a representation of the physical, geographical, statistical, economical, and social conditions of that nation which produced the Bible." Of the antiquities of other nations that came in contact with the Hebrews, only those are admitted that have a direct bearing on some scriptural passage. "The sources of this science comprise: (1) Antique monuments and buildings, plastic representations, inscriptions and coins. (2) Among the written sources the Bible occupies the first place. The writings of Philo and Josephus give excellent information with regard to their own times; but for the older periods they must be used with caution. The Talmud, Targums, and the Rabbins form a 'rich but not clear source.' The older portions of them are of great value for the explanation of the New Testament."—*Ruetschi.* Some Greek and Roman authors give important information, and also Oriental writers, and the religious books of the Arabs and Parsees. The literature both of Biblical and Ecclesiastical Archæology is extensive. See Kitto; Smith; McClintock and Strong; and Bissell: *Antiquities of the Bible* (American S. S. Union, 1888).

Archæology, Ecclesiastical, treats of the organization of the Christian Church, its officers, legislation, discipline, and revenues; the social life of Christians; their worship and ceremonial, with the accompanying music, vestments, instruments, vessels, and insignia; their sacred places; their architecture and other forms of Art; their symbolism; their sacred days and seasons, and all matters pertaining to ecclesiastical order and development. See Smith and Cheetham: *Dictionary of Christian Antiquities* (London, 1875-80), 2 vols., an authority on this subject for the first eight centuries; also Bingham: *Antiquities of the Christian Church* (London, 1878), 2 vols.

Archangel, a chief or principal angel. The word only occurs twice in the Bible. (1 Thess. iv. 16; Jude 9.) See Angel.

Archbishop, "the title of a church dignitary of the first class. Archbishops were not known in the Church before the fourth century after Christ, when the term 'Archbishop' was introduced in the East as a title of dignity, which did not necessarily imply any superiority of jurisdiction over a bishop."—*Ency. Britannica.* See Bishop.

Archdeacon. "The office of archdeacon is of ancient institution in the Christian Church, as archdeacons are mentioned in the fourth century after Christ. The title was originally given to the chief deacon in each diocese, who had charge of the temporal affairs of the church, and the supervision of all matters which appertained to the order and decency of divine service."—*Ency. Britannica.* In time, the archdeacons encroached upon the episcopal jurisdiction, but they were restrained by councils held in the thirteenth and fourteenth centuries. In the Church of England the archdeacons are appointed by the bishops, and have a general oversight of the churches within the bounds of the archdeaconry.

Archpresbyter. See Archdeacon.

Archela'us (*ruler of the people*), a son of Herod the Great, and elder brother of Herod Antipas, with whom he was brought up at Rome. He succeeded his father in the government of Judæa and Samaria, with the title of ethnarch. His cruelty led to his deposition by Augustus in the tenth year of his reign, and he was banished to Vienne, in Gaul, where he died.

Ar'chevites, "the name of a people transplanted by the Assyrians into the depopulated Samaria. (Ezek. iv. 9.) They were inhabitants of Erech and its neighborhood, mentioned in Gen. x. 10 as belonging to the kingdom of Nimrod. Erech has been identified in the ruins of Warka, on the banks of the Euphrates, eighty-two miles south-east from Babylon."—*Wolf Baudissin.*

Archiman'drite. Since the fifth century this name has been given by the Greek Christians to the head of a monastery, and the title is retained even after the office is resigned.

Architecture, Christian. It was not until the time of Constantine that Christian architecture began to develop as an art. (1) The so-called *Basilican style* was an imitation of the Roman basilica, a rectangular building with plain walls on the outside and on the interior a large hall surrounded by columns and galleries. The alterations required to change an ancient basilica into a church were very slight. The *atrium* (*q. v.*) was enlarged and provided with a fountain. The main room was entered by several doors, according as the hall was divided into three, five, or seven aisles. Three was the more common number. The place for the clergy was slightly elevated above the nave, and separated from it by a railing. Here stood, in the centre the altar and on either side, the pulpits. The bishop's throne was back of the altar, and the seats for the clergy were ranged along the wall. Some of the early basilicas were very richly furnished with pictures and hangings of costly stuffs.

(2) The *Byzantine style* had its origin probably from the Roman mausoleum, modified by Persian influence. The peculiarity of this style was the combination of the cupola and the square. The two great masterpieces of the style are St. Vitale in Ravenna (526–547), and St. Sophia in Constantinople (532–557). A later development of the Byzantine style substituted the Greek cross for the square substructure, and increased the number of cupolas. The Church of St. Mark, in Venice (1043–71), is a noble example. (3) The *Romanesque style* was an adaptation of the Basilican with that of the Byzantine. It dates from the beginning of the eleventh century, and disappeared in the thirteenth century, as the Gothic style developed. See GOTHIC ARCHITECTURE.

(4) The *Renaissance style* superseded the Gothic in the fifteenth and sixteenth centuries. It was a reproduction of classical forms. Its greatest example is St. Peter's at Rome (*q. v.*). In modern times church building represents a mixture of styles. See Brown: *Sacred Architecture* (London, 1845); Charles Eliot Norton: *Studies of Church-building in the Middle Ages* (New York, 1880).

Architecture, HEBREW. It was not until after the occupation of Canaan that the Israelites became dwellers in towns, and lived in houses of stone. Solomon was the first in the royal line who gave a great impulse to architecture. "Besides the Temple and his other great works, he built fortresses and cities in various places, among which Baalath and Tadmor are in all probability represented by Baalbec and Palmyra. (1 Kings ix. 15, 24.) Among the succeeding kings of Israel and of Judah, more than one is recorded as a builder: Asa (1 Kings xv. 23), Baasha (xv. 17), Omri (xvi. 24), Ahab xvi. 32; xxii. 39), Hezekiah (2 Kings xx. 20; 2 Chron. xxxii. 27–30), Jehoash and Josiah (2 Kings xii. 11, 12; xxii. 6); and, lastly, Jehoiakim, whose winter palace is mentioned. (Jer. xxii. 14; xxxvi. 22; see also Amos. iii. 15.) On the return from captivity the chief care of the rulers was to rebuild the Temple and the walls of Jerusalem in a substantial manner, with stone, and with timber from Lebanon. (Ezra iii. 8; v. 8; Neh. ii. 8; iii.) But the reigns of Herod and his successors were especially remarkable for their great architectural works. Not only was the Temple restored, but the fortifications and other public buildings of Jerusalem were enlarged and embellished. (Luke xxi. 5.) The town of Cæsarea was built on the site of Strato's Tower; Samaria was enlarged and received the name of Sebaste. Of the original splendor of these great works no doubt can be entertained; but of their style and appearance we can only conjecture that they were formed on Greek and Roman models. The connection of Solomon with Egypt and with Tyre, and the influence of the Captivity, must necessarily have affected the style of the palatial edifices of that monarch, and of the first and second temples. The enormous stones employed in the Assyrian, Persepolitan, and Egyptian buildings, find a parallel in the substructions of Baalbec, and in the huge blocks which still remain at Jerusalem, relics of the buildings either of Solomon or of Herod. But few monuments are known to exist in Palestine by which we can form an accurate idea of its buildings; and even of those which do remain, no trustworthy examination has yet been made. It is probable, however, that the reservoirs known under the names of the Pools of Solomon and Hezekiah contain some portions, at least, of the original fabrics. The domestic architecture of the Jews, so far as it can be understood, is treated under HOUSE."—Smith: *Dict. of the Bible.*

Archontics, a sect of local Gnostics which arose in Palestine in the middle of the second century, and derived its name from the "Archons," or sub-deities, who corresponded in their system with the Æons of Simon Magus and the Valentinians (ÆON). The sect spread to Armenia, but was never very numerous, and seems to have been a branch of the Egyptian OPHITES. They had various apocryphal books, and among them that known as the *Ascension of Isaiah.*

Archpriest. In the primitive Church this was the principal priest of a diocese, usually the senior one, according to the date of his ordination as priest. As the organization of dioceses advanced, the number of archpriests increased, and one was appointed for each principal town and its neighborhood under the name of the "rural archpriest." The office is often confused with that of the *Chorepiscopus*, but was in reality the same as that of the *Rural Dean*, though in mediæval times its duties were assumed by the *Archdeacons*.

Ar′etas, the King of Arabia Petræa. His daughter married Herod Antipas, and when Herod divorced her, to make way for Herodias, Aretas took up arms against him, and defeated him. The Roman emperor, Tiberius, came to the assistance of Antipas, and ordered Tullius, governor of Syria, to attack Aretas. The death of Tiberius prevented him; and as Aretas gained the goodwill of the new emperor, Caligula, he was restored to the government of Damascus. This explains the statement of Paul. (2 Cor. xi. 32.)

Argentine Republic, The, was discovered and occupied by the Spaniards in 1516. The Roman Catholic Church was at once established, and has continued the Church of the State. Since 1813 most of the convents have been suppressed, and their property confiscated. The Government has assumed the administration of tithes, and devotes one part of them for educational purposes. While the missions were under the control of the Jesuits (1586–1767), large numbers of Indians were reclaimed, and were induced to choose civilized methods of life and work. Many were taught agriculture and trade. After the expulsion of the Jesuits, the Roman Church, represented by the Dominican and Franciscan orders, became indolent and tyrannical, and thousands of the Indians relapsed into barbarism.

Protestant missionaries came into the country in 1835, and several flourishing stations have been established, especially by the Methodists.

Arianism. See Arius.

Arimathe′a, a town in Judæa, the birthplace of Joseph, in whose sepulchre the body of Jesus was laid. (Matt. xxviii. 57; Mark xv. 43; Luke xxiii. 51; John xix. 38.) Some identify it with Ramah, the birthplace of Samuel.

Aristar′chus, the fellow-laborer of Paul, who went with him on his last journey to Jerusalem from Troas, and shared his imprisonment at Cæsarea. (Acts xix. 29; xx. 4; Col. iv. 10.) He accompanied the apostle on the perilous sea-voyage to Rome (Acts xxvii. 2), and, it appears, left him soon after their reaching that city. According to tradition he was Bishop of Thessalonica, and suffered martyrdom under Nero.

Aristobu′lus, an Alexandrian Jew, referred to in 2 Macc. i. 10 as a "teacher" of the king and a man of influence among his people. Some think he was the author of an allegorical commentary on the Pentateuch, fragments of which are preserved in the writings of Clement of Alexandria, and Eusebius.

Aristotle was born at Stagira, 384 B. C.; was a pupil of Plato, from 364 to 347; became preceptor of Alexander the Great, in 342; and d. in 322. He divided the circle of knowledge into Metaphysics and Logic, Physics, including part of the science of mind, and Ethics. "The philosophy of Aristotle is a strongly pronounced dualism; matter and form, God and the world, are distinct though inseparable existences. The harmony of this duality is an equally pronounced Pantheism; God is an act rather than a will, a process and not a person. But the dualism of Aristotle is not materialistic; the form, God, is the principal constituent; and his Pantheism is absolutely monotheistic, directly opposed to every form of polytheism."—*Schaff-Herzog*. The philosophy of Aristotle had a marked influence upon the religious thought of the Middle Ages, but was discarded by the theologians of the Reformation. The best edition of Aristotle's works is by Bekker (Berlin, 1831–70), 5 vols. See art. in *Ency. Britannica*.

Arius and the **Arians.** Early in the fourth century the heretical opinions which had been promulgated respecting the Godhead of our Lord culminated in the widely spread heresy of Arianism, so named after Arius, its principal leader. Arius was a native of Ptolemais (now known as Tolmeit), a city in Cyrenaica, or that part of North Africa which lies exactly opposite to the southern part of Greece. The date of his birth is uncertain, but the important part of his life takes in from A. D. 306 to A. D. 336, and this is the period with which we have to deal, in treating of his personal history and influence.

In his appearance and manners he was exceedingly attractive, and much of his personal influence seems to have been gained by his gentle and winning ways in society. We read of him as a very tall and thin man, of rigidly ascetic look and serious countenance, of downcast eyes, perhaps from weak sight, and given to violent starts and wild glances, "as if suffering," suggests Dean Stanley, "from some violent and internal complaint, the same, perhaps, that will terminate one day in his sudden and frightful death." He was a man of much ability, tact, and learning, and full of energy.

The first we hear of Arius is as a layman, who made himself so prominent as a partisan of Meletius, a bishop of Lycopolis (who had apostatized from Christianity to save his life, during the Diocletian persecution; and, when safe times had returned, wished to take up his position as if nothing had happened), that he appears to have been excommunicated by his own bishop, Peter of Alexandria. Arius was, however, reconciled to the bishop, and ordained deacon about the year 306. His partisanship was not by any means eradicated, nevertheless; for the supporters of Meletius having started a church of their own, and Meletius having ordained bishops, Arius advocated their claims to be admitted on equal terms of fellowship by the Bishop of Alexandria; and this went on until he was again ejected from the communion of the Church. Whenever he was excommunicated Arius seems to have repented, and, when he was received back again, to have relapsed on the earliest opportunity. The repentance now came with the imprisonment of the bishop by the persecutor Maximin, in 311.

Arius persuaded a number of the Alexandrian clergy, who probably thought the matter between him and the bishop was more personal than anything else, to go to Peter in prison, and intercede for his restoration. This was sternly refused by the old bishop, who, it is said, supported his refusal by the narrative of a vision he had seen the night before, in which it was revealed to him that Arius would be the cause of terrible divisions in the Church of Christ. Turning to two clergymen, named Achillas and Alexander, he predicted, the story continues, that they, and not Arius, would each in his turn be his successors; and the event proved his words to be prophetic.

After the bishop's martyrdom, in the year 312, the first-named of these, Achillas, was elected bishop; and Arius, appearing to him to be penitent (and probably being so at the time, for he was a man of strong impulses), he restored him to communion, ordained him priest, appointed him to the charge of the church of Baucalis, in Alexandria, and made him Divinity Lecturer at the college of that city, where he became exceedingly popular with his pupils. Achillas dying, Alexander and Arius were candidates for the see; but it seems that a very small party desired the election of the latter, and Alexander was elected. Arius and the party who had supported him were, however, thrown into a bitter state of hostility towards those who had preferred Alexander; the latter, on the other hand, gave Arius the first place of dignity among his clergy, next to himself.

The particular line which Arius marked out for himself was that of substituting "rational" ideas about the Blessed Trinity for those mysteries which had hitherto been accepted and believed in by the great body of Christians at all times and everywhere. He followed in the track of former heretics, and kept up the succession which is to be traced through Paul of Samosata, Sabellius, Praxeas, the Gnostics, the Docetæ and Cerinthus, back to the Apostolic Age itself; but as the last general persecution of the Church was the most severe which it had to undergo, so the last heresy of that period was by far the most dangerous and the most widely spread of all heresies.

Arius began by a controversy with a clergyman named Baucalas, in which the eternal existence of our Lord, as God the Son, was the subject of dispute; but who was the original assailant of the other does not appear, though it seems probable that Arius was, since he had already accused the bishop of Sabellianism.

The matter became notorious, and the bishop was driven to take some steps respecting it. What he did was exceedingly fair and honorable, and shows that he was not actuated by any private pique against his late rival; for he called together a synod, composed of a hundred of the neighboring bishops, that they might hear what each of the disputants had to say, and advise them as to the right or the wrong of their arguments. Arius, meanwhile, took a step which seems to show that he was a thorough agitator, for, while his matter was thus *sub judice,* he endeavored to secure influence over his judges by writing to all neighboring bishops.

All of them, however, with the exception of Eusebius of Nicomædia (not Eusebius the historian, who was bishop of Cæsarea), refused their countenance, and referred him to his diocesan, Bishop Alexander; and the hundred other bishops decided that the doctrine of Arius was not the doctrine of the Church, and urged him to recant. As he refused to do so, and the case had become so serious that no alternative was left, the bishop excommunicated him (A. D. 320).

There are always many to side with an oppressed man, or one who is thought to be so, and Arius was a man made for popularity. Among the ladies of Alexandria he found many followers. Some of the younger laity were also won over to his side; a few deacons and several priests were his clerical supporters, as also the Bishop of Ptolemais, his native place, and of Marmarica, the see which lay between it and his present abode. But he seems never to have numbered men of the highest class of intellect among his followers, Eusebius, the historian, being the only one who could at all be excepted, and he only half inclining toward him at one period of his career, through fear of the clergy running into an opposite extreme.

After the condemnation of his opinions by the bishop and provincial council of Alexandria, Arius left the city, and went on a tour among the bishops of Palestine, endeavoring to win them over to his side. This led to a circular letter being addressed, by Bishop Alexander, to seventy of them, in which he told them the history of the controversy, and mixed up with it the name of the Bishop of Nicomædia, who had always been an important friend of Arius (Nicomædia being the capital of the Eastern Empire, as Rome was of the Western), and who now espoused his cause more warmly still, receiving him as a visitor. The tact, energy, and talents of Arius are shown by his literary works while at Nicomædia, for under the name of Thalia he composed some songs for sailors and workmen, in which he endeavored to secure a public opinion for his tenets among the lower classes. These songs no longer exist, except in a few fragments, but they are said by St. Athanasius to contain some immoralities.

The substance of Arian doctrine may be stated in a few words: It is, that although the Second Person in the Holy Trinity may be designated as God, in some sense, He is not God in the same sense as the First, or in any really true sense, because He is not eternal, and there was, therefore, a time when he did not exist. It was seldom, however, that Arius put forth his doctrine in this simple form, as his object seems to have been rather to secure as many supporters as he could by broad and indefinite statements, of which only educated theologians could see the bearing. That bearing is illustrated by the change which Arius and his followers adopted in the old Doxology of the Church.

This they used in the form, "Glory be to the Father, *by* the Son, in the Holy Ghost," which was, in the mouth of an Arian, a most important change, since the more ancient form ascribes glory *to* the Son as it does *to* the Father, and hence acknowledges his equal Godhead. The controversy thus settled on the Greek word *homöousios*, which, in the English translation of the Nicene Creed, is rendered, "of one substance with;" the one side maintaining that God the Son is an uncreated being, as entirely God as God the Father; the other, that he is a created being, but in some way similar to God the Father; in fact, a kind of demi-god.

The controversy had hitherto been represented by Alexander, Bishop or Patriarch of Alexandria, on one side, and Arius himself on the other. It was while the influence of the latter was being exerted to the utmost at Nicomædia, and had penetrated into the family circle of the Emperor Constantine, that a young deacon was brought forward by Alexander as the theological champion of the old doctrine. This young deacon became ultimately that great opponent of Arianism, whose name is preserved in memory to this day by the hymn or creed which is called after his name (as representing his statements of the received doctrine), the great Athanasius. (ATHANASIUS, ST.)

The controversy had now covered so large a surface, and involved so many persons on either side, as to have become a public question of great importance. About fifty years later, the general interest which a revival of it excited is quaintly but forcibly described by Gregory of Nyssa. "The town is full," he wrote—meaning Constantinople—"of those who dogmatize about incomprehensible matters; they are in the streets, in the markets, among the clothiers, money-changers and victuallers. If you ask any one how much you have to pay, they dogmatize about 'being begotten' and 'not being begotten.' If you ask the price of bread, the reply is, 'The Father is greater than the Son, and the Son is inferior to the Father.' If you ask, 'Is the bath ready?' the answer is, 'The Son is made out of nothing.'" Though this was written when Arianism was in high favor with the emperor, who then held his court at Constantinople, it probably represents something of the tone of society at Nicomædia and Alexandria at the earlier period with which we are now dealing, and the moving causes which led the Emperor Constantine to interfere in the controversy. The emperor did not attempt to decide it himself, but, finding a large body of his subjects were at variance on a question which he was not competent to investigate, he appointed a proper ecclesiastical person as a deputy for the purpose, intrusting Hosius, Bishop of Cordova, in the south of Spain, with the office of judging the case, and, if possible, of quieting the controversy.

The report which Hosius made to the emperor was of such a nature that Constantine decided on assembling an immense council of bishops from every part of the world, and intrusting to them the final decision of the question; and there seems to be an intimation of the vital and universal importance of it, in the fact that such an idea was providentially impressed upon the mind of a recent convert like the emperor, who could have known very little of the real point at issue, or of Christian theology in general. This assembly met in the year 325, at Nicæa, not far from the imperial residence and the new city which Constantine was then building on the opposite shore of the Bosphorus, and which still retains his name. To this Council of Nicæa, summoned by the secular head of the civilized world, 318 bishops traveled from all parts of the world, at the public expense, and some, it is thought, went thither even from the far-distant country of Britain. Such an assembly, when we come rationally to consider its composition, must have been one to command the respect of the age, and one which may command our respect also. Those who composed it were men of mature years, many of them long past the meridian of life; they had been picked out of the best educated class among their fellow-countrymen at home, as having the knowledge, judgment, and goodness which fitted them for the office of bishop; they were, many of them, men who had suffered grievously for their religion, showing by their maimed bodies, as they sat in the council, how real those sufferings had been; they now met together, under imperial command, to decide on an important public question, and must have felt the responsibility of their office; and they believed that God's guidance would lead them to a right decision.

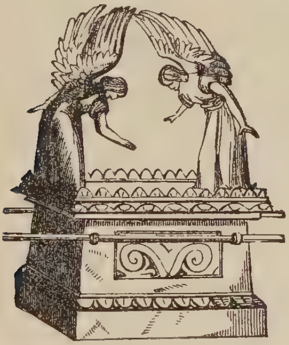
The proceeding of the Council was, in fact, very simple. All its members started with the axiom that the real object for which they had met was not to decide by argument who was right and who was wrong, but to judge of a fact—who was and who was not in agreement with the general belief of Christians all over the world, from the apostles' time downwards. The Bishop of Cordova was President of the Council. Sylvester, the Bishop of Rome, was not there, but sent two priests as his representatives, who acted for him, and had the second place of honor at the Council.

Upon hearing the doctrine of Arius from his own lips, indignation and horror were shown by the great majority of the bishops: it was so plainly antagonistic to the truth which they had received, and believed, and taught, and on which their hopes were founded. When each in turn was asked to bear witness to the constant belief of the Church in his part of the world, the testimony proved to be an almost unanimous condemnation of the doctrine of Arius. And when the Nicene Creed (with the exception of the clauses after "I believe in the Holy Ghost," which were added some years later) was submitted to the 318 bishops, everyone subscribed it as the true statement of their faith, except the two bishops of Ptolemais and Marmarica, who have before been mentioned as being connected, the one with the birthplace of Arius, and the other with the adjacent country, and who were probably, therefore, his personal friends. Even Eusebius of Nicomædia subscribed, but he did it by a subterfuge, turning the word "homöousion" into "homœousion," and thus, by the substitution of a diphthong for a single letter, making the word mean "of a *similar* substance," instead of meaning "of *one* substance" with the Father: a perversion the full value and importance of which was afterward so strongly shown, as to remind one, by contrast, of our Lord's saying that not one jot or one tittle of his words should fall to the ground.

Of the subsequent progress of Arianism, after this authoritative decision, much detail cannot be given without entering into particulars that are likely to prove wearisome to the general reader. Arius himself was restored to imperial favor through the influence of Constantia, the emperor's sister, who had been entirely gained over to his heresy at Nicomædia. He was exiled after the Council, but recalled in a few years, and gradually gained so much influence at court that Constantine issued a command to Alexander, the Bishop of Constantinople, to receive the excommunicated heretic back to the communion of the Church on a certain Sunday in the year 336. Alexander spent the Sabbath, the day before, in prayer, and it is said that he prayed God that either he or Arius might be removed from this life before the hour of trial came. The first minutes of that hour came, however, and both were living. A procession was formed, with Arius in the midst, and began a triumphant march through the city toward the Church of Peace, where Alexander was again prostrate at the altar. While the procession was pompously parading the city, and the triumph of Arius seemed all but complete, he was taken with a sudden pain, and died a few minutes after.

Arianism did not cease with the death of its originator. It was the rallying centre for numbers of men, especially in the

Eastern Church, for many a long year; and it was also the starting-point for some other heresies, the tendency of the opinions of Arius always developing toward a denial of the Incarnation. After controversies which shook the Roman Empire to its foundations for forty years, the Arians were formally suppressed, as an organized body, by decree of the Emperor, Theodosius the Great, in A. D. 381. But the vast Gothic population, lying on the borders of the empire, and about to descend upon it and overturn it, were Arians, as far as they were Christians at all. Alaric, the first conqueror of Rome, was an Arian; so was Ulfilas, the first translator of the Scriptures into the Teutonic language. It was because the Visigoths, who settled in Gaul, were Arians, that the orthodox bishops invited Clovis the Frank to invade the country, and Arianism was a great factor in the downfall of the Gothic Kingdom of Spain, and its conquest by the Mohammedans.—Benham: *Dictionary of Religion.* See W. Gwatkin: *The Arian Controversy* (London, 1889).



ARK OF THE COVENANT.

Ark of the Covenant, "a small chest made of shittim wood overlaid with gold, on the lid of which was placed the golden 'mercy-seat,' over which two cherubim extended their wings. It was made to preserve the two tables of stone, on which 'the Covenant' between God and His people was engraven. It was 2 cubits long, 1½ broad, and 1½ deep. Around its upper edge was a cornice of gold, and it was carried in front of the people on their march, by the Levites, who bore it by means of two poles of shittim wood covered with gold, which were passed through two rings on each side of the ark. In it were also placed, by Divine command, an omer of manna, Aaron's rod which budded, and the books of the Law. On nearing Palestine, the priests carried it into the Jordan, whose stream stood still above them, but flowed on below as long as the ark was in its bed. It was carried once daily round Jericho for six days, and seven times on the seventh, when the walls fell down. It accompanied the Israelites to Shechem, where the elders of each tribe laid their hands on it (after the cursings of the Law had been read from Mount Ebal, and the blessings from Gerizim), while all the Congregation swore to observe the Covenant. After the subjugation of the land, it was placed in the Tabernacle at Shiloh, till the time of Eli, when it was taken into the camp, and captured by the Philistines, who carried it to Ashdod, placing it in the Temple of Dagon, whose image fell down before it and was broken. The plagues of emerods and mice compelled them to send it away at the end of seven months, and it was conveyed by two milch kine, in a new cart, into the field of Joshua, at Beth-shemesh. From thence it was carried to the house of Abinadab, at Kirjath-jearim, from whence David tried to fetch it; but, on the way, Uzzah was struck dead for touching it, and David, fearing to continue the removal, left it in the care of Obed-edom the Gittite, where it remained three months. David then fetched it up to Mount Zion, and placed it in a tabernacle he had erected, where it continued till Solomon transferred it to his new Temple on Mount Moriah, placing it in the Holy of Holies. At the Captivity it is said to have been buried by Jeremiah the prophet."—"Oxford" *Teachers' Bible.*

Ark'ite, The, the name of one of the families in Canaan. (Gen. x. 17; 1 Chron. i. 15.) The town was called Arka, and its ruins are still known by the same name. It was situated on the sea-coast, twelve miles north of Tripoli, at the foot of Mount Lebanon. It was a famous stronghold in the time of the crusades, and was destroyed by an earthquake in 1202.

Armenian Church, The, "is one of the oldest Eastern Christian churches not in communion with the orthodox Greek Church or with the Church of Rome. The historical founder of the Armenian Church was S. Gregory, called the 'Illuminator.' He was a prince of a reigning family, and after his conversion to Christianity was eager for the conversion of his countrymen. In his missionary work he endured many persecutions, but at last managed to win over the King of Armenia and a considerable portion of his subjects. At the king's desire Gregory went to Cæsarea, or Sis, and was there consecrated bishop of Armenia (302 A. D.). The infant church grew and prospered in spite of the opposition of heathen fellow-countrymen and Persian conquerors. The Bible was translated in 410 A. D.; the Liturgy, said to be very old, was improved, and the Armenian bishops took part in some of the synods of the Church, notably in the third œcumenical council (Ephesus, 431 A. D.). The Armenian Church did not accept the decisions of the Council of Chalcedon, and in 491 A. D. the patriarch, in full synod, annulled them. This act led to the separation of the Armenian Church from the orthodox Greek Church. In spite of national calamities, internal dissensions, and even banishment, the Armenian Church preserved its character, doctrine, and discipline until the middle of the fifteenth century, when controversies arose which resulted in schism. These quarrels were occasioned by Jesuit missionaries, who endeavored to make the Armenians adopt the doctrine, liturgy, and ceremonies of the Roman Church. They were successful in gaining many adherents, and the Catholic Armenians, as they were called, became a separate community toward the end of the sixteenth century. This schism weakened the orthodox church and revived the old persecutions. About the middle of the eighteenth century the patriarch sought and obtained the intervention of Peter the Great of Russia. Since then the Armenian Church has found shelter under the protection of Russia. There is now a reformation going on in the Armenian Church, and a Reformed Church has arisen, which seeks to ally itself with the Calvinist churches of Europe and America. The doctrines of the Armenians are almost identical with those of the orthodox Greek Church. Their Liturgy is said to date from the first century, and to have been founded on that of the Church of Jerusalem. Prayers are said for the dead, and entreaty is made for the pardon of their sins; but the church does not believe in purgatory, nor admit of indulgences. The Church of Armenia has the seven sacraments: baptism, confirmation, the eucharist, penance, ordination, marriage, and extreme unction. *Baptism* is by immersion; the child is immersed three times; it is then anointed with holy oil, is confirmed, and partakes of the eucharist in both elements. Confirmation is administered to children immediately after baptism. The eucharist is administered in both elements to all members of the church. There is a threefold order of the clergy—bishops, priests, and deacons; and there are three degrees of episcopal rank—the archbishops (chief among whom is the patriarch), the bishop, and the vartabed, or doctor of theology, who has frequently charge of a diocese, with episcopal functions. The clergy are further divided into the black and white. The black clergy are monks, and are alone eligible for the higher clerical offices; the white clergy include the parish priests and lower clergy, and are permitted to marry before ordination, but not after. The clergy of all ranks are supported entirely by the free-will offerings of the people."—*Ency. Britannica.*

American missionaries began work among the Armenians in Turkey, in 1831. For many years it was hoped that they might quietly, and without formal church organizations, exert an influence that would reform and spiritualize the ancient church from within. Persecution reluctantly compelled the missionaries to seek protection by forming a separate Protestant Church in 1850. There are now some seventy-five churches, with over five thousand members; three theological schools, and two colleges, besides Robert College which is not connected with the missions. Since the disruption a very friendly feeling has existed between the Protestants and the Old-Church Armenians.

Arminianism. See ARMINIANS.

Armin'ians, a religious party which arose in Holland in the end of the sixteenth century and the beginning of the seventeenth, and strongly opposed the Calvinistic doctrine of Predestination to Eternal Salvation or Eternal Punishment. The founder of the party was James Harmensen, or Herrimann, whose name was Latinized into Arminius (A. D. 1560–1609). He was born at Oudewater, on the Yssel, in South Holland, and was the son of a cutler, who died while he was yet a boy. By the assistance of friends he received a learned education at Utrecht, Marburg, Rotterdam, and Leyden; and, having heard lectures from Beza at Geneva, he visited Rome for a short time. At Basle he was offered a Doctor of Divinity's degree at the premature age of twenty-two, but declined the honor. Returning to Amsterdam in 1588, he was appointed preacher there, and soon became very popular. A layman named Kornhert had here made some vigorous attacks upon Calvin's doctrine of predestination, and had been proclaimed a heretic by the Calvinists. Arminius was requested by the authorities to refute Kornhert, and also to defend the Supralapsarian doctrine against the Sublapsarian. In preparing to undertake the work thus assigned him, Arminius came round to the opinions of his opponent, and was accused of Pelagianism. Being summoned before the magistrates of Amsterdam, he was prevailed on to promise that he would teach nothing at variance with the Heidelberg Confession; but he was again accused of teaching that Christ died to save all men, instead of to save only an elect few —an opinion which he henceforth avowed openly. In 1603 Arminius became Professor of Divinity at Leyden, where he soon became involved in a controversy so fierce that the Government was obliged to interfere for the preservation of the peace. To settle the controversy, a general synod was summoned, in which the strict Calvinists were to be headed by Francis Gomas, the colleague of Arminius in the university, while Arminius himself was to lead his followers on the anti-Calvinistic side. But the controversy preyed upon the health of Arminius, and he died before the date fixed for the meeting of the synod, on Oct. 18, 1609.

The Arminian party presented a "Remonstrance" to the States-general of Holland in the following year, in self-defence, and hence received the name of "Remonstrants." This "Remonstrance" was, in fact, a statement of Arminian principles in five "Articles," so well known afterward as "The Five Points." The substance of these articles was as follows: (1) That although God had, from eternity, decreed to eternal life those who would persevere in their faith, and to eternal death those who should die impenitent, yet that His eternal decrees were determined by His eternal foreknowledge as to the perseverance or impenitence to death of each particular person to be saved or lost. (2) That our Lord Jesus made expiation by His death for the sins of all men, but that only believers can be partakers of this Divine benefit. (3) That no one can of himself, or by the power of his will, originate saving faith within him; but, being by nature born unable to think and to do that which is good, he must be born again through the operation of the Holy Ghost. (4) That God's grace is not in such a sense irresistible, as to compel a man to be saved against his will, though it may be repelled by his perverse will; and that whatever is good in man comes from the operation of this grace, so that good works done by him are to be ascribed to its operation only. (5) That those who are united to Christ by faith have sufficient spiritual strength to continue in that union until their lives end, but whether they can fall away or not is a question respecting which we have not sufficient evidence in Holy Scripture. From the "Five Articles" thus summarized, the dispute between the Dutch Calvinists and the Dutch Arminians came to be called "The Quinquarticular Controversy," and it became one of the most bitter controversies known to history. Within the five or six years that followed the death of Arminius, conferences were held at the Hague (A. D. 1610), and at Delft (A. D. 1613); and a decree was issued by the States-general enforcing toleration and forbidding controversy, but all in vain. Strong political feeling aided in making the two parties more exasperated against each other, the Arminians wishing for peace with Spain, and the Calvinists urging the Prince of Orange and the States-general to begin war; and the language of the Calvinists toward their opponents was so violent and blood-thirsty that the latter thought it necessary to organize a militia for self-defence.

At last it was determined by the Prince and the States-general that another assembly of Protestant divines should be summoned, the decision of which should be final. The Synod of Dort, or Dordrecht, was therefore convened, and sat in the city from which it took its name, from Nov. 13, 1618, until the end of April, 1619. It consisted entirely of Calvinist divines, the intention being to assume throughout that the Arminian divines were present on their defence as accused persons, and not for the purpose of equal deliberation with the others. (DORT, SYNOD OF.) The object of the Calvinist party was effectually obtained. The opinions of Arminius were condemned, and the "Remonstrants," or Arminian party, were required to subscribe the condemnation. Seven hundred families, whose heads refused to subscribe, were banished from Holland by a decree of the States-general. Grotius and Hoogarbetz, two of the chief of their leaders, were sentenced to perpetual imprisonment, from which Grotius escaped two years afterward, concealed in a linen-chest. Barneveldt, an aged member of the States-general who had protected the Arminian party, was actually put to death.

But, notwithstanding the sympathy which the sufferings of the Dutch Arminians aroused, there can be no doubt that the tendency of their opinions after the death of Arminius was decidedly toward a denial of the leading principles of Christianity. Episcopius, their principal theologian, returned from exile, on the promulgation of a decree of toleration in 1634, to open a college in Amsterdam, in which he taught theories which practically ended in Unitarianism and Universalism. Ever since that time the descent has been on a downward path, in the direction of Rationalism, some of the most distinguished teachers of the Rationalist school having also sprung from among them.

Few are now to be found, except in Amsterdam and Rotterdam.

Those who have been called Arminians in England, were called so as following the earlier teaching of Arminius himself, and not the later teaching of his disciples. Before the Great Rebellion the name was freely given to the Laudian party, a certain likeness being evident between the High-church anti-Calvinism and the anti-Calvinism of the Arminians. After the Restoration the name passed over to the Latitudinarians, or Broad-church party, of which Tillotson was the representative. When Whitefield and Wesley established their work on different lines, Whitefield became the father of Calvinistic Methodists, and Wesley of Arminian Methodists.—Benham: *Dict. of Religion.*

Great was the opposition between those who held with Whitefield the doctrine of the Divine decrees to salvation or condemnation, and those who held with Wesley that God ever desires the salvation of all men, gives them a free will to choose the way of salvation, and offers them grace to help them on the road. The leading representatives of Arminianism are the Wesleyans of Great Britain and the Methodists of America, but its tenets are held, with varied interpretation, by many connected with other denominations. The writings of Arminius were published at Leyden, 1629. An American edition of the English translation was published at Auburn and Buffalo (1853), 3 vols. See Bangs: *Life of Arminius.* Among authorities on Wesleyan or Methodist Arminianism are Fletcher: *Checks to Antinomianism;* Wesley: *Sermons;* Richard Watson: *Institutes;* Miner Raymond: *Systematic Theology* (1879), 3 vols.; Pope: *Christian Theology;* Strong: *Arminianism* (Wesleyan), art. in *Schaff-Herzog*, vol. i., p. 145.

Arminius. See ARMINIANS.

Armitage, THOMAS, D. D., Baptist; b. at Pontefract, Yorkshire, England, Aug. 2, 1819. He came to the United States in 1838, and for some years was a minister in the Methodist Episcopal Church. Having changed his views regarding baptism, he entered the Baptist ministry in 1848, and became pastor of the Fifth Avenue Baptist Church in New York City, which relation he sustained with eminent success until his retirement, in 1889. Besides miscellaneous papers, he has published *Preaching: its Ideal and Inner Life* (Phila., 1880); *A History of the Baptists* (New York, 1886).

Armor. Of defensive armor among the Hebrews there were the *Coat of Mail*, the *Helmet*, *Greaves* of brass for the feet (1 Sam. xvii. 6), and two kinds of *Shields*, one protecting the entire person, and the other smaller, a buckler for hand-to-hand fighting. (1 Kings x. 16, 17.)

Arms. The chief offensive weapons in Bible times were a sword, spear, javelin, dart, bow and arrows, sling, and dagger. In David's army there was a company of slingers. (For defensive arms, see ARMOR).

Arnaud (*ar-no*), HENRI, the celebrated pastor, military leader, and historian of the Vaudois, was b. in 1641, at La Tour, in Piedmont. He is said to have served under William of Orange, and it is probable that he received pecuniary assistance from that prince in his efforts to restore the exiled Vaudois to their native valleys. Owing to the cruelties of Victor Amadeus of Savoy, from two to three thousand of these Vaudois had been forced to take refuge in Switzerland and the states along the banks of the Rhine; and twice they ineffectually attempted to return to their homes. The English Revolution of 1688, and the accession of William of Orange, encouraged Arnaud to make another attempt. With 900 of his followers he embarked on the Lake of Geneva on the night of Aug. 16, 1689. In September they forced an entrance into the valley of San Martino, but the French army was so great that they were obliged to retire to the lofty table-land of the Balsille, which they fortified with such skill as to be able to withstand the fiercest attacks of the enemy, repeatedly renewed through the whole winter. In the spring they resisted an assault of 22,000 French, without the loss of a single man. Not long after this, when their escape seemed impossible, they learned that war had broken out between France and Piedmont, and their King, who had persecuted and expelled them, was now ready to receive them with open arms. The Vaudois were allowed to remain in peaceful possession of their ancient homes but a little while. When the war of the Spanish Succession broke out, Arnaud and his followers took part in the combination against France, and rendered the allies effective service. When the war came to a close, the ungrateful King of Piedmont once more joined the French monarch against his own subjects, and the Vaudois were expelled from some of their valleys, and, to the number of 3,000, found refuge in Würtemberg. Arnaud received an invitation from William III. to spend the rest of his days in ease and honor in England, but he chose rather to continue the pastor of the exiles in the village of Schönberg, where he died in 1721. Every memorial that he left behind him was long cherished by his followers and their posterity. He wrote *The Glorious Recovery by the Vaudois, of their Valleys* (1710); English translation (London, 1827).

Arnauld (*ar-no*) ANTOINE, one of the greatest French theologians and philosophers; b. at Paris, Feb. 8, 1612; d. at Brussels, Aug. 8, 1694. He first studied law, but changed for theology, and took his doctor's degree and became a priest in 1641. Two years later he published a work, *De la Fréquente Communion*, in which he opened a lifelong conflict with the Jesuits. Through the efforts of the order he was expelled from the Sorbonne, and deprived of his doctorate. The Peace-edict of Clement IX. (1668) enabled him to hold an influential position, and he wrote in defense of Jansenism, against those who contended that it led to Calvinism. In 1669, he began the publication of his *Morale Pratique des Jesuites* which again aroused the hatred of the Jesuits. He left France in 1679, and in 1682 settled in Brussels. His collected works in forty-five volumes were published in Paris and Lausanne (1775–83). See JANSENISM.

Arndt (*arnt*), JOHANN, German Lutheran; b. at Ballenstedt, Anhalt, Dec. 27, 1555; d. at Celle, Hanover, May 11, 1621; studied theology at Helmstedt, Wittenberg, Strasburg, and Basel; pastor at Badeborn, 1581; at Quedlinburg, 1590; at Braunschweig, 1599; at Eisleben, 1608; at Celle, 1611. His fame rests upon his mystical and devotional writings, which found their inspiration in Bernard, Tauler, and Thomas à Kempis. His books have enjoyed a remarkable popularity. His principal work, *True Christianity*, has been translated into most of the languages of Europe; English translation (London, 1712–14); new ed. rev., by C. F. Schaeffer (Phila., 1868). Another of his works, *The Garden of Paradise* (Leipzig, 1612), appeared in English translation (London, 1716). Complete ed. of his works (Leipzig, 1734–36), 3 vols.

Arnobius, a Christian writer of the early part of the fourth century, a native of Numidia in Africa. After his conversion he wrote a treatise in seven volumes, entitled *Adversus Gentes*, in which he defended the Christians against their enemies. His views were tinged with Gnosticism and Dualism.

Arnold of Brescia. See ARNOLDISTS.

Arnoldists, the followers of Arnold of Brescia, or Brixia (d. A. D. 1155). He was a monk of northern Italy and a pupil of Abelard. Sympathizing with the people of Lombardy in their efforts to secure the freedom of their cities, he preached against the power of the bishops and clergy, which had been secured through the increase of endowments and wealth. The Second Lateran Council banished him from Italy. For a time he found refuge with Abelard, in France, but was compelled, finally, to go to Zürich. With the uprising of the party who sought to establish a republic (in 1143), Arnold was summoned to Italy as their leader. They gained possession of Rome, and the rebellion continued for nine years, when Hadrian IV. came to the papal throne in 1154, and at once put the Romans under *interdict*. This broke the power of the insurrectionists, and Arnold sought safety in flight. A short time after, he was captured and tried, and hung at Rome.

Arnold, MATTHEW, the eldest son of Thomas Arnold, and a distinguished critic and writer; b. at Laleham, Eng., Dec. 24, 1822; d. near Liverpool, April 15, 1888. He was a graduate of Oxford, and after acting as private secretary to Lord Lansdowne, from 1847 to 1851, he held the office of inspector of schools until the time of his death. From 1857 to 1867 he was professor of poetry at Oxford. Among his writings were several on matters pertaining to religion: *St. Paul and Protestantism: with an essay on Puritanism and the Church of England* (1871); *Literature and Dogma* (1872); *God and the Bible* (1875); *Last Essays on Church and Religion* (1877). His position was rationalistic, and, in many respects antagonistic to Christian faith.

Arnold, THOMAS, famous as the head-master of Rugby School, England, was b. in the Isle of Wight, June 13, 1795. He was graduated at Oxford with honors, and was elected Fellow of Oriel College, where he remained until 1819, when he removed to Laleham, and for nine years was busy in historical studies while superintending the education of a few young men preparing for college. While here he preached occasionally, and published a volume of sermons. In 1827 he was elected head-master of Rugby, where for fourteen years he did a work in training the young that gave him a reputation as a teacher of preëminent power. In 1841 he was offered the chair of modern history at Oxford. A few months after the delivery of his first course of lectures, while making preparations to spend the vacation at his favorite country home at Fox How, in the English Lake District, he was taken suddenly ill, and died on the morning of June 12, 1842. "The great peculiarity and charm of his nature seemed to lie in the regal supremacy of the moral and the spiritual element over his whole being and powers. His intellectual faculties were not such as to surpass those of many who were his contemporaries; in scholarship he occupied a subordinate place to several who filled situations like his; and he had not much of what is usually called tact, in his dealings either with the juvenile or the adult mind. What gave him his power, and secured for him, so deeply, the respect and veneration of his pupils and acquaintances, was the intensely religious character of his whole life. He seemed ever to act from a severe and lofty estimate of duty. To be just, honest, and truthful, he ever held to be the first aim of his being. With all this there was intense sympathy with his fellows, the tenderest domestic affections, the most generous friendship, the most expansive benevolence. But to understand aright his claims upon our respect and homage, the history of his life must be read at large. As has been truly observed by one who seems to have known him well, 'His Thucydides, his history, his sermons, his miscellaneous writings, are all proofs of his ability and goodness. Yet the story of his life is worth them all.'"—*Ency. Brit.* His historical works are: *History of Rome*, (1838–43, unfinished); *History of the Later Roman Commonwealth* (1845); *Lectures on Modern History* (1842). See Stanley: *The Life and Correspondence of Thomas Arnold* (1844; 12th ed. 1881).

Ar'non (*noisy*), the present *Wady el Mojeb.* It was formerly the boundary between Moab and the Amorites. (Num. xxi. 13, 26; Deut. iii. 8.) The banks of this torrent stream, which is dry in summer and full in winter, is in many places high and precipitous. It empties into the Dead Sea.

Arnot, William, an eminent Scotch preacher; b. in Perthshire, Scotland, 1808; d. in Edinburgh, June 3, 1875. He was an eloquent and earnest speaker, and his writings have had a wide circulation. Among the best known of his books are: *Illustrations of the Book of Proverbs*, and *The Parables of our Lord.* See his *Autobiography and Memoir* (1877).

Arphax'ad, "the son of Shem and ancestor of Eber. (Gen. x. 22, 24; xi. 10–13.) According to Josephus he was also progenitor of the Chaldæans. There has been much discussion regarding the etymology of the name: The interpretations, 'the border of the Chaldæans,' 'the stronghold of the Chaldæans,' are open to objection because of the erroneous conception of the word, as a union of Hebrew and Arabic. It is better to interpret 'dispersion,' and to read in the word that the Hebrew race, whose remote ancestor is called Arphaxad in this chapter (Gen. x.), had originally its seat in Arrapachitis, and from there pressed first to Mesopotamia, then over the Euphrates to Canaan and Arabia. It is confirmatory of this view that the progenitors of the Hebrews are said to have come from Ur of the Chaldees. (Gen. xi. 22 sq.)" —*Spiegel* in Schaff-Herzog: *Ency.*

Arsenian Schism, the name given to a breach of communion which occurred between the Churches of Alexandria and Constantinople in A. D. 1265, through the deposition of Arsenius, Patriarch of Constantinople, at the bidding of the Emperor, Michael Palæologus, who was excommunicated by Arsenius for cruelly imprisoning and blinding the young John Lascaris, only ten years of age, who was the true heir to the throne. On the deposition of Arsenius and the appointment of Germanus of Adrianople as Patriarch of Constantinople, the Patriarch Nicolas of Alexandria declared that this was an act of schism, and refused to hold communication with Germanus. On the death of the Emperor a reconciliation took place between the two Churches; but new causes of difference arose, chiefly out of the proposals for union between the Roman and the Eastern Churches; and it was only when the general ruin of the latter by the Mahometans in the fourteenth century ensued, that the Arsenian schism was permanently brought to an end.—Benham: *Dict. of Religion.*

Artaxerx'es (*the great warrior*), a name given as the honorary title of Persian kings. Two of them are mentioned in the Bible. (1) Pseudo-Smerdis, the Magian, and the pretended brother of Cambyses, who seized the throne B. C. 522, and was murdered after a reign of eight months. He it was who stopped the rebuilding of the temple, because of reports brought by the enemies of the Jews. (Ezra iv. 7–24.) (2) The second Artaxerxes (Ezra vii. 7, and Neh. ii. 1), is generally regarded as the same as Artaxerxes Longimanus, son of Xerxes, who reigned B. C. 457. He permitted Ezra to return to Judæa with those of his countrymen who desired to go with him, and, fourteen years later, allowed Nehemiah, also, to return to Jerusalem.

Artemonites, a sect of Antitrinitarians, in the early part of the third century, named from its leader Artemon, who was a disciple of Theodotus of Byzantium. He was excommunicated (202–217).

Articles of Faith, are the points of doctrine drawn up to express the beliefs of churches and congregations. The method of their acceptance differs. See CREED.

Articles, THE THIRTY-NINE, of the Church of England, contain the public standard of religious belief adopted by that body. They were drawn up by Archbishop Parker, sanctioned by Convocation in 1562, and published by royal authority in the following year. They were modified and changed in many ways before reaching their present statement. They treat, in order, of the main points of theological doctrine, and may be classified thus: (1) Articles i–v., the doctrine of the Trinity; (2) Articles vi–viii., the rule of faith, or sources of our knowledge of religious matters; (3) Articles ix–xviii., the doctrines which concern the Christian as an individual: *i. e.*, sin, redemption, and their cognate notions; (4) Articles xix–xxxix., the necessary relations of Christians as members of a religious community, including the general theory of the Church, and the doctrines of the sacrament. The Church of Ireland adopted the Thirty-nine Articles in 1635. The Episcopal Church in Scotland accepted the Articles in 1804, and, in America, the Church subscribed to them in 1801, excluding, however, the Athanasian Creed. See Schaff: *Creeds of Christendom* (N. Y., 1881); vol. i., pp. 592 sq.; iii., pp. 485–522.

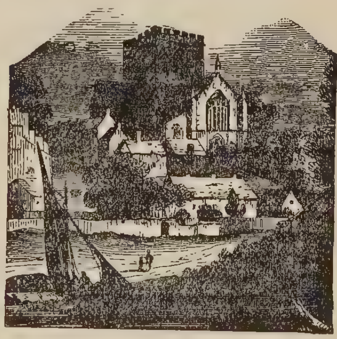
Articles of Religion, IRISH. The Church of Ireland accepted and used the series of Eleven Articles drawn up in 1559, until 1615, when a more elaborate code was drawn up by Ussher. This was used until 1635 when the Thirty-nine Articles were adopted.

Articles, LAMBETH. The only earnest effort made to change the Thirty-nine Articles was in 1595, when Dr. Whitaker of Cambridge submitted a series of articles strongly Calvinistic in tone, to Archbishop Whitgift. They were soon suppressed, although a second attempt was made in 1604 to introduce these *Lambeth Articles*, so called because drawn up at Lambeth Palace.

A'sa (*physician*), son of Abijam and third king of Judah. (B. C. 956–916.) He reigned forty-one years. He earnestly supported the worship of God, and deposed his grandmother Maachah for idolatry. (1 Kings xv. 8–24.) He defeated Terah, an Ethiopian king who invaded his territories with an army of a million men. (2 Chron. xiv.) Through an alliance with Ben-hadad, king of Syria, he was led away from his trust in God, and when smitten with disease "he sought not to the Lord, but to the physicians." He died B. C. 915.

A'saph, a Levite and chief leader of the temple service (1 Chron. vi. 39), and the author of twelve Psalms. (Psa. 1 and lxxiii. to lxxxii. inclusive.) He received the title of "seer." (2 Chron. xxix. 30.) "The sons of Asaph" probably means a school of musicians.

A'saph, St. The cathedral of St. Asaph is one of the smallest in Great Britain. It is a cruciform building, 178 by 68 feet, with a tower 93 feet high, and was erected in 1284 on the site of a wooden structure founded before 596. It stands on the top of the hill, upon which the town of St. Asaph is built, between the rivers Clwyd and Elwy in the northwest of Flintshire, Wales. The revenue of the bishopric is £4,200.



CATHEDRAL OF ST. ASAPH.

Asbury, FRANCIS, the first bishop of the Methodist Episcopal Church in America; b. at Handsworth, Staffordshire, Eng., Aug. 20, 1745. He was converted in youth, and at sixteen became a local preacher. In 1771 John Wesley appointed him missionary to America. During the war he met with some persecution, but soon proved his devotion to the interests of the people, and was permitted to continue his evangelistic labors. At the close of the war the Methodists organized an independent church, and Asbury was elected bishop, and ordained by Dr. Coke, Dec. 25, 1784. From this time on his success in organizing and forwarding the interests of his church was marvelous. He endured severe and incessant toil, and proved himself worthy to be enrolled among the great leaders of Christian faith. He saw the Methodist Church grow from a little band of four preachers and 316 members, to nearly 700 itinerants, 2,000 local preachers, and over 214,235 members. He died in Spottsylvania, Va., March 31, 1816. See Asbury: *Journals*, 3 vols. (N. Y., 1858); Janes: *Life of Asbury* (N. Y., 1872).

Ascension-Day, a festival of the church, held forty days after Easter, or ten days before Whit-Sunday, in memory of Christ's ascension into heaven forty days after his resurrection.

Asceticism, a term (*askēsis*) borrowed from the Greeks, among whom it signified exercise and self-restraint for the purpose of gaining strength and skill in athletic sports. Among Christians it came to signify abstinence from food, from wine, from marriage, and from many other things that are lawful in themselves, for the sake of living a strict, and, in extreme cases, a very austere, Christian life. The first large class, or order, of ascetics (Gr. *askētai*) among Christians, were the hermits of the desert (ANCHORET), whose ideas of self-discipline embraced the abnegation of nearly all the good gifts of God, the rupture of all natural ties which his Providence had made for them, and the desertion of all social duties which he had imposed upon them. In some cases they practiced absurd gymnastic feats, such as those of the Pillar-saints, under the perverted idea that they promoted personal holiness; and in others tortured themselves with mortification almost suicidal, as the devotees of India do at the present day. The monastic communities inherited the ascetic principles of the hermits, but dropped most of their fanatical excesses. Under the rule ordained by law-givers like St. Benedict, the discipline of rigorous abstinence was not carried so far as to interfere with the bodily powers necessary to exercise labor in the field or the workshop or the writing cloister or the library.

Asceticism, in its more extreme forms, can hardly be said to enter the practice of Christians who live outside monastic communities; and in modern times such ideas of self-discipline by means of bodily mortification have been superseded, to a large extent, by the idea of duty done in the world, and in the work of life to which Divine Providence has called us.—Benham: *Dictionary of Religion*.

Ash'dod, or **Azo'tus** (Acts viii. 40), "one of the five confederate cities of the Philistines, situated about thirty miles from the southern frontier of Palestine, three from the Mediterranean Sea, and nearly midway between Gaza and Joppa. It was assigned to the tribe of Judah (Josh. xv. 47), but was never subdued by the Israelites; and even down to Nehemiah's age it preserved its distinctiveness of race and language. (Neh. xiii. 23, 24.) But its chief importance arose from its position on the high-road from Palestine to Egypt: it was, on this account, besieged by Tartan, the general of the Assyrian king, Sargon, about B. C. 716, apparently to frustrate the league formed between Hezekiah and Egypt. (Isa. xx. 1.) The effects of its siege by Psammetichus (B. C. 630) are incidentally referred to in Jer. xxv. 20. It was destroyed by the Maccabees (1 Macc. v. 68; x. 84); and lay in ruins until the Roman conquest of Judæa, when it was restored by Gabinius (B. C. 55). It is now an insignificant village, with no memorials of its ancient importance, but is still called *Esdud*."—Smith: *Dict. of the Bible*.

Asher. See TRIBES OF ISRAEL.

Ash'ima, a name of a god whose worship was introduced into Samaria by the Hamathite colonists whom Shalmaneser settled there. (2 Kings xvii. 30.)

Ash'kelon (*migration*), one of the five cities of the Philistines, taken by Judah (Judg. i. 18), ten miles north of Gaza. It was the birthplace of Herod the Great. During the crusades it was captured and destroyed several times. Extensive ruins bear witness to its former greatness.

Ash'taroth, the plural form of *Ashtoreth*. (Judg. ii. 13; 1 Sam. vii. 3.) See ASTARTE.

Ashtoreth. See ASTARTE.

Ash-Wednesday, the first day of Lent, is supposed to have received this name from a custom in the Church of sprinkling ashes on the heads of penitents then received into the Church.

Askelon. See ASHKELON.

Asmode'us, an evil demon, found in later Jewish tradition, about whom there has been much fanciful speculation. He is sometimes identified with Beelzebub. The story of his love for Sara, the daughter of Raguel, is told in the apocryphal book of *Tobit*.

Aspergillum, the brush used for sprink ling holy water in Roman Catholic churches.

Aspersion, a term used to designate the sprinkling of water in the administration of baptism.

Ass, the favorite domestic animal of the East. After Solomon's time they do not appear to have been used by the Hebrews for warlike purposes, and the Messiah (Zech. ix. 9), as the Prince of Peace, is represented as riding upon an ass. (Matt. xxi. 2.)

Assembly, GENERAL, in Scotland, Ireland, and the United States, denotes the highest court of the Presbyterian Church. It represents both the lay and the clerical elements in the church, and possesses supreme legislative and judicial authority in all matters purely ecclesiastical.

Assembly, WESTMINSTER. See WESTMINSTER ASSEMBLY OF DIVINES.

Associate Presbyterian Church. See PRESBYTERIAN CHURCHES.

Assumptio Mosis (*assumption of Moses*). This apocryphal book, which Origen says is quoted by Jude in verse 9, was discovered in a fragmentary condition, and edited by Ceriani in 1861. See APOCRYPHA; and PSEUDEPIGRAPHA OF OLD TESTAMENT.

Assumption, a festival observed on the 15th of August, both by the Roman and Greek Churches, in honor of the miraculous ascent of the Virgin Mary into heaven. The tradition of her ascent was first recorded by Gregory of Tours, and the date of the festival was fixed early in the eighth century.

Assurance, in theology, is the tenet that those who are truly converted have, or may have, a firm persuasion that their sins are pardoned. See Watson: *Theo. Inst.*, ii. 280; Wesley: *Works*, v. 19, sq.; Hodge: *Theol.*, iii. 107.

Assyria. It is now fully confirmed by the excavations that the Assyrians were a colony from the Babylonians. This is inferred already from Gen. x. 8–12. They were Shemites and Babylonians; and for this the following reasons hold good: The classification of Asshur as Shem's second son (Gen. x. 22) is corroborated by statues and relief pictures, which represent the Assyrians with facial contour quite similar to that of the Jews and Arabs of to-day.—*Kiepert.* A second proof is the Assyrian language, which is Shemitic, though not Aramaic. The main proof is the religion. With the exception of Assur which, as the national deity, stands at the head, the Assyrian pantheon is the same as the Babylonian.

The name "Assyria" first designated the land and kingdom; and this is the meaning of the name Asshur, wherever it is mentioned in the Old Testament. The oldest capital, Assur, stood about sixty English miles from Mosul, on the right bank of the Tigris, and its site is now marked by the large hill, Kileh-Shergat (or Kala-Shergat, according to Rassam who, in 1853, discovered the palace of Tiglath-pileser I.). Another principal city of Assyria was Calah, or Kelach (according to Delitzsch). The oldest Assyrian settlement founded by Babylonian colonists—probably only a few decades before 2000 B. C.—was designated with a name of the sacred language of Babylonia, *Ausar*, which means "watered meadow," a name which the banks of the Tigris near Kileh-Shergat fully merited. Here the first colonists settled, and the god of the city of Ausar became the main god of the new settlers, and thus the principal of the other Babylonio-Assyrian deities. In course of time Ausar became *Asûr*, and afterward, *Assûr*.

The oldest Assyrian sovereign is Bêl-kapkapu (*i. e.*, "Bel is strong"), who probably ruled about 1860 B. C. His son, Ismê-Dagan (*i. e.*, "Dagon has heard") (about 1830), was followed by Samsi-Râmân I. (*i. e.*, "my sun is Raman") (about 1806) who, besides other large edifices, built the temple of the god Asur. Passing over the following rulers, we come to Salmânussir I. (about 1330 B. C.). This king, whose name means "Salman, lead right," or "let it prosper," enlarged the national sanctuary, and founded the city of Calah. (Gen. x. 11, seq.) Under his son, Tukulti-Adar I. (about 1310), the power of the young Assyrian state reached its zenith; for Tukulti-Adar was for a time king also of Babylonia. Under his successors the Assyrian power was weakened, until Adar-pal-esara (*i. e.*, "Adar is the son of Esara") (about 1200 B. C.) regained the former independence. Passing over about three centuries, we come to Asûrdan II. (about 930–911), with whom the palmy days of Assyria commenced. He built cities, and founded temples, and made a canal, also. His son, Râmân-nirârî II. (about 911–890), enlarged the kingdom, and commenced again the never-ceasing complications with Babylonia. His son, Tukulti-Adar II. (about 890–884), was cruel, and so was his son, Asur-nasir-pal (*i. e.*, "Asur protects the son") (about 884–860), who extended the Assyrian rule, and made Tyre, Sidon, Byblus, and Arad as tributary.

His son was Salmânussir (Shalmaneser) II. (860–824), the contemporary of *Ahab* and *Jehu* of Israel, and *Ben-hadad* and *Hazael* of Syria. From inscriptions we learn that Salmânussir defeated Ben-hadad (or Daddu-'idri, as he is called) at Karkar, in 854, together with about a dozen allied princes. Among these was Ahab of Israel. In the year 849 Ben-hadad and his allies were again defeated, and so, also, in 846. The consequence was that the alliance was dissolved, and Damascus stood alone. In the year 842, the eighteenth regnal year, Salmânussir defeated Ben-hadad's successor, Hazael, at Mount Senir. Tyre, Sidon, and Ja-u-a, the son of Omri (*i. e.*, *Jehu of Israel*), bring tributes and presents. Salmânussir was followed by Samsirâmânu (824–811): his son was Râmân-nirârî III. (811–782), who subdued the whole "west land," including Phœnicia, Philistæa, Edom, and the land of the house of Omri (*i. e.*, Israel). Salmânussir III. (782–772), his son, was at war with Armenia, and went toward Damascus in 773. Asur-dan III. (772–754), the next king, was warlike like his predecessors.

In the ninth year of his reign, *i. e.*, 763, an eclipse of the sun took place, of which we read in the Eponym Canon, or list of the Assyrian officials who gave names to the years. By astronomical calculation it has been ascertained that this eclipse took place June 15, 763 B. C.; and this date forms essentially the basis of Assyrian and, at the same time, of Old Testament chronology. Asur-nirari (754-745) lost his throne to *Phul* (Poros), *i. e.*, Tukultîpalesara II. (745–727). This king, who is better known as Tiglath-pileser, and who, in 731, made himself king of Shumer and Akkad (*i. e.*, Southern and Northern Babylonia), was the first Assyrian king who crossed over the confines of the kingdoms of Israel and Judah. He is mentioned in the Bible in 2 Kings xv. 19, 29; xvi. 7–10; 1 Chron. v. 6, 26; 2 Chron. xxviii. 29. He subdued Damascus, and Rezin, its king; he came in contact with *Menahem of Samaria*, *Azariah of Judah*, and supported *Ahaz of Judah* against Pekah. After killing the latter, Tiglath-pileser interfered so effectively in the affairs of Israel that he placed Hoshea, as his vassal, on the throne of Israel. Salmânussir (Shalmaneser) IV. (727–722) suspected Hoshea of disloyalty, and went up against him (comp. 2 Kings xvii. 3–5; xviii. 9). Hoshea submitted to him, and gave him tribute, but entered into a conspiracy with So (or Seveh), king of Egypt. At this the Assyrian king went up against Hoshea, bound him and put him in prison, and besieged Samaria, which was only taken by Sarrukîn (*i. e.*, "he has appointed the king," or "true, legitimate king"), or Sargon, in 722, who carried away Hoshea and a great number of his subjects into captivity; while foreign settlers, from the East, came and took possession of the land of Israel. Sargon (722–705) defeated the Egyptians in the great battle of Raphia (720). He took Ashdod in 711 (comp. Isa. xx. 1), and made the kingdom of Judah tributary. Sargon built Dur-Sarrukîn, a city whose ruins were discovered where now lies the modern Khorsabad. He was followed by his son, Sinahêrbâ (*i. e.*, "Sin, multiply the brothers"), or Sennacherib (705–681). In his third campaign he came in contact with Hezekiah, king of Judah (comp. 2 Kings xviii. 13 to xxx. 37; Isa. xxxvi. 1 to xxxvii. 38; 2 Chron. xxxii. 1–22). Sennacherib was followed by his son Asûrâhiddina (*i. e.*, "Asur has given a brother"), or Esar-haddon (681–668), who conquered all Egypt, penetrated into Nubia, and styled himself "King of the kings of Egypt, Cush." He made Manasseh, king of Judah, tributary.

He was followed by his son Asurbanipal (*i. e.*, "Asur is the father of the son") probably the same great and noble Asnapper who is mentioned in Ezra iv. 10. He ascended the throne, but signs of decay already began to appear. A general rising took place under Samassumukin, the brother of Asnapper, who succeeded in forming an alliance with the Babylonians and Elamites and other nations against the Assyrian power. That Manasseh, king of Judah, seemed to have favored this alliance—on which account "the captains of the host of the king of Assyria" took him among the thorns, and bound him with fetters, and carried him to Babylon, and only released him when he had purged himself from this suspicion—may be inferred from 2 Chron. xxxiii. 11. The revolt was suppressed, and Samassumukin burned himself (648–647). In 625 the Assyrian Empire came to an end, after Nineveh (the Ni-na-a, or Ni-nu-a, of the cuneiform inscriptions), which, no doubt, had been founded at about the same time as Assur, was taken. Nineveh, or Nebi Yunus as it is popularly called, with reference to the mosque erected on it to the prophet Jonah, is said to have stood where the southern hill, opposite Mosul, on the Tigris, lies. When the Medes, in concert with the Babylonian governor, Nabopolassar, had destroyed this fortified place, the founder of which is said to have been Nimrod (Gen. x. 11), its name soon vanished from the memory of the nations; and when, two centuries later, Xenophon passed by the ruins of Nineveh its name could hardly be told any more. (The above is condensed from the arts. "Nineveh" and "Sanherib" by Friedrich Delitzsch in Herzog's *Real Ency.*, 2d ed., vols. x. and xiii.) B. PICK.

Literature. — George Rawlinson: *The Five Great Monarchies of the Ancient Eastern World*, 3 vols. (London, 1879; N. Y., 1880); A. H. Sayce: *The Ancient Empires of the East* (London and N. Y., 1884); *Lectures on the Origin and Growth of Religion, as Illustrated by the Religion of the Ancient Babylonians* (Hibbert Lectures) (London, 1887); Cunningham Geikie: *Hours with the Bible* (N. Y., 1881–1884); Z. A. Ragozin: *The Story of Chaldea* (N. Y. and London, 1886); *The Story of Assyria* (1887); *The Story of Media, Babylon, and Persia* (1888); E. Schrader: *The Cuneiform Inscriptions, and the Old Testament*, 2 vols. (London, 1885–1888).

Assyriology and the Bible. See ASSYRIA.

Astar'te and Ash'erah. Astarte is the Greek and Latin name "for the principal Phœnician female divinity (called in Hebrew Ashtoreth, and very frequently in plural form, Ashtaroth), the correlative of Baal, the principal male divinity. She is called the goddess of the Sidonians (1 Kings xi. 5), but was worshipped also by the Philistines, even in the time of Abraham, as is shown by the name of the city Ash'teroth-Karna'im. Afterward, in the days of Saul, we read of a Philistine temple in her honor. (1 Sam. xxxi. 10.) Solomon introduced her worship into Jerusalem (1 Kings xi. 5); and the *bamoth*, or artificial mounds surmounted by altars ("high places"), he had built, were not destroyed until Josiah's day. (2 Kings xxiii. 13.) Originally she was not a Phœnician but an old Babylonian goddess (*Istar*)."—*Wolf Baudissin.*

Asherah, which, in the Authorized Version is mistranslated "grove," was the name of a goddess, whose worship was early introduced into Israel. It was carried on under green trees, upon high hills (2 Kings xvii. 10), and in connection with Baal. Scholars are not decided as to whether Asherah is but another name for Astarte.

Asterius, Bishop of Amasia, in Pontus; d. about 410. His fame rests upon his *Homilies*, which had a great reputation in the Eastern Church. Eleven of them have been preserved, and the fragments of twenty-two others.

Astrology (*the science of the stars*) was studied under the two departments of natural and judicial astrology. The former developed into the science of astronomy; the latter ascribed to the stars a subtle and mysterious influence upon the will. Those who taught it pretended to trace this influence in its relation to the destinies of men. The Chaldean astrologers became world-famous, and during the dark ages this delusion crept into the Church, and it found many learned adherents until the Copernican system of astronomy was fully established.

Asylum. See SANCTUARY.

Atar'gatis, a Syrian goddess not mentioned in the Bible, but in 2 Macc. xii. 26. She is represented with the body of a woman and the tail of a fish. "She was the Syrian form of Astarte, and the Greek and Roman writers represent her as a fish-goddess, the cause of the seas' fruitfulness."—*Wolf Baudissin.* See ASTARTE.

Athali'ah, a granddaughter of Omri, and daughter of Ahab and Jezebel. (2 Kings xi. 1.) She married Jehoram, the son of Jehoshaphat. After the death of her husband and son, she seized the government of Judah, and sought to make her position more secure by murdering the entire royal family. Her grandson, Joash, was saved by his aunt, Jehosheba, and six years afterward he was brought from the place of concealment and crowned by the high-priest Jehoiada, who, at the same time, caused Athaliah to be put to death.

Athanasius, ST. (A. D. 296–373), one of the greatest of the Fathers, upon whom it devolved to defend the doctrine of our Lord's Godhead against the Arians. He was Patriarch of Alexandria for nearly half a century (A. D. 326–373), but was four times driven into exile, and went through much suffering at the hands of the Arian party.

In early life Athanasius was brought under the notice of Alexander, the Patriarch of Alexandria, whom he eventually succeeded; and the first introduction of the youth to his venerable predecessor is associated with a story, which Dean Stanley agreed with earlier historians in believing to be true. Sitting at the window of a house which overlooked the beach, the patriarch saw some boys "playing at church," and observed that the particular part of Divine Service which they imitated was the administration of baptism. By direction of the bishop the boys were brought before him, in the presence of the clergy attending upon him, and he found, on examining them, that one of them, named Athanasius, had assumed the position of bishop among his playfellows, and had christened some of them who had not yet received baptism. After consulting with his clergy, the patriarch determined that the baptism had been administered with water and the proper words, and was thus valid, so that the children would not need to be baptized again. He thought it expedient, however, that Athanasius and the boys who had specially assisted him should be given up by their parents to be brought up as clergymen; and before long Athanasius was taken under the bishop's own care, becoming eventually his secretary, and living with him, St. Cyril says, as an adopted son.

About the year 318 Athanasius was ordained deacon by his master and friend and father in God, and was at once, or soon afterwards, made head of the deacons, the archdeacon of those days having more of a collegiate position than a territorial dignitary, and being also deacon, or personal minister, to the bishop, in Divine Service and on other public occasions. It was as deacon to the bishop, and scarcely, as is sometimes said, as Archdeacon of Alexandria, that Athanasius attended the most important Council of Nicæa, in A. D. 325; and it was at the Council that his growing reputation as a theologian acquired such dimensions as to make him known for ever throughout the world as the great defender of the doctrine that Jesus was, and is, God Incarnate.

At Easter, in the following year, nine months after the conclusion of the Nicene Council, the Bishop and Patriarch of Alexandria died, calling for Athanasius in his last hour, to nominate him as his successor, and, when he was told that the young deacon could not be found, saying, " You think to escape, but it cannot be." Perhaps he foresaw something of the work which his secretary and friend would have to do, and something, also, of the suffering which he would have to undergo; and perhaps there was a tone of censure in his words, for it is certain that when Athanasius himself was riper in Christian experience, he disapproved of his own conduct in endeavoring to evade the responsibilities which were about to be laid upon him. Subsequent events proved that, notwithstanding Arian misrepresentations, the foresight of the dying bishop as to the best man to become his successor was also the opinion of the majority of the clergy, and the whole of the lay people of Alexandria. The struggle of the Arians to obtain an Arian bishop protracted the election for several days and nights, but the laity were all the time loudly calling for a decision in favor of the young deacon, and eventually the obstructive minority was obliged to give way Athanasius was duly elected to that see—a great position, which practically included that of archbishop and patriarch—on June 8, 326, two months after the death of Alexander. It was not, however, until December that he was consecrated.

For a few years the new patriarch administered the affairs of his church, free from any distracting cares and dissensions; but then began forty years of such trouble and suffering that, in the words of Hooker, " the Arians never suffered Athanasius, till the last hour of his life in this world, to enjoy the comfort of a peaceable day." Twenty years out of the forty were, in part, spent in exile.

This period of his troubles began with the Emperor Constantine's change of mind in respect to the Arians, from an alteration either in his opinions or in his policy. Immediately after the Nicene Council, Constantine had made it penal to refuse subscription to its decisions; but when, in A. D. 328, his good mother, St. Helena, died, he was brought under the influence of Eusebius, the Arian Bishop of Nicomedia (carefully to be distinguished from Eusebius, the historian, Bishop of Cæsarea), through his sister Constantia, and from that time he became friendly to the Arians. His first act in their favor was to recall Arius from exile, in A. D. 330. He then permitted Eusebius to write from the court to Athanasius, requiring him to admit the man, who had been declared heretical by the Council of Nicæa, to the communion of the Church. Athanasius replied that it could not be right to admit persons to communion who had invented a heresy contrary to the faith of the Church, and condemned by a great general council of the bishops of the Church, who had been gathered from all parts of the world. The Emperor himself then wrote to Athanasius, commanding him to admit to communion all who desired to re-join the Church. The Bishop, however, refused compliance, and Constantine gave way. His enemies then laid formal charges against him, which amounted to treason, but these were refuted easily, and his accusers were censured by the Emperor. Next, they charged him with murder, and it was in vain that he established his innocence. Fresh accusations were brought against him, and the old ones brushed up again, and, among others, one that he had talked of injuring Constantine's newly built city of Constantinople by hindering its supply of corn from Alexandria. This last accusation was brought to light suddenly, while

Athanasius was defending himself against other charges before the Emperor, in Constantinople itself. Constantine was enraged, he had lately beheaded the philosopher, Sopater, on the mere suspicion of his having done the same thing; and, without listening to protestations of innocence, he banished Athanasius to Treves, an imperial city, in which Constantine, the eldest son of the emperor, was then residing as the Viceroy of France, Spain, and Britain. Here he remained an exile, though treated with honor, for two years and a half (A. D. 336–338).

Constantine II. and his two brothers, Constantius and Constans, divided the empire of their father among them, and Alexandria, being in the empire of the East, fell under the government of Constantius, whose sympathies were on the side of the Arians. Yet all three emperors agreed that Athanasius should be restored to his see, and he returned to Alexandria amidst the glad acclamations of his flock, in November, 338. But the hostility of his opponents never grew weary. A scheme was now set on foot for superseding the patriarch by the consecration of a successor, and although the first attempt failed, the second was successful; so that, in the midst of riot, sacrilege, and massacre, an Arian of Cappadocia, named Gregory, was sent from the Court of Constantius to be received as the Bishop of Alexandria. The scenes of violence and cruelty were now such that, with the hope of restoring peace and order, Athanasius first concealed himself outside the city, and then sailed for Rome in the spring of A. D. 340. There Julius, the Bishop of Rome, summoned a Provincial Council, which acquitted the persecuted patriarch of the charges brought against him; and two years afterwards the Emperors Constans and Constantius called a General Council to meet at Sardica, where 380 bishops, of whom seventy-six were Arians, met together in A. D. 343. The Arian bishops would not sit as a minority, and they arranged themselves as a Second Council at Philippopolis. But the remaining three hundred bishops, among whom were three from Britain, carried on the inquiry, and completely exculpated Athanasius, writing letters to the bishops and laity within his jurisdiction as Patriarch, in which they exhorted all "to contend earnestly for the sound faith, and for the innocence of Athanasius." Once more the exiled patriarch was allowed to return to Alexandria, which he did about the time that his supplanter, Gregory, died, A. D. 345, and the reception which he met with showed that his popularity was not at all diminished.

Soon, however, the Arian party regained their ascendency by the accession of Constantius to the whole empire, on the murder of his only remaining brother, Constans. The condemnation of Athanasius was obtained by court favor and court threats in the Councils of Arles (A. D. 353) and Milan (A. D. 355); his orthodox defenders were sent into exile, and he himself was driven into the wilderness of the Thebaid, where he remained among the hermits for eight or nine years (A. D. 354–362), being superseded by the Arian bishop, George of Cappadocia.

When he had escaped from Alexandria, it was the intention of Athanasius to go and appeal personally to Constantius, but the persecution spread throughout the West, a price was set upon his head, and close search was made for him. He therefore changed his mind, and retired to the Thebaid, where he was greatly beloved by the monks who had gathered there under the rule of St. Antony, his own great friend, who had recently died.

The accession of the infidel Emperor Julian, a nephew of Constantine the Great, was almost immediately followed by the murder of George, the Cappadocian bishop, who had all this while been sitting in the seat of Athanasius. To show his contempt for Christianity, by minimizing the controversies which divided Arians and the Orthodox, Julian permitted all exiled bishops to return to their sees, and among them Athanasius, who resumed his throne, to the great joy of Alexandrian Christians, on Feb. 22, 362. All the time of his absence he had been actively engaged, by correspondence and by messengers, with the ecclesiastical affairs of his patriarchate; but important matters had to be undertaken on his return, and the transaction of these brought upon him the resentment of the pagan part of the population and of the emperor, who, declaring that he had never intended him to resume "what is called the episcopal throne," ordered him to leave Alexandria at once. Again he took up his home among the monks of Lower Egypt, where he remained until the death of Julian, which occurred on June 26, 363. He then returned privately to Alexandria, but immediately after his arrival he received a letter from the new emperor, Jovian, desiring him to resume his duties as patriarch.

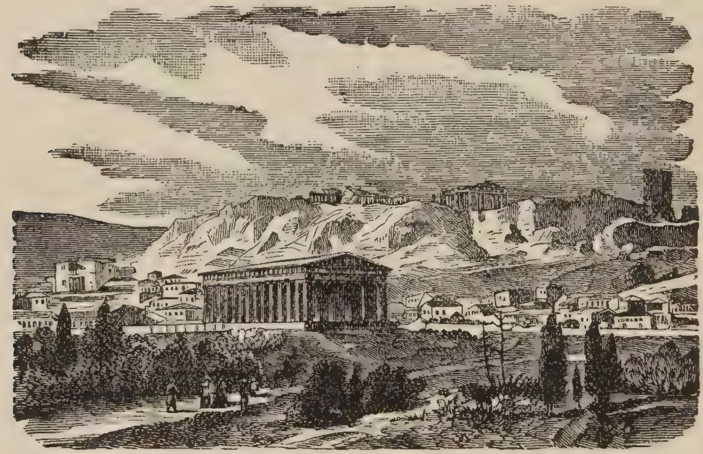
For a short time after the death of Jovian the troubles of Athanasius returned; Valens, his successor in the East, ordering, in A. D. 365, that all bishops expelled from their sees by his Arian predecessor, Constantius, and recalled by Julian, should once more be banished. There was some sort of promise to the people of Alexandria that Athanasius should be excepted from this decree; but he was warned that his life was in danger, and, leaving the city, he concealed himself for four months in his father's tomb outside the city walls. At the end of that time an imperial order was sent for his recall, and, his retreat having been discovered, he was carried back to the city by a great multitude, not again to be driven from it.

St. Athanasius died at the great age of seventy-seven, after an episcopate of nearly forty-seven years, on May 2, 373, the day on which he is commemorated in the calendars of the Church. Notwithstanding his laborious work as the bishop of an important see, and the Archbishop and Patriarch of many other bishops, he left behind him a voluminous collection of letters and treatises, which fill four folio volumes. Much of his literary work was doubtless done during the periods of his exile, especially when living in the cœnobite establishments of St. Antony, in the Thebaid. While he lived he was the great breakwater by which the flood of Arianism was withstood, and after his death his works formed one of those strong literary bulwarks by which the faith delivered in the Nicene Creed has been maintained against a long series of assaults.—Benham: *Dict. of Religion.* See H. R. Reynolds: *Athanasius* (London 1889).

Athanasian Creed, the name given to that summary of belief, respecting the Persons of the Trinity, which embodies the doctrines taught and defended with so much power by Athanasius. "The Catholic doctrine of the Trinity has been more identified with his 'immortal' name than with any other in the history of the Church and of Christian theology."—*Tulloch.* See CREEDS.

Atheists, those who profess to believe that there is no God; the words atheism and atheist being taken from a Greek word which is formed from the word *theos* (God), made negative by the prefix *a*.

Athenag'oras, an early Christian philosopher and apologist. Little is known of his life but by tradition. Two of his works are still in existence. His *Apology*, addressed to the Emperors Marcus Aurelius and Lucius Aurelius Commodus, is placed in the period between 176 and 178. He also wrote a *Treatise on the Resurrection.*



Modern city. Temple of Theseus. Southwestern part of modern city.

ATHENS.

Athens, "the capital of Attica, and the chief seat of Grecian learning and civilization during the golden period of the history of Greece. An account of this city would be out of place in the present work. St. Paul visited it in his journey from Macedonia, and appears to have remained there some time. (Acts xvii. 14–34; comp. 1 Thess. iii. 1.) During his residence he delivered his memorable discourse on the Areopagus to the "men of Athens." (Acts xvii. 22–31.) The Agora, or "market," where St. Paul disputed daily, was situated in the valley between the Acropolis, the Areopagus, the Pnyx, and the Museum, being bounded by the Acropolis on the N.E. and E., by the Areopagus on the N., by the Pnyx on the N.W. and W., and by the Museum on the S. The annexed plan shows the position of the Agora. The remark of the sacred historian, respecting the inquisitive character of the Athenians (xvii. 21), is attested by the unanimous voice of antiquity. Demosthenes rebukes his countrymen for their love of constantly going about in the market, and asking one another, What news? The remark of St. Paul upon the "superstitious" character of the Athenians (xvii. 22) is, in like manner, confirmed by the ancient writers. Thus Pausanias says that the Athenians surpassed all other states in the attention which they paid to the worship of the gods; and hence the city was crowded in every direction with temples, altars, and other sacred buildings. Of the Christian Church, founded by St. Paul at Athens, according to ecclesiastical tradition, Dionysius the Areopagite was the first bishop." —Smith: *Dict. of the Bible.*

Athos, a mountain at the extremity of the promontory of Chalcis, in European Turkey. There are now located upon the sides of the mountain twenty monasteries, and a large number of hermitages, in which more than five thousand monks live. They are mostly Russian, and of the order of St. Basil. They live in great seclusion; and no female, even of the lower animals, is permitted within the bounds of their property. Their libraries contain some valuable MSS. They pay yearly tribute to the Sultan, and are governed by a body consisting of one representative from each monastery. It was at Mt. Athos that the sect of Hesychasts had their origin, in the fourteenth century. See HESYCHASTS.

Atonement. "Sin violates the ground of union which the personal creature has, by nature, with the holy God. The act of sin is one of separation; the act begets the state of sin, the state confirms and repeats the act. The doctrine of the Atonement treats of the mediation necessary for restoring the union between God and man, which has been lost by sin. The Atonement, therefore, must ever be the fundamental doctrine in every religion of sinful creatures. In the Christian religion it manifestly occupies this central position; for the Christian doctrine of the Atonement is but the explanation of its great historic fact—the embodiment in one person of the divine and human natures in perfect agreement. In the person of Christ, God and man are atoned; he is their atonement. So fundamental is the doctrine of the Atonement in the Christian religion, that it does not, like many other doctrines, form a ground of distinction among the different bodies into which the Christian world has been divided. All churches may be said to be equally orthodox on this point. The Church of Rome, the Greek Church, the various Protestant Churches—established and dissenting—all agree, taking their standards as a criterion, in resting the sinner's hope of salvation on the mediatorial work or Atonement of Jesus Christ. Nevertheless, there have been, from the very beginning of speculative Christian theology, and still continue to be, within the bosom of the several churches, various ways of conceiving and explaining the exact nature and mode of operation of this mediatorial work. What follows is a brief sketch of the historical development of these speculations.

Christianity differs from heathenism in the clear perception which it has of the antagonism sin has introduced between God and man. Heathenism but vaguely conceives of this variance, and consequently has but an ill-defined notion of the atonement required; the notion seldom containing more than the idea of a reconciled union of the individual man with nature and the universal life. Even where its mythical divinities assume personality, it is but an ideal personality, without any concrete reality of life, and, consequently, without any real significance for the conscience. In this state, the abject subjection of man to nature prevents his rising into that sphere of conscious freedom which makes sin sinful, and demands an atonement with one who is Lord both of nature and man.

In Judaism, man stands above nature, in conscious relation to a personal God, whose written law exhibits the requirements of his relationship with man—requirements which are never met, and which only make him fearfully conscious of the ever-widening breach between him and his God. Thus the law awakened the sense of guilt, and the desire for an atonement; a desire it could never satisfy. The never-ceasing demands of these ever-unfulfilled requirements were constantly acknowledged by its whole sacrificial *cultus*, which expressed the hidden ground of Jewish hope, and prophetically pointed to its future manifestation.

But whilst the holy Scriptures, throughout the Old Testament, exhibit the making of an atonement by vicarious sacrifice (Lev. xvi. 21; xvii. 11); and the idea, both of the suffering and the deliverance of many by the sins and virtues of one, was common to all antiquity, the idea of the suffering and vicarious Messiah, plainly declared in the writings of the prophets

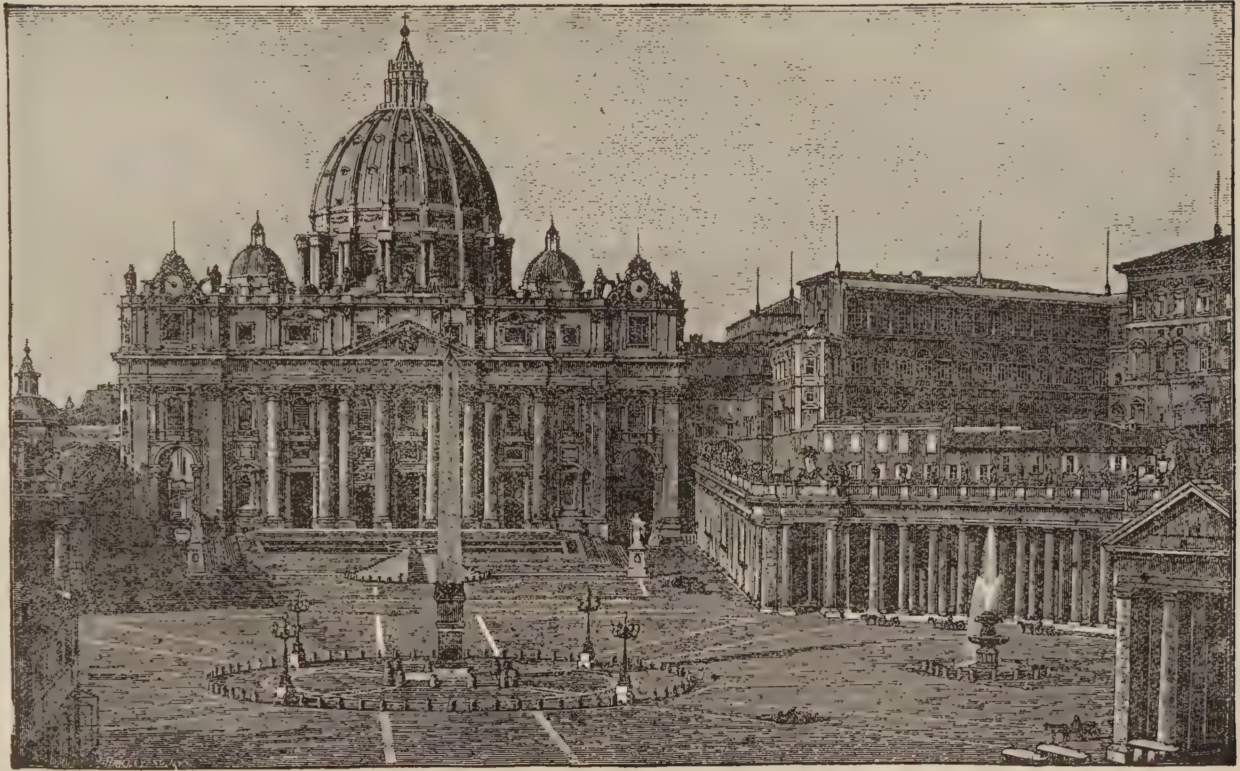
(Luke xxiv. 46; Isa. liii; Psa. xxii.), and not entirely hidden from the more thoughtful and devout contemporaries of Jesus (Luke ii. 34; John i. 29), was one which was foreign to the Messianic faith of the great body of the people.

In the New Testament, Christ is everywhere exhibited as one sent from God for the salvation of the world (John iii. 16, 17); and as the condition, on the part of man, of his obtaining this salvation, we read of the requirement of repentance, faith, and reformation (Matt. iv. 17; v. 3, 11; vi. 12; Mark xvi. 16; Luke xv. 11), whilst, on the part of God, as conditioning and mediating his forgiveness of sins, we have exhibited the entire life of Christ upon earth conceived of as embracing, severally, its individual features (Acts v. 31; Rom. iv. 25; viii. 34); but, more especially, his death as a ransom for our sins (Matt. xx. 28; xxvi. 28), as a vicarious sacrifice (1 Peter i. 19; 2 Cor. v. 21), by which we are redeemed from the bondage of sin (1 Tim. ii. 6; Gal. iii. 13; 2 Peter ii. 1), and obtain forgiveness (Rom. v. 19; 1 Cor. xv. 3; 1 John i. 7), and eternal life and peace with God (John x. 11; Col. i. 20). Christ is, therefore, the Mediator between God and man (1 Tim. ii. 5), having made peace through the the blood of his cross (Col. i. 20); the propitiation for our sins (1 John ii. 2; iv. 10); and our high-priest who offers himself a sacrifice to reconcile us with God (Heb. ii. 17; v. 1; ix. 28). Moreover, we are also taught that God has, in Christ, reconciled the world with himself (Rom. v. 10; Col. i. 22; 2 Cor. v. 19)."—Chambers: *Cyclopædia.*

The doctrine of the Atonement, while held in full accord with the explicit teachings of the Scriptures, was not systematically developed during the early centuries of the Christian Church. Anselm was the first to give a scientific definition of the doctrines of expiation and satisfaction that had been held, heretofore, in a general way. So far as the general theory of vicarious satisfaction is concerned, Anselm, in his *Cur Deus Homo*, gives the substance of the reformed doctrine as it is now incorporated in the creeds of the Christian Church. What is known as the *Moral Influence Theory* was taught by Abelard and Socinus, and in recent times has numbered among its advocates Maurice, Jowett, Bushnell. *The Governmental Theory of the Atonement* was introduced into the Church by Hugo Grotius (d. 1645), and in this country has been ably taught by Jonathan Edwards, Jr., Smalley, Emmons, Park, and others. The great body of the Arminians have held substantially this view. *The Mystical Theory*, which was held by the Platonizing Fathers, and by Scotus Erigena and his disciples in the Middle Ages, and by Osiander and Schwenkfeld at the Reformation, has found in modern times its most prominent advocates in Schleiermacher and his disciples. See Anselm: *Cur Deus Homo*, translated in the *Bibliotheca Sacra*, vol. xii; also separately (Oxford, 1865); Hugo Grotius: *Defensio Fidei Catholicæ de Satisfactione Christi* (modern ed., Oxford, 1836); F. D. Maurice: *Theological Essays* (London, 1853); *The Doctrine of Sacrifices: a Series of Sermons* (new ed., 1879); J. McLeod Campbell: *The Nature of the Atonement* (4th ed., London, 1873); E. A. Park: *Discourses and Treatises on the Atonement* (by different writers) (Boston, 1859); Horace Bushnell: *The Vicarious Sacrifice* (N. Y., 1876), 2 vols.; A. A. Hodge: *The Atonement* (Phila., 1867, new ed., 1877); R. W. Dale: *The Atonement* (London and N. Y., 1876, 8th ed., 1881); John Miley: *Atonement in Christ* (N. Y., 1879). See also, Watson: *Theological Institutes;* Charles Hodge: *Systematic Theology* (N. Y., 1872); Schaff: *Creeds of Christendom*, vols. ii. and iii.

Atonement, DAY OF. The directions for its observance are found in Lev. xvi., xxiii. 26–32; Num. xxix. 7–11. The day is still kept, but with less imposing ceremonial than in the period before the destruction of Jerusalem. See Lightfoot: *Temple Service;* Ewald: *The Antiquities of Israel*, Eng. trans. (Boston, 1876), p. 361, sqq.; Oehler in *Schaff-Herzog*, vol. i., pp. 166–168.

Atrium, "the court attached to churches in the earlier centuries. It was usually placed before the front of the church and surrounded by porticoes. In the centre of the open area was a fountain, or, at least, a large vessel, containing water for ablution. This fountain was sometimes covered with a roof, and surrounded by railings. The atrium was, in the earlier ages, considered an important, almost indispensable, adjunct to at any rate the larger churches."—Smith and Cheetham: *Dict. Christian Antiquities.* According to Eusebius, the first class of penitents stood in this atrium to beg the prayers of the faithful. The great colonnade in front of St. Peter's is a magnificent illustration of the atrium. The obelisk which stands in the centre was erected by Sixtus V. in 1586. It is a solid mass of red granite, without hieroglyphics, and originally stood in the circus of Nero, and is, therefore, now not far from its original situation. The fountains on either side of this obelisk (but one is seen in the picture) were designed by Carlo Maderno. The water is thrown to a height of about 18 feet, and falls back into a basin of Oriental granite.



ATRIUM OF ST. PETER'S CHURCH, ROME.

Atterbury, Francis (1662–1731), a Bishop of Rochester in the reign of Queen Anne. He was a distinguished preacher in London when made bishop. In 1722 he was imprisoned in the Tower on the charge of being in correspondence with members of the exiled Stuart family. His eloquent defense did not avail, and the last nine years of his life were spent in exile at Brussels and Paris. He was buried in Westminster Abbey.

Attrition, a term used by Roman casuists to express that sorrow for sin which arises through fear of its penalties, or through the shame of exposure.

Aubigné. See Merle d'Aubigné.

Auburn Declaration. See Presbyterian Church.

Audæans, a sect that flourished in the early part of the fourth century. Its founder, Audæus or Audius, a Syrian of Mesopotamia, gained his following by preaching against the luxurious habits of the bishops and clergy. He became the first bishop of the sect, which died out in the fifth century. The Audæans were Anthropomorphites.

Audians. See Audæans.

Augsburg, Confession of. See Protestant Confessions.

Augsburg, Interim of. See Interim.

Augsburg, The Peace of, was concluded on Sept. 25, 1555. By its terms the sovereign could choose between the Augsburg Confession and the Roman Church, and his subjects were compelled to accept his choice. The only relief for the individual was to remove into the territory where the religion of the sovereign was in accord with his own.

Augustine, or Austin, St., the first Archbishop of Canterbury; d. 604. In 596 he was sent from Rome by Gregory the Great (590–604) to aid in the conversion of the Anglo-Saxons. The conversion of Ethelbert (597) opened the way to the Christianization of his people. Augustine was canonized for the reputed cure of a Saxon of his blindness.

Augustine, St., (1) (A. D. 354–430). This renowned Father of the Church was born on Nov. 13th, 354, at Tagaste, in Numidia. He was Bishop of Hippo for thirty-five years, and as one of the four great teachers of the Church, became known as "the Doctor of Grace." (Doctor.) His father, Patricius, whom he calls "a poor freeman of Tagaste," did not profess Christianity at the time of Augustine's birth, but was afterward converted and baptized. His mother, Monnica, was certainly a Christian at the period of his birth, and had probably been baptized in her infancy. He appears to have been the only child of his mother, and, as was natural, there was the most tender affection between them all their lives. Unfortunately for Augustine, his mother did not bring him to baptism in his early days, dreading that he would fall into sin after being baptized. "My cleansing was deferred," he says, in his confession, "because the defilements of sin would, after that washing, bring greater and more perilous guilt." Until he was thirty-three years of age, and during his youth, his mother's good influence was too weak to prevent him from falling into a self-willed course of very vicious living, especially while he was receiving his higher education at Carthage, which he called Babylon. For nine years also, from the age of nineteen to that of twenty-eight, he combined with his reckless vice the heresy of Manichæism (*q. v.*). About thirty he abandoned both the heresy and the habitual vice, and took up with the philosophy of the neo-Platonists (*q. v.*), and, although there was little of Christianity in their opinions, he was brought under better influences, and especially was led to the study of Holy Scripture.

Augustine had long been a lecturer in the schools of Carthage, and about this time he returned to Tagaste, his native place, to engage in the teaching of rhetoric there. He soon, however, returned to Carthage, and from thence removed to Rome, still following the same profession, in A. D. 383. Disappointed of success at Rome, he went to Milan, where he was joined by his mother, and where a new life opened itself out before him; for at Milan he came in contact with Ambrose, the great and popular bishop of that city, under the influence of whose preaching and example Augustine was converted to Christianity. He was baptized by St. Ambrose, together with his dearly beloved natural son, Adeodatus, on April 25, 387, Augustine being then thirty-three years of age, and his son fifteen.

The earlier years of his Christian life were spent by St. Augustine in retirement and study. Soon after his baptism he set out, with his mother and his son, to return to Africa. Monnica died on the way, at Ostia, and, in his grief, Augustine went to

Rome, where he remained for more than a year, spending his time in writing and speaking against his former associates, the Manichees. After this, he returned with Adeodatus to Tagaste, where he established a small monastic community, consisting of friends who, like himself, aspired after a stricter life of personal holiness and good works than seemed possible when living in the ordinary freedom of society. Thus three years passed away in study and writing, and in prayer, acts of self-discipline, and charitable works among the poor; and during that time another great sorrow came upon St. Augustine in the early death of his pious son, Adeodatus.

In A. D. 390, when he was more than thirty-five years of age, his clerical life began. He went on a visit to a friend, who was an official of the empire at Hippo Regius, a small sea-coast town, the ruins of which still exist in the east of Algeria, and immediately opposite the southern end of Sardinia. There he became acquainted with Valerius, the Bishop of Hippo, who at once ordained him to the priesthood. This epoch of his life we have narrated in his own words, in a sermon which he preached at Hippo many years afterwards on "The Life and Conversation of the Clergy," and in which, with his customary outspokenness respecting himself, he thus records the circumstances of his ordination: "I, whom by the grace of God ye thus see as your bishop, came as a young man to this city, as many of you know. I was looking for a place where to form a monastery to live with my brethren. For all worldly hopes I had abandoned, and what I might have been I would not be; nor yet sought I to be what I am. 'I chose rather to be cast down in the house of my God than to dwell in the tents of the ungodly.' I separated me from those who love the world, nor yet did I set myself with those who are placed over the people. Nor in the Feast of my Lord did I 'choose the higher place,' but the lower and abject one, and it pleased Him to say to me, 'Go up higher.' But so exceedingly did I dread the episcopate, that, because my reputation had now begun to be of some account among the servants of God, I would not go to any place where I knew there was no bishop. For I was afraid of this, and did what I could, that in a low place I might be saved, lest in a high one I should be periled. But, as I said, the servant must not oppose his Master. I came to this city to see a friend whom I thought I might gain to God, that he might live with us in the monastery; I came as being safe, the place having a bishop already. I was laid hold of, made a presbyter, and by this step came to the episcopacy."

It is probable, especially from the eagerness with which Bishop Valerius enlisted the services of St. Augustine, that, even as a priest only, he occupied an important position in the Church of Hippo. Perhaps, in an office similar to that of dean, he became archpresbyter, or the chief of the priests, at Hippo, as St. Athanasius had been chief of the deacons, or archdeacon, at Alexandria. But, after three or four years, the voice "Go up higher" was heard, and he was consecrated coadjutor to the bishop, the death of Valerius, a few months later, opening the way for him to become his successor as actual Bishop of Hippo. His *Confessions*, a kind of spiritual autobiography, are a rich mine of material for his personal history during the time of his life as a layman, and his *Retractations* are a review of his literary work, nearly to the time of his death; but there is little recorded of his life and work simply as bishop of his diocese. He lived in a somewhat ascetic manner, surrounded by a number of his clergy, who, like himself, preferred the common life of a monastic society to any other mode of living. He gave up much time to the education of those who were candidates for the ministry. Every day he was accessible in a court which he held for the personal administration of Christian equity. He was also indefatigable in preaching and the ordinary duties of the episcopal office. But beyond this, there is little detailed record of St. Augustine's life as a bishop. There is, however, a touching passage in one of his later sermons, in which, after occupying his high office for more than thirty years, he appeals to his people in a manner that he would scarcely have done unless he had been speaking heart to heart, and appealing to those from whom he was sure of a loving response. "I have not presumption enough," he says, "to imagine that I have never given any of you subject of complaint against me during the time I have exercised the functions of the episcopacy. If, then, overwhelmed at times with the cares and duties of my office, I have not granted audience to you when you asked it, or if I have received you with an air of coldness or abstraction; if I have ever spoken to any one with severity; if, by anything whatever in my answers, I have wounded the feelings of the afflicted who implored my succor; if, occupied with other thoughts, I have neglected or deferred assisting the poor, or shown, by any displeasure in my countenance, that I deemed them too importunate in their solicitations; lastly, if

I have betrayed too much acuteness of feeling with respect to the false suspicions that some have entertained against me; and if, through the weakness of human nature, I have conceived unjust opinions of others: in return, pardon me, oh my people, to whom I confess all my faults—pardon me for them, I conjure you, and so also shall you obtain the pardon of your sins."

But St. Augustine was much more than Bishop of Hippo. In his time the great schism of the Donatists was rending into fractions the Christianity of North Africa, setting up altar against altar, church against church (DONATISTS). In his efforts to defend the unity of the Church, he was so successful that, whereas at the beginning of his episcopate the schismatics were split up into innumerable parties—united in nothing but opposition to the Church, and having as many as four hundred bishops in Africa—at its close a large number of Donatist bishops had passed over to the Church at the head of their flocks, and the schism had almost disappeared. With equal vigor and equal success St. Augustine combated the errors of Pelagianism (*q. v.*) which, however, did not, at any time, form the basis of an organized sect. The chief of these errors was the denial of original sin, and the assertion that man can, of his own will, work out his salvation without the assistance of God's grace. Against Pelagianism St. Augustine preached and wrote for twenty years of his life; and, while he contributed largely to its extinction at that time, his works remained for all subsequent ages as an efficient antidote to its subtle revivals.

It was in the midst of St. Augustine's episcopate that the Roman Empire began to fall finally to pieces. Rome was taken and sacked by the Goths under Alaric, in A. D. 410, when Christians grew sad and desponding, as if the end of the world were near; while pagans attacked their faith as if Christianity were the cause of all the disasters that had occurred since the world had come under its influence. It was at this crisis that St. Augustine brought forward his learned and beautiful work on *The City of God*, in which he undertook to defend the workings of God's providence, to show the solidity of the "city which hath foundations," and the instability of paganism. But as the great Father's life drew toward its close, it was overclouded by the ruin which drew near to his own diocese. Genseric, the King of the Vandals, advanced from Spain into North Africa, and by the treachery of Count Boniface, and by alliance with the Moors, succeeded in devastating the Roman province. Boniface repented of his treachery, and endeavored to rid the province of the wild foe whom he had brought into it, but he was defeated time after time, and was at last shut up in the city of Hippo, which was closely besieged. The aged bishop foresaw what the result would be, and, though he supported his people with encouragement and consolation, he yet prayed that he might be spared the sight of their destruction. His prayer was heard, and he passed away on Aug. 28, 430, in the third month of the siege. In the following year the city was taken, but the Vandals respected the body of the saint, and also his library. The body was taken to St. Stephen's, in Sardinia, when Augustine's successor fled thither from persecution in A. D. 505. It was afterward removed thence to Pavia, about A. D. 713. There it was discovered in A. D. 1695, and was at last returned to the city of his rule on Oct. 23, 1842. He is commemorated in the calendars of the Church on Aug. 28, the day of his death, and no ecclesiastical writer ever won greater veneration by his works.

These works fill twelve folio volumes, and form a most rich treasure of scriptural exposition as well as of theological argument. Many of them have been translated into English, and among those so translated which are not controversial, may be mentioned his *Commentaries on the Psalms*, and *Homilies on St. John; The City of God*, a large number of his letters, many of his sermons, a series of *Practical Treatises*, and his *Confessions*. — Benham: *Dict. of Religion*. The works of Augustine referred to in this article, with many others, were published by the Christian Literature Co. (N. Y., 1886–88), 8 vols; revised and enlarged from Edinburgh edition.

Augustinian Friars, commonly called "Austin Friars." See FRIARS.

Augustinians, a name assumed by the Jansenists to emphasize their profession of holding and teaching the doctrine of St. Augustine on the subject of Divine grace.

Auricular Confession, the confession of sin at the ear (Latin *auris*) of the priest, must have been an early practice, since it is said to have been forbidden in the fourth century by Nectarius, Archbishop of Constantinople. It was enjoined by the Council of Lateran in 1215, and by the Council of Trent in 1551. It is made obligatory, at least once a year, upon all Catholics, under pain of excommunication, and, consequently, the loss of Christian burial.

Australia. The Episcopalians are the most numerous body among the religious sects represented on the continent, but there is no Established Church; and state aid to religion is almost entirely abolished. The Roman Catholics rank next to the Episcopalians in numbers, but both the Wesleyans and Presbyterians have a large number of communicants.

Austria "has always remained strongly attached to the Roman Catholic Church. Her sovereigns, however, have in general resisted the temporal pretensions of the popes, and reserved to themselves certain important rights, such as the imposing of taxes on church property, the nomination of bishops and archbishops, and the option of restricting, or even prohibiting, the circulation of Papal bulls. About two-thirds of the people, or nearly 24,000,000, profess the Roman Catholic religion. If, however, we deduct the kingdom of Hungary and Galicia, where less than one-half of the people are Roman Catholics, the proportion in the rest of the country is much increased. In some parts the proportion to the entire population is as high as 90 to 98 per cent. The Greek Catholics number, in Austria proper, 2,342,168, almost all in Galicia, and in Hungary 1,599,628. The Eastern Greek Church numbers 461,511 adherents in Austria, and 2,589,319 in Hungary. Of the Protestant denominations, the Lutherans are more numerous in the western half of the empire, the Calvinists in the eastern. The numbers are, in Austria proper, Lutherans, 252,327, and Calvinists, 111,935; in Hungary, Lutherans, 1,365,835, Calvinists, 2,143,178. The principal other religions are, the Jewish, 1,375,861 (nearly one-half of them in Galicia); Armenian, 10,133; Unitarian, 55,079 (nearly all in Transylvania). The Catholic Church, including the Greek and Armenian Catholics, has eleven archbishops, twenty-four suffragan bishops, two vicariate bishops, and one military bishop in Austria proper, and five archbishops, and twenty-three bishops in Hungary. Altogether there are about 34-000 ecclesiastics, and 950 convents, with 8,500 monks and 5,700 nuns. The Oriental Greek Church has, in Austria proper, three bishops (one in Buckowina, and two in Dalmatia), and in Hungary, the patriarch of Karlowitz, the archbishop of Herrmannstadt, and eight bishops, with, in all, 4,000 priests and forty convents, with 300 monks."—*Ency. Britannica.*

Authorized Version of the Bible. See BIBLE.

Auto-da-Fé (*act of faith*), "a public solemnity of the Inquisition in Spain and Portugal, at which the sentences of the court were read; those who were declared innocent were formally absolved, and the condemned were handed over to the secular power for punishment. The day chosen was usually some Sunday between Trinity and Advent. The first auto-da-fé was held by Torquemada at Seville, in 1481; the last was probably that mentioned by Llorente, the historian of the Inquisition, as having been solemnized in Mexico in 1815."—*Ency. Brit.* See INQUISITION.

Ave Maria, or HAIL MARY, the words with which the angel Gabriel saluted the Virgin. (Luke i. 28.) It is also the name of a form of prayer authorized by the Roman Church. See ANGELUS.

Avignon, situated on the Rhone, in the southern part of France. From 1305 to 1377 it was the residence of the popes. (See POPES.) The ruins of the old "Palace of the Popes" are still imposing.

Avis, THE ORDER OF, an association of knights founded in 1145 by King Alfonso I. of Portugal, to fight against the Moors who held the southern part of the country. In 1789 it became a military order, and the ecclesiastical vows were abolished.

Awakening is a term descriptive of the work of the Spirit in the quickened feeling and conviction of sin and need that is often the beginning of conversion. It is also applied to revivals of religion in which large numbers are awakened. The revivals which followed the preaching of Whitefield and others in the last century are commonly spoken of as the Great Awakening.

Aza'zel is a transliteration of the Hebrew word, translated in the authorized version (Lev. xvi. 8, sq.) *scapegoat.* There has been much discussion regarding the meaning of the term. Some take it to be the name of a region, "the desert," others of a person to whom the goat was sent. The latter opinion is favored by the best scholars, and they hold that reference is made to Satan. The goat that was sent away typified the removing of the guilt of the people.

Azymites, an epithet applied by the members of the Greek Church to those of the Roman, because they used unleavened bread in the Lord's Supper.

B.

Baader, BENEDICT FRANZ XAVER, b. in Munich, March 27, 1765; d. there May 23, 1841. In early life he became eminent as a mining engineer, but, from 1826 until his death, was professor of philosophy and speculative theology in the University of Münich. "He was an original thinker of great suggestiveness; and, though a Roman Catholic, he maintained a very independent position with respect to the papacy, which he considered a very equivocal institution, not essential to the Church."—*Schaff-Herzog.* His collected works were published at Leipzig (1850–60), 16 vols.

Ba'al, and **Bel,** different forms of the name of the chief male divinity of the Phœnicians and Canaanites. The name means "lord," or "possessor." By many scholars Baal is supposed to represent the sun, as the chief female divinity, Astarte, represented the moon. Others think they represent Jupiter and Venus. The worship of Baal was known to the Hebrews while they were in the wilderness, and Ahab, influenced by Jezebel, introduced this idolatrous worship, and it did not entirely cease until after the exile. The name often appears in compounds, as (1) BA'AL-BERITH (*lord of the covenant*), worshiped by the Shechemites (Judg. viii. 33; ix. 4); (2) BA'AL-PE'OR (*lord of the opening*), alluding to the character of the rites of worship (Num. xxv. 3; Deut. iv. 3; Josh. xxii. 17); (3) (BA'AL-ZEBUB (*lord of the fly*), the form of Baal worshiped at Ekron (2 Kings i. 2–6, 16). Sacrifices of children were made to Baal as a destructive god (Jer. xix. 5; xxxii. 35), and his priests were numerous.

Ba'albec, an ancient city of Syria, celebrated for the magnificence of its ruins. It was called by the Greeks *Heliopolis*, "city of the sun." Here Baal, the sun-god, was worshiped. At one period, its wealth, gained through its commercial relations, was very great. It was sacked by the Arabs in 748, and by Tamerlane about 1400, and frequent earthquakes completed its ruin. At present it is an unsightly village. Its principal ruins are the Great Temple, the Temple of the Sun, and the Circular Temple, which, down to the present century, was used as a Greek church. In the early Christian centuries Baalbec was the seat of pagan worship, and its immoralities were often described by Christian writers.

Baanites. See PAULICIANS.

Ba'asha (*valor*), son of Ahijah, and third king of Israel. He reached the throne by the slaughter of Nadab and all his family (1 Kings xv. 27), and undesignedly, by this act, fulfilled Ahijah's prophecy. (1 Kings xiv. 10.) Brave and warlike, but treacherous, he ruled for twenty-four years (B. C. 955–932), and was buried at Tirzah. His family perished as predicted. (1 Kings xvi. 3–11.)

Babel, Tower of. The "tower of Babel" is mentioned only once in Scripture (Gen. xi. 4, 5), and then as incomplete. It was built of bricks, and the "slime" used for mortar was probably bitumen. While many places have been suggested, its location is unknown. Local tradition identifies it with the modern *Birs Nimrud*, the ruined remains of the "Temple of the Seven Lights of the Earth," at Borsippa, a suburb of Babylon, which was dedicated to Nebo.

Bab'ylon, the metropolis of the Babylonian empire. It was built on both sides of the river Euphrates in the form of a square, and enclosed within a double row of high walls. According to Herodotus, it included an area of about 200 square miles. Probably nine-tenths of this great space consisted of gardens, parks, and fields. The height of the walls was about 335 feet. The most remarkable edifice in Babylon was the temple of Bel, completed by Nebuchadnezzar. It was during the reign of this monarch that Babylon attained the height of its glory and magnificence. It suffered greatly when taken by Cyrus, and two sieges in the reign of Darius Hystaspis, and one in the reign of Xerxes, had brought about a ruinous condition, when it was captured by Alexander the Great. Its overthrow was often predicted. (Isa. xiii. 4–22; Jer. xxv. 12; l. 2, 3; li; Hab. i. 5–10.) See ASSYRIA.

Babylonia. See ASSYRIA.

Babylonian Captivity. See CAPTIVITY.

Baccanarists. At the time the Jesuits were temporarily suppressed in 1773, Nicolas Baccanari attempted to revive the order under the title of Clerks of the Faith of Jesus. The Baccanarists never prospered, though favored by Pope Pius VI., and when the Jesuits were reëstablished in 1814, they were absorbed into them. See JESUITS.

Backus, Aziel, D. D., Congregationalist; b. at Norwich, Conn., Nov. 5, 1765. He was graduated at Yale in 1787, and, entering the ministry, became the successor of Dr. Bellamy at Bethlehem, Conn. In connection with these duties he had charge of a classical school until 1812, when he was elected President of Hamilton College. After a successful administration of the college for five years, he died, Dec. 9, 1817.

Bacon, Francis, b. in London, Jan. 22, 1561; d. at Highgate. April 9, 1626. After graduating at Cambridge, he was, for a time, in the diplomatic service. In 1580 he entered upon the profession of law, and in 1607 he was appointed solicitor-general, from which jurisdiction he rose to be Lord-Chancellor. He was accused and condemned before the Parliament of 1621 of taking bribes, and spent the remainder of his life in retirement. His studies in philosophy revolutionized that science. He contended that the only correct way to interpret nature was by the induction of facts. "It is curious and significant that in the domain of the moral and metaphysical sciences his influence has been, perhaps, more powerful, and his authority has been more frequently appealed to than in that of the physical. This is due, not so much to his expressed opinion that the inductive method was applicable to all the sciences, as to the generally practical, or, one may say, *positive* spirit of his system. Theological questions, which had tortured the minds of generations, are by him relegated from the province of reason to that of faith. Even reason must be restrained from striving after ultimate truth; it is one of the errors of the human intellect that it will not rest in general principles, but must push its investigations deeper. Experience and observation are the only remedies against prejudice and error. Into questions of metaphysics, as commonly understood, Bacon can hardly be said to have entered, but a long line of thinkers have drawn inspiration from him."—*Ency. Britannica*, vol. iii., p. 217. See his *Works*, edited by Spedding, Ellis & Heath (London, 1857–59), 7 vols.; (2d ed., 1870). Popular ed. (N. Y., 1877), 2 vols. Bacon's *Essays*, with Annotations by Archbishop Whately (London 1856; Boston, 1863).

Bacon, Leonard, D. D., Congregationalist; b. in Detroit, Mich., Feb. 19, 1802; d. in New Haven, Dec. 24, 1881. After graduating at Yale College in 1820, he studied theology at Andover, and was installed as pastor of the First Congregational Church in New Haven, in 1825. He continued this service until 1866, when he became pastor *emeritus*. From 1866 to 1871 he was instructor in Revealed Theology in the Yale Theological Seminary, and Lecturer on Church Polity from 1871 until his death. Dr. Bacon was one of the founders of the *Independent* and the *New Englander*, and for many years was editorially connected with those publications. He was an able and prolific writer, and took a prominent part in the anti-slavery discussions of his time. Among American Congregationalists he was a recognized leader.

He published the *Life and Select Works of Richard Baxter* (1830); *Thirteen Historical Discourses on the Completion of Two Hundred Years from the Beginning of the First Church in New Haven* (1839); *Essays on Slavery* (1846); *Genesis of the New England Churches* (1874).

Bacon, Roger, an English monk, whose marvelous discoveries in several sciences added much to the then scanty knowledge of nature; b. in Somersetshire, in 1214; d. at Oxford, 1294. His great knowledge and inventive genius aroused the jealousy and hate of his brother monks, and he suffered persecution and imprisonment. He finally recovered his freedom, and, after his return to Oxford, wrote a compendium of theology. While a devout Catholic, he lamented the corruptions that existed in the Church, and earnestly advocated the study of the Bible as the highest authority in matters of religion.

Badgers' Skins "are mentioned in the authorized version (*e. g.*, Exod. xxvi. 14; Ezek. xvi. 10) as one of the coverings of the tabernacle, and as the sandals of a fine lady; but the word, from its analogy to the Arabic for *seal*, is now usually so translated. The badger is very rare in Arabia, if, indeed, it be known."—Schaff-Herzog: *Ency.*

Baillie, Robert, D. D., one of the most eminent of all the Scotch Presbyterian clergy during the time of the civil war; b. at Glasgow, in 1599; d. there in 1662. He was an active leader in the ecclesiastical controversies of the days in which he lived. He was one of the five Scotch clergymen chosen in 1643 as delegates to the Westminster Assembly of Divines, and sat in that famous body for three years. His *Letters and Journals* are a valuable contribution to our knowledge of the times.

Baird, Charles Washington, D. D., Presbyterian; b. at Princeton, N. J., Aug. 28, 1828; was graduated at the University of the City of New York, 1848, and at Union Theological Seminary, 1852; became pastor at Rye, N. Y., in 1861, where he remained until his death, Feb. 10, 1887. His best-known work is a *History of the Huguenot Emigration to America* (New York, 1885), 2 vols.

Baird, Henry Martyn, Ph. D., LL. D. (Princeton, 1867, 1882), D. D. (Rutgers, 1877), Presbyterian; b. in Philadelphia, Jan. 17, 1832; was graduated at the Univer sity of the City of New York, 1850, and at Princeton Theological Seminary, 1856. In 1859 he became professor of the Greek language and literature in the University of the City of New York. He is the author of a *History of the Rise of the Huguenots of France* (New York, 1879), 2 vols.; *The Huguenots and Henry of Navarre* (1886), 2 vols.

Baird, Robert, D. D., Presbyterian (father of the two preceding); b. in Fayette County, Pa., Oct. 6, 1798; d. at Yonkers, N. Y., March 15, 1863. He studied at the Theological Seminary at Princeton, and was ordained in 1828. He was an earnest advocate of evangelical Protestantism and temperance; and, after residing in Europe from 1835 to 1843, where he labored to carry the gospel into Roman Catholic countries, he became, on his return, the corresponding secretary of the Foreign Evangelical Society and the American and Foreign Christian Union. He wrote a *History of the Temperance Societies in the United States* (1836), and *Religion in America* (1842), which was translated into several European languages. See his *Life*, by his son, H. M. Baird (N. Y., 1866).

Bajus (ba-yus), the Latinized name of Michael de Bay, b. 1513; d. at Louvain, Sept. 15, 1589. He was graduated at the University of Louvain in 1550, and was connected with that institution during his entire life. An ardent student of St. Augustine he contended against the semi-Pelagian views that had become prevalent in the Roman Catholic Church during the Middle Ages. His views upon the doctrines of sin and grace brought him into conflict with his colleagues in the university, and the Franciscans. They were condemned by the University of Paris (1560), and by the Pope (1567), though without mentioning the name of Bajus. Having submitted, he was honored with influential positions. His Augustinian views, and those upon the episcopal authority and papal infallibility, were very liberal, and spread rapidly through the Netherlands and Northern France. His theories laid the foundations of Jansenism (*q. v.*).

Baker, Daniel, b. at Midway, Ga., Aug. 17, 1791; d. at Austin, Texas, Dec. 10, 1857. After graduating at the Theological Seminary at Princeton in 1818, he was pastor of a church in Washington from 1822 to 1828; he then began his remarkable career as a revivalistic preacher. He finally settled at Austin, Texas, where he founded the college of which he became the first president. A series of his *Revival Sermons*, with an introduction by his son, has had a wide circulation.

Balaam (*devourer*) "was a Jehovah prophet who lived in Pethor, a city of Northern Mesopotamia, not far from the Euphrates. The interesting episode in his life is related at length in Num. xxii. 5; xxiv. 25; reference is made to him in Num. xxxi. 8, 16; 2 Pet. ii. 15, 16; Jude 11; Rev. ii. 14. The story is briefly this: Balak, king of the Moabites, finding himself unable to oppose Israel in battle, called upon Balaam, who had a great reputation in the East as a sorcerer and prophet, and who, withal, was a worshiper of the God of the Israelites, to curse them: thinking that the curse of a fellow-worshiper would be more efficacious than that of a heathen. On receiving the invitation, Balaam consulted Jehovah, and, being refused permission, he declined to go. A second and more imposing deputation of Moab and Midian, with promises of wealth and dignity, excited the cupidity of Balaam, who again consulted Jehovah, and this time was granted permission to go, with the distinct understanding that he was to say the words, and none other, that Jehovah put into his mouth. He gladly went, dreaming of future glory, apparently not perceiving that the condition of the divine permission rendered such dreaming vain. On the journey the angel of Jehovah opposed his path, and it was then the ass spake, showing herself to be a more willing servant of Jehovah than her master. Balaam and Balak met, and the former told the king very plainly that he had no power to say anything except what God put into his mouth. Balak was both surprised and increasingly indignant to hear the famous prophet, whom he had been at so much pains to bring to curse Israel, bless them in exalted and inspired words. Never did the divine afflatus act so grandly. For the first two times Balaam kept the form of the heathen auguries; but the last time, perceiving how the divine mind worked, he abandoned incantations and lonely watchings, and yielded himself up unto Jehovah, and in a strain of eloquence never excelled, he described the future of Israel. Balak quite naturally dismissed him in anger, and the dishonored, ruined prophet went back to Pethor, but, on his way, stopped among the Midianites, and out of sheer desperation, desiring to regain popularity, counseled the seduction of the Israelites unto the worship of Baal-peor by means of the Moabite and Midianite women, shrewdly judging that idolatry would quickest destroy them. (See Baal.) Thus Num. xxiv. 25, and xxxi. 8, are reconciled. In the war which ensued, Balaam was killed; and thus the curtain drops upon a strange life, but one of great instructiveness. Balaam is used in the New Testament as the type of those who love the wages of unrighteousness, and tempt unto sin. Very aptly Hengstenberg compares him to Simon Magus. (Acts viii. 9, 24.) That there are difficulties connected with the narrative is no reason for rejecting it. It is too strange not to be true, and too fitting to the time to be the product of any other age. Balaam was a bad man, though a true prophet. He had no sincere convictions of the superiority of Jehovah. He followed him because it suited his interests. Thus 'a man may be full of the knowledge of God, and yet utterly destitute of the grace of God.' "—*Volck* in Schaff-Herzog: *Ency.*, vol. i., p. 193.

Baldacchino, the Italian name for a canopy, or what used in England to be called a "Cloth of Estate," such as was set over the sovereign's throne or the seats of dignitaries, such as bishops and judges and nobles, and their ladies, when keeping their state in their halls or at the head of their tables. It was also carried in procession over the person to be honored, as also over the coffin at a state funeral; and in a similar manner it was reproduced in the form of a solid structure of marble over the tomb.

But the name baldacchino has been specially given to the canopy, generally supported by pillars, but sometimes suspended from above, placed over the altar in a Roman Catholic church, not so much to protect it as to impart to it additional grace and dignity. It is generally square in form, covered with silk or other rich material, fringed at the margin. It is supposed to be copied from a structure erected by the early Christians over tombs and altars, and, from its resemblance to the bowl of a cup, called in Latin, *Ciborium*, and in Greek, *Kibōrion*. The largest and finest baldacchino known is that at St. Peter's, Rome, reaching an elevation, including the cross, of 126¼ feet.—*Benham.*

Bale, JOHN, b. at Cove, Suffolk, Nov. 21, 1495; d. at Canterbury, Nov., 1563. He was educated at Cambridge and the Carmelite monastery of Norwich. Having adopted Protestant opinions about 1530, he was imprisoned at Greenwich, under charge of heresy. He gained protection through Cromwell, but after his execution he was compelled to flee into Holland, where he remained until the accession of Edward VI. He was made Bishop of Ossory in 1552, but, at the death of Edward, his ardent advocacy of the Reformation again brought him under persecution, and during Queen Mary's reign he found a refuge at Basle. With the accession of Elizabeth, he returned to England, and was appointed a prebend of Canterbury, where he died. Bale was a learned man, but fierce, and often coarse, in his controversial attacks. His principal work is *Illustrium Majoris Britanniæ Scriptorum Summarium* (1548). He wrote a series of plays, founded on the life of Christ, which were published by the Camden Society (1838).

Ball, JOHN, b. near Woodstock, in Oxfordshire, Oct., 1585; d. Oct. 20, 1640. Educated at Oxford, he was ordained in 1610, and became minister at Whitmore, where he spent his life. He was a zealous Puritan, and one of the founders of Presbyterianism in England. His chief literary work, *A Treatise of the Covenant of Grace*, was published after his death. In this book he brought out the view of the covenants which was expressed in the Westminster Confession.

Ballou, HOSEA, (1) b. at Richmond, N. H., April 30, 1771; d. at Boston, June 7, 1852. The son of a Baptist minister, he struggled with adverse circumstances in securing an education. He began to preach in 1792, but very soon accepted Unitarian and Universalist views, and from 1794 to 1817 advocated them in different places. In 1817 he accepted the pastorate of the Second Universalist Society at Boston, and in 1819 founded the *Universalist Magazine*, and in 1831 the *Universalist Expositor*. He was a prolific writer on the doctrines held by the denomination of which he was an influential leader. (2) HOSEA BALLOU, JR., nephew of above; b. at Halifax, Vt., Oct. 18, 1796; d. at Somerville, Mass., May 27, 1861. He was engaged in pastoral service until 1853, when he became president of Tufts College, at Medford, Mass. He was the editor, for many years, of the *Universalist Expositor* and *Universalist Quarterly*.

Balsamon, THEODORE (d. 1204), an ecclesiast, and writer of the Greek Church. He was librarian of the Cathedral of St. Sophia, Constantinople. His works consist of Commentaries on the Canon Law, and oppose the claims of the papacy.

Bambino, an Italian word, which means, literally, *a little boy*. It is the special designation of a small figure of the Holy Child Jesus, which is publicly exhibited in Roman Catholic churches at Christmas time.

Bampton Lectures, a series of eight lectures, or sermons, delivered annually at Oxford. They were founded by John Bampton, Canon of Salisbury (b. 1689; d. 1751), "to confirm and establish the Christian faith, and to confute all heretics and schismatics." The lectures began in 1780.

Bancroft, RICHARD (1544 – 1610), educated at Cambridge; Bishop of London, 1597; Archbishop of Canterbury, 1604. He was a strenuous advocate of the divine right of episcopal authority, and bitterly opposed Puritanism. He was one of the chief commissioners on behalf of the Church of England in the famous Hampton Court Conference under James I.

Bangorian Controversy. See HOADLY, Bishop of Bangor.

Bangs, NATHAN, D. D., a distinguished Methodist preacher and writer; b. at Stratford, Conn., May 2, 1778; d. in New York City, May 3, 1862. He was for many years at the head of the Methodist Book Concern; editor of the *Christian Advocate*, of the *Methodist Quarterly Review*, and president of the Wesleyan University (1841). Few men in his time had greater influence in the councils of his denomination. He wrote a *History of the M. E. Church from* 1776 *to* 1840 (New York, 1839–1842), 4 vols. See his *Life* by Abel Stevens (New York, 1863).

Banns, the public notice in church of a marriage to be contracted. This custom is traced back, in England and France, to the twelfth and thirteenth centuries. It seems to have been of very early origin, as it is frequently mentioned by Tertullian. Banns are not published in the United States, except in Roman Catholic churches.

Baptism (PEDOBAPTIST VIEW), one of the two Sacraments ordained by Christ, and that rite whereby admission is given to Christianity.

(1) *Origin.*—It is, though not demonstrably certain, very highly probable that the admission to Judaism, by baptism, of Proselytes of Righteousness (the highest class of proselytes), which certainly existed after our Lord's time, existed during and before his time and that of John the Baptist. Dr. John Lightfoot (on Matt. iii.) and Prideaux assume it at once; and it is urged that, if it is not free from doubt, a very strong argument may be founded on the way in which the subject is handled in the earlier chapters of St. Matthew and St. Luke, as if the idea of baptism was perfectly familiar to the Jews; and it agrees with analogy that the rite should be founded on, and developed out of, one already known. References to authorities may be found in Smith's *Dictionary of Christian Antiquities*, under "Baptism," I., 170. This proselyte baptism was by immersion of the whole body in water, and its derivative, that of John, would probably be so, also: "They were baptized of him *in* Jordan." (Matt. iii. 6.) Our Lord also came up "*out of* the water."

Thus, then, John's baptism prepared the way for that of the Greater than he, who was to come after him, and even this Greater, "to fulfill all righteousness," deigned to receive it at his hands. The disciples of our Lord also baptized, but it was not with full Christian baptism, for that, in the name of the Holy Trinity, was not instituted by Him till just before His ascension. (Matt. xxviii. 19.) Probably their baptism, like John's, was a baptism merely of repentance.

(2) *Progress.*—The full form of baptism, instituted by the glorified Savior, became instantly the only authorized form, and all seeming exceptions in the New Testament can be shown to be not really such, chiefly by these considerations: That the phrase "in the Name of Jesus Christ" (Acts ii. 38; viii. 16; xix. 4), follows instantly on a mention of the preaching of that Name, so that it is most natural that the speaker or narrator (not speaking, as no early writer in such cases speaks, with strict theological accuracy) should continue the use of the same form of language; also, that the preposition answering to the English "in" is not always the same; also, that in no case is the expression strictly "in the Name of the Son." Some very few real exceptions there afterward were, but formal decisions were always in favor of the orthodox way.

Adult baptism, in the first days of Christianity, was, of course, the rule, and infant baptism only known when whole households were converted at once. Of this, instances can be given where children can hardly have failed to make part; and that infant baptism was our Lord's intention, the two texts, Mark x. 14 and John iii. 5, when taken together, are, in the opinion of the great majority of Christians, enough to show. As Christianity grew, and children were born of Christian parents, these were, in many cases, baptized in their infancy (Iren.: *Agt. Heresies*, II. 39; Tert.: *De Bapt.*, 18; Iren.: *Hom. on St. Luke*, 14); but not in all, for an exaggerated opinion of sin after baptism, and probably, in some cases, even the mere fact that the parents themselves had been baptized as adults, led often to the deferring of baptism, as in the cases of St. Augustine and the Emperor Constantine. About the fifth and sixth centuries infant baptism became the rule, and has so remained ever since; but there have always been bodies of Christians, larger or smaller, who have denied the necessity of infant baptism, and, as is well known, such exist at the present time. (BAPTISTS.)

(3) *Matter, Mode, and Manner.* — The essentials of baptism are: first, water, and, secondly, the recitation of the formula, "In the Name of the Father, of the Son, and of the Holy Ghost;" and it is, of course, further necessary that the water should actually touch the person of him who is to be baptized, but the quantity of water which obtains this contact is not essential; and, therefore, three ways of administering baptism, all equally valid, have existed, corresponding to the three ways in which this necessary contact may be procured. These are: dipping in the water (IMMERSION), pouring the water on (AFFUSION), sprinkling the water (ASPERSION). *Immersion* was, there is no doubt, the first rule of the Church. All early descriptions of baptism, as Tertullian's *De Baptismo*, use such words as going down, and plunging in the water; but, at the same time, it is also clear that *Affusion* was known, and used where necessary, as where the Philippian jailer was baptized, "he and all his straightway," in the middle of the night, St. Paul being still a prisoner, and certainly not able to take them out to the River Gangites. In the Western Church, however, *Affusion* gradually took the place of *Immersion*, and as early as the thirteenth century had become the custom which it now is, taking the form of *Aspersion.*— Benham : *Dict. of Religion.* See, for full presentation of the Pedobaptist view, James W. Dale : *Classic, Judaic, Johannic, Christic, and Patristic Baptism* (Phila., 1874), 4 vols.; G. D. Armstrong : *The Sacraments of the New Testament* (New York, 1880).

Baptism (THE BAPTIST VIEW). See BAPTISTS.

Baptism for the Dead. See DEAD, BAPTISM FOR THE.

Baptism with the Holy Ghost and Fire, a figurative expression used in Matt. iii. 11; Luke iii. 16, and fulfilled on the day of Pentecost, and often in the history of the Church.

Baptistery, the building set apart in or near a church for the administration of baptism. They came into use during the fourth century. It was the custom to administer baptism three times a year, at Epiphany, Easter, and Whitsuntide, and as the number of candidates was large, and as the presence of the bishop was required to confirm the baptism and the baptized, the baptisteries were generally annexed to cathedral churches. They were circular, or six or eight sided, with a large reservoir in the centre, reached by three steps, and having depth sufficient for immersion by kneeling or stooping. The dome covering the reservoir was supported on columns of marble, and was decorated with paintings illustrating the rite of baptism and other Gospel subjects. When infant baptism became the rule, the sacrament was administered in all the churches throughout the year. No baptisteries were built after the ninth century, and the baptismal basin was changed into the baptismal font.

Baptists, THE, claim that their distinctive principles and practices date back to the Apostolic times, and have existed ever since, although sometimes in separate churches bearing other names; and that some of those principles and practices found a home in the Latin and Greek churches for thirteen centuries, the Greek Church retaining them down to this day, as her 70,000,000 of communicants have all been immersed, and the Latin Church having dipped its members for thirteen hundred years. The Montanists of the third century had no controversy with the Catholics on the subject of immersion, for they practiced that ordinance in common. Tertullian, the great Montanist leader, taught that: "There is no difference whether one is washed in the sea or in a pool, in a river or in a fountain, in a lake or in a canal; nor is there any difference between those whom John dipped in the Jordan, and those whom Peter dipped in the Tiber." The prime idea of the Montanists was that of the Baptists, namely: that the churches should consist of purely regenerate persons only, and they were called "Anabaptists," not because they rebaptized those who had been christened in infancy, for infant baptism was not known at that time, but because they insisted on the reimmersion of those who had "lapsed" from the faith in persecution, but had returned to the faith.

The Novatians of the same century were called "Anabaptists" because they held that the Catholics were corrupt, and hence they not only reimmersed the "lapsed," but also all who came to them from the Catholics. Various other sects of the following centuries held what are now peculiarly Baptist principles, and the Christian world erected baptisteries everywhere, on a similar scale to that at Pisa, in which the members of the churches were uniformly plunged, for immersion was the general custom. The Cathari (or pure) of the eleventh and two following centuries, were not Baptists in all things, but they were distinctly so in many things, especially the Petrobrusians and a large class of the Waldensians. Peter of Bruis rejected the baptism of immersed infants, and insisted on the immersion only of believers, as early as 1104, and the followers of Henry, his disciple, were organized into what would now pass for Baptist churches, all through the Swiss valleys. These spread in every direction, in Northern France, and in Switzerland, and in Italy, with Upper and Lower Germany and Holland. The Swiss, the Bohemian, and the Netherland Baptists became very strong, and suffered severely, furnishing several hundred thousand martyrs.

The great body of men, on both sides, who entered into the Peasants' War, were Catholics and Lutherans, but some few were Baptists. The disgraceful scenes of Münster were perpetrated by but few Baptists, until Rothmann, a powerful Lutheran pastor of Münster, in 1532, avowed himself an "Anabaptist." From that time on, one vagary after another converted this mingled mass of madmen into the most furious rabble, but Dr. Keller, the present librarian of Münster, has largely redeemed the honest Baptists of that day from the disgraceful aspersions cast upon them, in his recent remarkable publications. No one now living has pushed his investigations so far on this subject, or with such honorable results. There is much evidence that the Baptists of England and Wales date back to very early times. Collier speaks of many infants who were left unbaptized in the middle of the twelfth century; Robinson speaks of a Baptist church at Chesterton in 1459, and Fox records the burning of nineteen "Anabaptists" in England, in 1535. But the earliest reliable account that we have of an organized Baptist church there, is one in London, 1612–14, and from that time onward their church-history in Great Britain is clearly traceable, and after 1641 very full.

The growth of Baptists in America has been remarkable, since the days of Roger Williams (*q. v.*), the founder of Rhode Island. Williams took his Bachelor's degree at Oxford, in 1627, and was ordained in the Church of England by John Williams, then Bishop of Lincoln, and afterward Archbishop of York. Laud soon drove Roger out of the country, and in 1631 he landed in Boston, Mass., where he discarded Episcopacy and became a Separatist. He then settled in Salem, where he embraced the views of Baptists, in rejecting all union between the Church and the State, for which views he was banished from the colony. He soon established the city of Providence, and, in the spring of 1639, Ezekiel Holliman, who had been a member of his church in Salem, immersed him. Williams had been ordained first as an Episcopal and then as a Congregational minister, and after this he immersed Holliman and ten others. These twelve formed the first Baptist church in America, where their churches now have over 3,000,000 of communicants.

The great body of these churches are Calvinistic, in a higher or lower degree, and hold the general views of evangelical denominations. Yet the features which distinguish them from their Pedobaptist brethren are radical, reaching to the foundations of church life. Their primary teaching is, that the Holy Scriptures form the only absolute standard of faith; therefore that no merely ecclesiastical custom or tradition is of any authority over the conscience. They deny all controlling authority to the creeds, the catechisms, and the decretals of churches. Before any person can be baptized into the fellowship of a Baptist church, regeneration must be wrought on the soul by the direct power of the Holy Spirit. That is to say, the Spirit of God must make the candidate a fit subject for baptism before that ordinance can be administered, because the church must be made up only of persons who profess conversion according to the teaching of Christ: "Except a man be born again, he cannot see the kingdom of God." They repudiate the doctrine of baptismal regeneration in every form, by refusing baptism to all who are not already regenerated, and by demanding regeneration as the prime qualification for baptism. This is the reason why they reject infant baptism. It savors of baptismal regeneration, while it is powerless to work any spiritual change in the child, and hence it is a meaningless ceremony, the Scriptures being silent on the subject. They hold that our Lord in his commission (Matt. xxviii. 19, 20) associated teaching with baptism, and limited the rite to the taught (Acts ii. 41; viii. 12), as is shown by the practice of the Apostles.

The Baptists also believe that the burial of the believer's body in water constitutes the act of baptism, as Paul teaches in the sixth chapter of the Epistle to the Romans, where he insists on "*burial* in baptism," so that the subject is hidden, covered in water, as a dead man is concealed in a grave. They also restrict themselves to the literal and metaphorical meaning of the Greek word *baptizein*, denying that it ever means to pour or sprinkle, and so declaring that, in consequence, immersion only is baptism.

The entire independency of individual churches is another principle of the Baptists, which they sacredly conserve. Each church elects its own pastor and deacons, and administers all its internal affairs, in complete independence of other churches. All its members have the right to vote in the primary assembly, and the decision of the majority is final, as in other popular or democratic franchises. The churches form Associations and call Councils, but these bodies are of a purely fraternal and missionary character. They may give advice when the churches ask for it, but they have no authority whatever over the churches, in any respect.

Absolute soul liberty, or freedom of conscience has always been demanded and maintained by the Baptists. Consequently, in the Providence Plantations the first provision which was made, was, that the magistrates should interfere "*only in civil things*." Every man should have "full liberty in religious concernments." The Baptists believe that civil liberty is of God's appointment, and that the government must be sustained in the maintenance of all civil rights. But they deny that the magistrate has any power whatever to interfere in religious matters; these concern the relations between God and the individual, and no other power must intermeddle in the slightest degree. For insisting upon this right, the Baptists were whipped, imprisoned, fined, and banished, by the Congregationalists of New England and the Episcopalians in Virginia, in colonial times, principally; but they finally succeeded in shaking off the yoke, and in establishing the individual right to worship God under the dictates of conscience only. When the United States had secured their independence, the new Constitution provided (Art. VI.) that Congress should not impose religious tests on those who held "office or public trusts under the United States," but left it at liberty to impose such tests in other cases. This alarmed the Baptists, who to a man had supported the Revolution, and they called a Convention, in Richmond, Va., to protest. This body met on Aug. 8, 1798, and sent a powerful address to President Washington on the subject. He thanked them for their thorough patriotism, and Madison, with the approval of Washington, moved, in Congress, that the Constitution be so amended as to provide that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This change was adopted by the States and is a part of Art. I. in our Constitution, and no Baptist is now persecuted in the United States.

American Baptists have taken a leading part in the great modern movement for Foreign Missions. As early as May, 1814, the Denomination formed the Baptist Missionary Convention, now the Missionary Union. It has under its care, in Europe, Asia, and Africa, 279 missionaries, 2,079 native preachers, 1,316 churches, and 134,413 members. In 1889 its treasurer reported that the Union had expended for missions during the year, $398,145.86. The Southern Baptist Convention also has missionaries in China, Africa, Brazil, Mexico, Cuba, and Italy, who are doing a great work, and the Canadian Baptists are alive to the same holy toil.

All kinds of educational interests are fostered by the American Baptists. In the United States, they have seven Theological Seminaries, thirty-four Universities and Colleges, besides thirty-two Seminaries for female education exclusively, forty-two academies for co-education, and seventeen institutions for the colored race and Indians. The Canadian Baptists have three colleges, one theological seminary, and several academies. The denomination is increasing at a rapid rate in the Republic.

Authorities in Baptist History are found in [the best and most comprehensive work is Armitage's *History of the Baptists*, New York, 1887.—Editor.] Van Bracht: *Theatrum Martyrum*; *Corvinus de Miserabili Monasteriensum Anabaptistarum Obsidione;* Van Dale: *Historia Baptismorum;* Ottii: *Annales Anabaptistica*; Racine: *Source et fondement des Anab.*; Burrage: *Anabaptists of Switzerland;* Backus: *History of New England Baptists*; Benedict: *History of Baptists in America*; Bogne and Bennet: *History of Dissenters;* Crosby: *History of English Baptists*; J. Davis: *History of Welsh Baptists*; Duncan: *History of the Early Baptists*; Ivimey: *History of the English Baptists*; Jones: *Church History*; Mann: *Lectures on Non-conformity*; Murch: *History of Baptists in England;* Orchard: *History of Foreign Baptists;* Rippon: *Baptist Annual Register*; Thomas: *History of the Welsh Baptists;* Underhill: *Martyrology*; Cramp: *Baptist History*; Douglas: *History of the Baptist Churches*; Cathcart: *Baptist Encyclopedia;* and Robinson: *Researches.* THOS. ARMITAGE.

Baptists, VARIOUS BODIES OF. See FREE-WILL BAPTISTS; SEPARATISTS OR FREE-

COMMUNION BAPTISTS; ANTI-MISSION BAPTISTS; SEVENTH-DAY BAPTISTS; SIX-PRINCIPLE BAPTISTS; TUNKERS, THE; WINEBRENNIANS; DISCIPLES; GENERAL BAPTISTS.

Barbara, St., suffered martyrdom under Maximus (306). After her conversion she sought to convert her father, but he repudiated her; and, having been put to the torture and still refusing to deny Christ, she was sentenced to death, and decapitated by the hands of her father. Scarcely was the deed done when he was struck by lightning. Hence, St. Barbara is to this day prayed to in storms. Her day falls on Dec. 4.

Barclay, Robert, a distinguished member of the Society of Friends; b. at Gordonstown, Scotland, Dec. 23, 1648; d. at Ury, Oct. 3, 1690. After completing his education in Paris, he returned to Scotland, and, following the example of his father, Colonel Barclay, of Ury, he united with the Society of Friends. With great earnestness of purpose he devoted his time and strength to disseminating the doctrines of the Friends, in the face of persecution and frequent imprisonment. His most important work was *An Apology for the True Christian Divinity*, in which a systematic presentation is made of the spiritual mysticism upon which the views of the Friends are based.

Bar-cocheba (*son of the star*), a famous Jewish leader in an insurrection against the Emperor Hadrian (A. D. 131–135). He assumed the name of Bar-cocheba, because of his assertion that the ancient Jewish prophecy was to be fulfilled in him, "There shall come a star out of Jacob." (Num. xxiv. 17.) He gathered many followers, defeated the Roman general, and took Jerusalem. He was proclaimed king of Jerusalem, and coins were struck in his honor: but he was at last defeated by Julius Severus, who cruelly massacred many rabbis who were accused of inciting the rebellion (135). The final dispersion of the Jews dates from this period. Bar-cocheba, it is said, put to death all Christians who would not join his army.

Bardesanes, a celebrated Gnostic, who flourished during the reign of Marcus Aurelius. He was a professing Christian, notwithstanding his peculiar views. He held that evil arises from matter, and that the body of Christ was only phenomenal, not real. He wrote many hymns, fragments of which are still extant.

Barefooted Monks and Nuns. See DISCALCEATI.

Barlaam (d. 1348), Abbot of St. Salvador, Constantinople (1327). While connected with the Greek Church, he instigated a violent attack upon the Hesychast, or Quietist, party among the monks of Mount Athos, charging them with heresy. They made so able a defense that Barlaam left the city and fled to Rome. Here he joined the Roman Church, and wrote as bitterly against the Greek Church as he had formerly against the Latin.

Barlaamites, so named from BARLAAM. They were the opponents of the fanatical Hesychasts, or Quietists, of that age.

Bar'nabas, "a name signifying *son of prophecy*, or *exhortation* (or, but not so probably, *consolation*, as A. V.), given by the apostles (Acts iv. 36) to *Joseph* (or Joses), a Levite of the island of Cyprus, who was only a disciple of Christ. In Acts ix. 27, we find him introducing the newly converted Saul to the apostles at Jerusalem, in a way which seems to imply previous acquaintance between the two. On tidings coming to the church at Jerusalem that men of Cyprus and Cyrene had been preaching to Gentiles at Antioch, Barnabas was sent thither (Acts xi. 19–26), and went to Tarsus to seek Saul, as one specially raised up to preach to the Gentiles. (Acts xxvi. 17.) Having brought Saul to Antioch, he was sent with him to Jerusalem, with relief for the brethren in Judæa. (Acts xi. 30.) On their return to Antioch they (Acts xiii. 2) were ordained by the Church for the missionary work, and sent forth (A. D. 45). From this time Barnabas and Paul enjoy the title and dignity of apostles. Their first missionary journey is related in Acts xiii.; xiv.: it was confined to Cyprus and Asia Minor. Some time after their return to Antioch (A. D. 47 or 48), they were sent (A. D. 50), with some others, to Jerusalem, to determine with the apostles and elders the difficult question respecting the necessity of circumcision for the Gentile converts. (Acts xv. 1 ff.) On that occasion Paul and Barnabas were recognized as the apostles of the uncircumcision. After another stay in Antioch, on their return, a variance took place between Barnabas and Paul on the question of taking with them, on a second missionary journey, John Mark, sister's son to Barnabas. (Acts xv. 36 ff.) 'The contention was so sharp that they parted asunder,' and Barnabas took Mark, and sailed to Cyprus, his native island. Here the Scripture notices of him cease. As to his further labors and death, traditions differ. Some say he went to Milan, and became first bishop of the church there. There is extant an apocryphal work, probably of the fifth century, *Acta et Passio Barnabæ in Cypro;* and a still later encomium of Barnabas, by a Cyprian monk, Alexander. We have an Epistle in twenty-one chapters called by the name of Barnabas. Its authenticity has been defended by some great writers; but it is very generally given up now, and the Epistle is believed to have been written early in the second century."—Smith: *Dict. of the Bible.*

Barnabas, Epistle of. See above.

Barnabites, a religious order founded for charitable purposes at Milan, in 1530. Its first name was the Regular Clerks of St. Paul, but they were afterward called Barnabites, because they assembled in the Church of St. Barnabas. To the ordinary monastic vows of poverty, chastity, and obedience, this order added a fourth—never to seek any kind of ecclesiastical preferment. During the lifetime of its founders, the order was confined to Milan, but it eventually spread into Italy, Germany, and France. They have now about twenty houses on the Continent.

Barnes, Albert, Presbyterian; b. at Rome, N. Y., Dec. 1, 1798; d. in Philadelphia, Pa., Dec. 24, 1870. Graduating at Hamilton College in 1820, and at the Princeton Theological Seminary in 1824, he became pastor of the Presbyterian Church at Morristown, N. J., in 1825. He remained here until called to the First Presbyterian Church in Philadelphia, in 1830, where he labored until 1867, when he resigned, and was elected pastor *emeritus.* Unremitting in his pastoral and pulpit duties, he found time for study and research that bore fruit in a series of commentaries upon the entire New Testament, of which more than a million copies have been sold. His advocacy of the teachings of the New School branch of the Presbyterian Church, especially the doctrine of *unlimited atonement*, made him prominent in the discussions that led to a division in the denomination, which he was, happily, permitted to see healed before his death.

Barrow, Isaac, an eminent English mathematician and theologian; b. in London, 1630; d. there, May 4, 1677. A graduate of Cambridge University, he was appointed professor of mathematics in 1663, but resigned in 1669, in favor of his pupil, the celebrated Newton. He was appointed master of Trinity College, Cambridge, in 1672, and in 1675 he became vice-chancellor of the university. His fame rests upon his sermons, "which are very remarkable as specimens of clear, exhaustive, and vigorous discussion." The best edition of his works was published at Cambridge, (1859), 9 vols. His biography, by Dr. Whewell, is in vol. ix.

Barrowe, Henry, was of a good family, and gained admittance to the bar in 1576. He was converted, and met John Greenwood, with whom he became interested in church reform. He visited Greenwood in prison, and was himself arrested, and, after several examinations, confined the remainder of his life in the Fleet Prison. In connection with Greenwood, he wrote several books and tracts. The most important work from his own pen was entitled, *A Brief Discovery of the False Church* (London, 1590). With Greenwood, he stood trial at the Old Bailey, March 23, 1593. They were condemned, and suffered a martyr's death, by hanging, April 6, 1593. See H. M. Dexter: *Congregationalism as Seen in its Literature* (N. Y., 1880), pp. 211–245.

Barth, Christian Gottlob, b. in Stuttgart, July 31, 1799; d. at Calw, Nov. 12, 1862. From 1817–21 he was a student of theology at Tübingen, and pastor at Möttlingen from 1824–1838. He then retired to Calw, where he founded the missionary society of Würtemberg. This society came into active coöperation with missionary organizations all over the world. He was very successful as a writer of books on practical Christianity, and composed some excellent German missionary hymns.

Bartholomew (*son of Talmai*), one of the twelve apostles, identified with the same person elsewhere called Nathaniel. The only reference to his history is that found in his conversion (John i. 45–51), and his presence with the other disciples when the risen Lord appeared to them at the Lake of Tiberias. (John xxi. 2.)

Bartholomew's Day, The Massacre of St. This terrible tragedy occurred in 1572. The principal Protestants of France, under an oath of safety, were in Paris to celebrate the marriage of the king of Navarre with the sister of the French King. Instigated by his mother, Catherine de Medici, the king (Charles IX.) ordered the massacre, which began about 3 o'clock on the morning of Aug. 24. Admiral Coligny was one of the first victims. More than five thousand Protestants were murdered in cold blood, in the city of Paris alone, and about thirty thousand in all were killed. The news was received at Rome with joy, and a medal was struck, having a picture of the pope on one side, and on the other a rude representation of the massacre. See H. M. Baird: *Rise of the Huguenots of France* (N. Y., 1879); Henry White: *The Massacre of Saint Bartholomew* (N.Y., 1868).

Barton, Elizabeth, the "Maid of Kent," was a servant girl in the village of Aldington, in Kent. Of a nervous temperament and subject to epilepsy, her mind was deeply affected by the stories that came to her ears of the efforts which were being made by the king, Henry VIII., to obtain a divorce from Queen Catherine. She claimed to have visions in regard to the wrong of this action, and declared that it had been revealed to her that if the divorce took place, the king would be a dead man within seven months. The agents of the pope and influential friends of Queen Catherine did all they could to increase the excitement caused by the prophetess, who was known now as "the holy maid of Kent." The anger of the king was aroused. In 1553 Elizabeth, with several of her prominent supporters, were examined before Parliament, and sentenced to be executed. She was beheaded at Tyburn, April 21, 1534.

Baruch. See Apocrypha and Pseudepigrapha.

Baruli, a sect of the Albanenses of the twelfth century. They held that the Son of God did not assume a body of flesh and blood, but a kind of celestial body of immaterial substance. They held also the curious opinion that all souls were created before the creation of the world, and all fell into sin soon afterwards.

Bascom, Henry B., one of the bishops of the M. E. Church, South; b. in Hancock, N. Y., May 27, 1796; d. at Louisville, Ky., Sept. 8, 1850. He early attracted attention as a pulpit orator, and in 1823 was elected chaplain of Congress. In 1827 he became President of Madison College, Pa.; and in 1829, agent of the American Colonization Society. In 1832 he accepted the professorship of morals in Augusta College, Pa., which he resigned (1842) to become President of Transylvania University. He edited the *Quarterly Review* of the M. E. Church, South, from 1846 to 1850, when he was elected bishop. At one time he was probably the most popular pulpit orator in the United States.

Basel, Confession of, a Calvinistic confession adopted by the Protestants of Basel in 1534. It was first prepared by Œcolampadius, not long before his death, and elaborated by Myconius before it was submitted to the people.

Basel, The Council of (1431–1443), was summoned by Martin V. The three subjects that were assigned to the council were, "The reunion of the Greek and Latin churches, the reconciliation of the Bohemians, and the reform of the church, according to the resolutions come to at Constance." The proceedings of the council alarmed the authorities at Rome, and Eugenius IV., the successor of Martin V., made two attempts to break it up. The council would not yield. They passed various enactments that sought to curb the power of the Pope and the Roman curia. The discussion that arose, as to the place where the subject of the reunion with the Greek Church should be considered, was made the occasion by Eugenius of assembling another council, which met first at Ferrara, and then at Florence. (See Florence, Council of.) The rest of the proceedings of the Council of Basel is the record of its struggles with the Pope. They deposed Eugenius, and, in answer to his excommunication, elected a new Pope, Amadeus, Duke of Saxony, who assumed the name of Felix V. This schism was not healed until the death of Eugenius, when a compromise was effected, and Felix resigned the pontificate in favor of Nicholas V., who confirmed the acts and decrees of the Council of Basel.

Ba'shan, "a district on the east of Jordan. It is not, like Argob and other districts of Palestine, distinguished by one constant designation, but is sometimes spoken of as the 'land of Bashan' (1 Chron. v. 11; and comp. Num. xxi. 33; xxxii. 33), and sometimes as 'all Bashan' (Deut. iii. 10, 13; Josh. xii. 5; xiii. 12, 30), but most commonly without any addition. It was taken by the children of Israel after their conquest of the land of Sihon, from Arnon to Jabbok. They 'turned' from their road over Jordan and 'went up by the way of Bashan' to Edrei on the western edge of the *Lejah*. Here they encountered Og, King of Bashan, who 'came out' probably from the natural fastnesses of Argob, only to meet the entire destruction of himself, his sons, and all his people. (Num. xxi. 33–35; Deut. iii. 1–3.) The limits of Bashan are very strictly defined. It extended from the 'border of Gilead' on the south, to Mount Hermon on the north (Deut. iii. 3, 10, 14; Josh. xii. 5; 1 Chron. v. 23); and from the Arabah, or Jordan valley, on the west to Salchah (*Sulkhad*) and the border of the Geshurites, and the Maachathites on the east. (Josh. xii. 3–5; Deut. iii. 10.) This important district was bestowed on the half tribe of Manasseh (Josh. xiii. 29–31), together with 'half Gilead.' It is just named in the list of Solomon's commissariat districts. (1 Kings iv. 13.) And here, with the exception of one more passing glimpse, closes the history of Bashan, as far as the Bible is concerned. It vanishes from our view until we meet with it as being devastated by Hazael in the reign of Jehu. (2 Kings x. 33.) After the captivity Bashan is mentioned as divided into four provinces — Gaulanitis, Auranitis, Trachonitis, and Batanæa, or *Ard-el-Bathanyeh*, which lies on the east of the *Lejah* and the north of the range of *Jebel Hauran*, or *ed Druze*."—Smith: *Dict. of the Bible.* It was a singularly fertile country. The existing ruins are probably, in many cases, the work of the earliest known inhabitants of the land, the Amorites or Rephaim. Many interesting inscriptions have been found in this region.

Basil, Bishop of Ancyra, was originally a physician. He was a leader in the semi-Arian party, but was deposed from his see in 347 by the Council of Sardica. He held possession, however, through the favor of the Arian Emperor, Constantius. Again deposed (360), he died in exile.

Basil, St., surnamed The Great; b. at Cæsarea, in Cappadocia, about 330; d. there, in 379. Sprung from an illustrious family in the life of the early church, he studied at Constantinople and Athens, where he formed the friendship which in after years bound him so closely to Gregory Nazianzen. After teaching for a time in Cæsarea, he entered upon a monastic life in Pontus, where he became the head of a convent near Arnesi, where his mother and his sister Macrina joined him in devotion to religious and charitable service. It was here that he instituted the form of common for hermit life, which was finally developed fully under the Benedictine rule, which combines industry for the general good with strict devotion. It was not until he was about thirty-six years of age that Basil was ordained to the priesthood. From this time forward he became prominent in the theological controversies of his age. For a long time he had sympathized with the middle party, the Homoiousians, who stood between Arianism and Orthodoxy. His friendship for Eustathius, Bishop of Sebaste, brought him under the ban of censure in many directions. After Eustathius openly avowed his adherence with the semi-Arian party, and denied the divinity of the Holy Spirit, Basil withdrew all further relations with him and the semi-Arians, and devoted himself to the effort of drawing over the middle party to the Orthodox side. After the death of Eusebius, he was elected bishop of Cæsarea. When the Emperor Valens, in a visit to Asia Minor, enforced Arianism upon the churches, he left the church in Cappadocia unmolested — a marked tribute to the efforts which Basil had made in the interests of unity. Another object that deeply engaged his attention was the reconciliation of the Eastern and Western churches. One of his principal works was upon the doctrine of the procession of the Holy Ghost. He was a great preacher, and prepared homilies on the Psalms and Isaiah, some of which are still in existence, with other works. See *Life*, by R. F. Smith (London, 1881).

Basilians, an order of monks and nuns organized by Basil the Great. At the death of their founder they are said to have numbered upwards of 90,000. There are now about fifty houses, with one thousand members. One of the houses is at Toronto, Canada.

Basilica, the name given anciently to large rectangular halls, used for secular purposes, and afterward applied to Christian church edifices that were built on the same general plan. The oldest and most famous of the basilicas were erected at Rome.

Basili'des, one of the most celebrated of the Gnostics, flourished probably about 130 A. D. Scholars have found in his works the earliest testimony to the Gospel of John, from his quotation of the passages, "The true light, which enlighteneth every man, was coming into the world," and "My hour is not yet come." See Gnosticism.

Bath. In Eastern countries bathing is a necessity as well as luxury. It was commanded by the Mosaic law in certain cases of Levitical uncleanness (Lev. xiv. 8; xv. 5; xvii. 6; Deut. xxiii. 11), and was also practiced in connection with the religion of the Egyptians and the Mohammedans. The high-priest, on the day of atonement, before each act of expiation, was obliged to bathe (Lev. xvi. 4, 24), and also at his own consecration (viii. 6). The Jews bathed in running water or in pools in the courtyard of their houses. Mention is made in the New Testament of the Jerusalem baths, Bethesda and Siloam. (John v. 2; ix. 7.)

In later times there was a public bath in every considerable town. The Talmud gives minute directions in regard to their use and construction. In connection with the public baths that abounded in Roman cities, voices were raised among Christian teachers against the shameless conduct of some who frequented them, but there was no formal prohibition of their use. After the time of Constantine, baths were built near the church, partly for the use of the clergy and ecclesiastical purposes.

Bath. See MEASURES.

Bath'kol (*daughter of the voice, i. e.*, echo), "a Talmudic term for a supposed divine revelation. The true idea of it is that it was *the echo of a heavenly voice.* Instances of it are given in the Talmud. The Bath-kol was (1) the first result of reflection upon the prophecies of the Old Testament, grown up upon the soil of the Old Testament, causing a sense of desertion by the Lord, and a deep longing for the return of the Shekinah. (2) It was designed to prepare the people for the remarkable voices during the last times of the second temple, which, equally with the miracles of Jesus and his apostles, pointed out the Messiah and his kingdom, until the obdurate and devoted city, immediately before its capture and destruction, was dumbfounded by the cry which issued from the temple: 'Let us go hence.' "—*Pressel* in Schaff-Herzog: *Ency.*, vol. i., p. 223.

Baur (*bŏwr*), FERDINAND CHRISTIAN, founder of the New Testament and historical criticism which bears his name; b. at Schmiden, near Stuttgart, Germany, June 21, 1792; d. at Tübingen, Dec. 2, 1860. He was educated first in the seminary at Blaubeuren, and entered the University of Tübingen in 1809. In 1817 he was called to a professorship at Blaubeuren, and as the result of his studies he published his *Symbolism and Mythology: or the Nature Religion of Antiquity* (Stuttgart, 1824–25), 2 vols. His reputation was already great, when he accepted a call in 1826 to the professorship of church history at Tübingen. "He soon gathered a large audience around his chair, and filled them with admiration by his genius, learning, and enthusiasm as a teacher. A Hegelian himself, he applied Hegel's method of dialectical development, by mediation between two opposites, to church history and the growth of the New Testament, and thus founded the famous 'Tübingen School' of theology, which revolutionized the church history of the apostolic and post-apostolic times. He must be ranked alongside of Neander and Gieseler as a church historian of the first rank, independent, original, profound, and scholarly. He had a rare talent for critical combination, and the grasp of a giant in handling historical problems. He was, however, deficient in well-balanced judgment; and so, while tireless in his investigations and bold in his theories, he overvalued tendencies and undervalued persons and facts. He ruthlessly attacked the optimistic opinion of the Apostolic Church, and attempted to show that, so far from being peaceful, quiet, loving, and united, it was torn by opposing factions—the friends of Peter and those of Paul. He thus resolved its rich spiritual life of faith and love into a purely speculative process of conflicting tendencies, a keen rivalry between the Petrine and Pauline parties, and supposed that the war stopped by a compromise in the ancient Catholic Church. According to his theory, he regarded the Acts as a document of this compromise, in which the points of opposition are obscured; and, further, he unhesitatingly rejected all those Epistles of the New Testament in which he could not find traces of such a (supposed) conflict. It must be acknowledged that by his keen, critical analysis he fully brought to light the profound intellectual fermentation of the primitive church, but failed to describe the exact state of the case, because he eliminated the supernatural and miraculous elements. Yet, as an earnest and honest skeptic, he had to confess at last a psychological miracle in the conversion of Paul, and to bow before the greater miracle of the resurrection of Christ, without which the former is an inexplicable enigma. His critical researches and speculations gave a powerful stimulus to New Testament historical studies, and resulted in vastly increased knowledge. The studies of those times by a critical and impartial method dates from Baur. But while he acknowledged only four Epistles of Paul (Romans, the two Corinthians, Galatians), and the Revelation to be genuine products of the apostolic age, his followers have been compelled, by the use against them of their own weapons, to yield point after point; so that now they grant the authority and genuineness of ten of Paul's Epistles, and take their stand only at the twenty called Pastoral Epistles."—Schaff-Herzog: *Ency.*, *s. v.* The literary activity of Baur carrried him into the field of historical theology, and he prepared works on the doctrine of the Atonement (1838), and of the Trinity and Incarnation (1841–43), 3 vols., and a *History of Doctrine* (1847). For his views regarding primitive Christianity see his *Church History of the*

First Three Centuries (English translation, London 1878–79), 2 vols., and *Paul* (English translation 1873–75).

Bautain (*bō-tan*), Louis Eugène Marie, Roman Catholic, philosopher and theologian; b. at Paris, Feb. 17, 1796; d. at Viroflay, near Versailles, Oct. 15, 1867. In 1816 he was called to the chair of philosophy in the University of Strasburg, which he resigned, and took orders in 1828, but still continued to lecture in the University. In 1849 he became vicar of the diocese of Paris, and in 1853 professor of moral theology in the theological faculty. He held the views of Anselm and his successors, regarding the relation of reason and faith. He published a large number of philosophical works, but is best known by his *Art of Extempore Speaking* (1856; Eng. trans. 1858), which has had a very large circulation.

Bavaria was early entered by missionaries from Italy, but it was not fully Christianized until the middle of the eighth century. The Reformation at first made good progress in this country, but after the Diet of Worms the active hostility of Duke William checked it. Those who went to hear the reformers preach were arrested and severely punished. From 1549 until the close of the eighteenth century the Jesuits controlled affairs, but about the opening of this century they were expelled by the Elector Maximilian Joseph II. With this gaining of new territory a more liberal policy was adopted, and by the constitution of 1818, Protestants were put on an equal footing with Roman Catholics. Of the 5,022,390 inhabitants in 1875, 3,573,142 were Roman Catholics, 1,392,120 Protestants, 51,335 Jews. There are 595 monastic institutions in the kingdom—500 for nuns, with 5,031 sisters, and ninety-five for monks, with 1,233 brethren. The Protestant Church is governed by consistories, under a supreme consistory at Münich. It has a theological seminary at Erlangen, and there are 1,036 parishes.

Baxter, Richard, one of the most eminent Non-conformist divines; b. at Rowton, in Shropshire, Nov. 12, 1615; d. in London, Dec. 8, 1691. Of a good family, he did not pursue a university course, but was under the care of excellent instructors. A brief tarry in London, in which he had a taste of court life, was followed by the determination to return home and study theology. He was appointed master of the Free Grammar School, Dudley, where he was ordained and licensed to preach. Not long after, he became assistant minister at Bridgnorth. The qualities of faithfulness and zeal that marked his entire life were soon widely recognized. A careful study of the subject led him to reject Episcopacy in many of its forms, and from this time forward he laid little stress upon church polity, except as organization was necessary to advance the interests of religion. The attention of the Long Parliament was called to the sad spiritual destitution of many places in the kingdom because of the utter inefficiency of the clergy who held the livings. The town of Kidderminster attracted the special attention of the committee having the matter in charge. The vicar of the parish agreed to pay about one-third of his income of two hundred pounds to the person who might be chosen as minister of the place. Baxter, then twenty-six years of age, was unanimously elected, and entered upon the ministry that wrought so marvelous a change that the town, noted for its wickedness, became famous for the sobriety and religious life of its people. For nineteen years, with brief interruptions, caused by the civil war, Baxter labored at Kidderminster in the spirit of devotion he inculcated in his well-known book, *The Reformed Pastor*. For a time, after the battle of Naseby, he acted as chaplain in the army, where he preached with faithfulness views that were not altogether palatable to Cromwell. For two years, after the Restoration, Baxter labored in London, but the Ejectment Act (1662) made it impossible for him to continue his services within the Established Church. He declined the offered bishopric of Hereford, and retired to Acton, in Middlesex. But his life for many years was embittered and its labors hampered by persecution. Again and again he was seized and imprisoned under the most trivial charges. It was in 1685 that he was brought before the brutal Jeffreys, on the charge that his *Paraphrase of the New Testament* was a seditious book. He was sentenced to pay a heavy fine, and remained in prison for two years. The Indulgence of 1687 set him free, and from this time until his death in 1691, his life was spent in peace, among friends who loved and honored him. From the Ejectment of 1662, although suffering greatly from physical disabilities, he labored incessantly with his pen. No less than 168 different works are credited to him. Some of them are elaborate theological treatises that exhibit profound and varied knowledge; but the works by which he is best known, and that have exerted the widest influence, are of a devotional and practical character. Among these may be mentioned: *The Reformed Pastor*, the fruit of his experiences at Kidderminster; *Reasons for the Christian Religion; The Poor Man's Family Book*, and the best known of his works, *The Saint's Everlasting Rest*, and *The Call to the Unconverted.* As pastor, preacher, debater, and author, Baxter showed the strength and diversity of his remarkable gifts of head and heart. His sympathies were so large, and his views of theology and ecclesiastical polity so broad and practical, that no sect in his day could claim his allegiance. No man, however, ever exerted a more powerful influence in the interests of Non-conformity than Richard Baxter, or did more in his generation to advance pure and undefiled religion. Dr. Barrow said of him that "his practical writings were never mended, and his controversial ones seldom confuted;" and Bishop Wilkens affirmed that "if he had lived in the primitive time he had been one of the fathers of the Church." The most valuable source of information regarding Baxter is found in his autobiography, down to 1684, and the continuation of his life as given by Dr. Calamy.

Bayle (*bāl*), PIERRE (b. 1647; d. 1706), a celebrated French Protestant writer; educated at the University of Toulouse; professor of philosophy at Sedan, and afterward at Rotterdam. The work by which he is best known is his *Critical and Philosophical Dictionary*, published in 1695. It is a book of great learning, but skeptical in its tendencies, and marred by coarseness.

Bayley, JAMES ROOSEVELT, D. D., b. in New York City, Aug. 23, 1814; d. in Baltimore, Oct. 3, 1877. He was graduated at Trinity College, Hartford, Conn., and entered the ministry of the Episcopal Church. He soon withdrew, and became a Roman Catholic, and spent some time in the study of theology in Paris and Rome. He was ordained as a priest in 1842, and after his return to America was appointed professor of belles-lettres in St. John's College, Fordham, of which institution he was president for one year. In 1853 he was made Bishop of Newark, N. J., and in 1872 appointed Archbishop of Baltimore and Primate of America. His aunt, Mother Seaton, was the founder of the order of the Sisters of Charity in the United States.

Bdell'ium is mentioned but twice in the Bible: (1) in Gen. ii. 12, as a product of the land of Havilah; (2) in Num. xi. 7, when it is used to describe the manna. It is a highly transparent and odorous gum, which exudes from a sort of palm which grows in Arabia and adjacent countries. The best authorities consider this the most satisfactory explanation of a word that has caused some controversy, because many rabbins have defined it as meaning *a pearl.*

Beadle, BEDELL (*one who proclaims*). There are ecclesiastical beadles and secular beadles, parochial beadles and companies' beadles; there are also university *bedells.*

Generally speaking, the beadle is a summoning officer, the word having the same root as the verb *to bid* (BEDES); and around this have grown other ministerial duties very various. Thus, a parish beadle may assist the churchwarden in seating the people in church, or in keeping order, and a company's beadle may carry about all sorts of messages for his company.

Beads. See ROSARY.

Beard, RICHARD, D. D., Cumberland Presbyterian; b. in Sumner County, Tenn., Nov. 27, 1799; d. at Lebanon, Tenn., Nov. 6, 1880. He began his public ministry in 1820. He afterward became a teacher in Cumberland College, Princeton, Ky., and then in Sharon College, Sharon, Miss. He was president of Cumberland College from 1842 to 1854, and then accepted the professorship of systematic theology in Cumberland University, Lebanon, Tenn. He was for many years one of the most eminent leaders in the Cumberland Presbyterian Church, and was frequently made moderator of the General Assembly. He published *Lectures on Theology* (Nashville, 1870), 3 vols.; and *Why am I a Cumberland Presbyterian ?* (Nashville, 1874.)

Beatific Vision, a term used by theological writers to express the open and unhindered vision of God enjoyed by the blessed dead. Many Protestants, especially Lutherans and Calvinists, put the vision after the judgment. This is the opinion of the Greek Church.

Beatification, a preliminary step to canonization. The person receiving this degree is granted certain religious honor, until it is decided whether he is a saint or not. The ceremony can be performed in no other place but the basilica of the Vatican. See CANONIZATION.

Beausobre (*bō-sobr*), ISAAC DE, an eminent writer among the French Protestants; b. at Niort, March 8, 1659; d. at Berlin, June 5, 1738. Forsaking the profession of law for which he had been trained, he studied theology, and became minister at Chatillon-sur-Indre, in Touraine, in 1685. His loyalty to the Huguenot faith compelled him to seek refuge first at Rotterdam and then at Dessau, where he became chaplain to the Princess of Anhalt. From 1695 till his death he was French pastor in Berlin. His fame rests upon a learned history of Manicheism (Amsterdam, 1718), and a history of the Reformation (1517–1530). He carried on active controversies with the Lutherans and Roman Catholics.

Becket, THOMAS Ā, "Archbishop of Canterbury, was the son of a merchant, and was born in London in 1119. The story which makes his mother a Saracen is charmingly romantic, but there are doubts if it has any historical basis. He studied theology at Oxford and Paris, and afterward law at Bologna, and at Auxerre, in Burgundy. Having been recommended to Henry II. by Theobald, Archbishop of Canterbury, who had had experience of his abilities, he was promoted to the office of high chancellor, and thus (according to Thierry) resuscitated the hopes of the English as the first native Englishman, since the Conquest, who had filled any high office. His duties as high chancellor were numerous and burdensome, but he discharged them vigorously. He was magnificently liberal in his hospitality. Henry himself did not live in a more sumptuous manner. As yet, Becket seems to have regarded himself as a mere layman, though, in point of fact, he was a deacon: but in 1162, when he was created Archbishop of Canterbury (an office which, as it then involved the abbacy of the cathedral monastery, had never but twice before been held by any but a monk or canon-regular), a remarkable change became manifest in his whole deportment. He resigned the chancellorship, threw aside suddenly his luxurious and courtly habits, assumed an austere religious character, exhibited his liberality only in his 'charities,' and soon appeared as a zealous champion of the Church against all aggressions by the king and the nobility. Several noblemen and laymen were excommunicated for their alienation of church property. Henry II., who, like all the Norman kings, endeavored to keep the clergy in subordination to the state, convoked the nobility with the clergy to a council, in 1164, at Clarendon (near Salisbury), where the so-called 'constitutions' (or laws relative to the respective powers of church and state) were adopted. To these the primate, at first, declared he would never consent; but afterwards, through the efforts of the nobles, some of the bishops, and, finally, of the pope himself, he was induced to give his unwilling approbation. Henry now began to perceive that Becket's notions and his were utterly antagonistic, and clearly exhibited his hostility to the prelate, whereupon Becket tried to leave the country. For this offence the king charged him with breach of allegiance, in a parliament summoned at Northampton in 1164, confiscated his goods, and sequestered the revenues of his see. A claim was also made on him for not less than 44,000 marks, as the balance due by him to the crown when he ceased to be chancellor. Becket appealed to the pope, and next day, leaving Northampton in disguise, fled to France, where he spent two years in retirement at Pontigny, in Burgundy. The French monarch and the pope, however, now took up his cause. Becket went to Rome, pleaded personally before his holiness, who reinstated him in the see of Canterbury. Becket now returned to France, whence he wrote angry letters to the English bishops, threatening them with excommunication. Several efforts were made to reconcile Henry and Becket, which, however, proved futile; but at length, in 1170, a formal agreement was come to at Fretville, on the borders of Touraine. The result was that he returned to England, entering Canterbury amid the rejoicings of the people, who were unquestionably proud of Becket and regarded him—whether wisely or not is another question—as a shield from the oppressions of the nobility; but he soon manifested all his former boldness of opposition to royal authority. At last, it is said, the king, while in Normandy, expressed impatience that none of his followers would rid him of an insolent priest. The fatal suggestion was immediately understood, and carried into effect by four barons, who departed by separate ways for England. On the evening of the 29th Dec., 1170, they entered the cathedral, and, having failed in an attempt to drag him out of the church, there slew Becket before the altar of St. Benedict, in the north transept. Henry was compelled to make heavy concessions to avoid the ban of excommunication. The murderers, having repaired to Rome as penitents, were sent on a pilgrimage to Palestine; and, two years after his death, Becket was canonized by pope Alexander III., and the anniversary of his death was set apart as the yearly festival of St. Thomas of Canterbury. In 1220 his bones were raised from the grave in the crypt where they had been hastily buried two days after his murder, and were, by order of King Henry III., deposited in a splendid shrine, which for three centuries continued to be the object of one of the great pilgrimages of Christendom, and still lives in English literature in connection with Chaucer's *Canterbury Tales.* At the reformation Henry VIII. despoiled the shrine, erased his name from the calendar, and caused his bones to be burnt and scattered to the winds. It is extremely difficult to estimate properly the character of Becket. We do not know what his ultimate aims were, whether, as some suppose, they were patriotic, *i. e. Saxon*, as opposed to *Norman*, or, as others believe, purely sacerdotal. At all events, the means he used for the attainment of them was a despotic and irresponsible ecclesiasticism. He admitted nothing done by churchmen to be secular, or within the jurisdiction of civil courts, not even murder or larceny. Fortunately the Plantagenets were as dogged believers in their own powers and privileges as Becket in those of the Church: and by their obstinate good sense England was kept wholesomely jealous of the pretensions of Rome."—Chambers: *Cyclopedia.* See Dr. Giles: *Vita et Epistolæ S. Thomæ Cantuariensis;* Canon Morris: *Life of St. Thomas Becket;* Canon Robertson: *Life of Becket;* Canon Stanley: *Historical Memorials of Canterbury;* Freeman: *Historical Essays;* Hook: *Lives of the Archbishops of Canterbury;* Froude: *Life and Times of Thomas Becket* (1878).

Bede, or Beda, THE VENERABLE, "the father of English history;" b. 674; d. 735. When but seven years of age he was placed under the care of instructors in the monastery of Wearmouth, and from here (682) was transferred to Jarrow, where he spent a laborious and useful life. His literary industry was remarkable. Forty treatises are from his pen. A large portion treat of biblical subjects, and the lives of saints and martyrs; but astronomy, medicine, grammar, and arithmetic are among the subjects that engaged his attention. His chief work is the *Ecclesiastical History of the English Nation.* This furnishes the best knowledge we have of the history of England up to the time of his death. The great scholar and teacher is represented to us as a man of singular beauty of character, devout, humble, trustful.

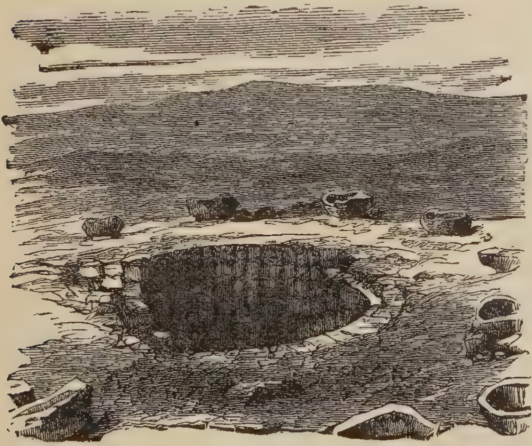
Bedell, WILLIAM, an eminent and beloved prelate of the English Church; b. at Black Notley, Essex, Eng., in 1570; d. Feb. 7, 1642. He was educated at Cambridge, and after serving for five years the parish of Bury St. Edmunds, he became, in 1604, the chaplain of Sir Henry Wotton, at Venice. On his return home, he again served at Bury. In 1615 he was presented with the living of Horningsheath, in Suffolk, where he remained twelve years. From here (1627) he was called to be provost of Trinity College, Dublin, and two years afterward was elected Bishop of Kilmore and Ardagh. He earnestly sought to reform many crying abuses that prevailed in his diocese, and displayed so loving and noble a spirit in the work that even his enemies were compelled to admit his virtues. The translation of the Old Testament into Irish was accomplished under his direction. When the rebellion of 1641 broke out, his house was the only one in the county of Cavan that was spared. Refusing to dismiss his flock, he was finally seized and imprisoned in the Castle of Cloughboughter. From here he was taken to the house of a Protestant clergyman, where he continued to minister officially until his death, which occurred within a short time.

Beecher, HENRY WARD; b. at Litchfield, Conn., June 24, 1813; d. in Brooklyn, N. Y., March 8, 1887. After graduating at Amherst College in 1834, he studied theology at Lane Seminary, Cincinnati, of which his father was then president. He was pastor of the Presbyterian Church at Lawrenceburg, Ind. (1837), and then at Indianapolis from 1839 to 1847, when he accepted a call to Plymouth Cong. Church, Brooklyn, N. Y. His fame as a pulpit orator and platform speaker was worldwide. He was foremost in urging forward the philanthropic reforms of his generation. His death called forth the testimony on every side that no voice had ever spoken with more marvelous range of power, and influence for humanity and the country in its hour of peril. From 1861 to 1863 he was the editor of the *Independent*, and of the *Christian Union* from 1870 to 1880. His sermons were regularly published from 1859 until his death. The following, books, of which he was the author, have had a large sale: *Lectures to Young Men* (New York, 1850); *Star Papers* (1855); *Norwood: a novel* (1867); *Lecture Room Talks* (1870); *Life of Christ* (vol. i., 1871); *Yale Lectures on Preaching* (1872–1874), 3 vols.; *Evolution and Religion* (1885). See his biography by Lyman Abbott (N. Y., 1883, new ed. 1887), and by W. C. Beecher and S. Scoville (N. Y., 1888).

Beecher, LYMAN, father of the preceding; b. at New Haven, Oct. 12, 1775; d. in Brooklyn, Jan. 10, 1863; was graduated at Yale in 1797, studied theology under Dr. Dwight, and was ordained pastor at East Hampton, L. I., Sept. 5, 1799. In 1810 he accepted the pastorate of the Cong. Church, Litchfield, and thence he removed, in 1826, to Boston. In 1832 he was chosen president and professor of theology of Lane Theological Seminary, Cincinnati. In advanced life (1852) he returned to Boston, but spent his last years in Brooklyn. Dr. Beecher was a preacher of remarkable power and original thought. He took an active part in the theological discussions of his times. His *Six Sermons on Intemperance* exerted a world-wide influence; and as an evangelistic preacher and pastor his labors were followed by revivals, in which many souls were converted. See his *Autobiography*, edited by his son Charles (N. Y., 1864–1865), 2 vols.

Beelzebub. The name of the supreme god among the Syro-Phœnician peoples was Baal, *i. e.*, lord, or owner; and by adding to it *zebub*, insect, the proper name Baal-zebub was formed; the god of Ekron, according to 2 Kings i. 2; the fly-god; the averter of insects. Beelzebub was so named from his supposed power of driving away noxious flies. In the New Testament the word is applied to Satan, the ruler or prince of the demons (Matt. x. 25; xii. 24, 27; Mark iii. 22; Luke xi. 15, 18, 19). The best Greek MSS. read *Beelzebul* in the gospels—an orthography followed by the latest critical editions.

Bee'roth (*the wells*), one of the four cities of the Hivites, who deluded Joshua into a treaty of peace with them. (Josh. ix. 17.) It is identified with the modern *el Birch*, which is about ten miles north of Jerusalem, on the great road to *Nâblus*. According to tradition it was at this point in the journey that Mary discovered that the child Jesus was not "in the company." (Luke ii. 44.)


One of the seven wells at Beer-sheba, with watering-troughs for camels about it.

Be'er-she'ba (*well of seven*, or *of the oath*), a city on the southern border of Canaan. Here Abraham lived (Gen. xxi. 33), and Isaac (xxvi. 33). After the conquest it formed a part of Judah. It was a seat of idolatrous worship. (Amos v. 5; viii. 14.) It was a fortified town under the Romans, but fell into decay. It still retains the name of *Bir-es-seba*, and there are two large wells, surrounded by troughs, still used for watering flocks and herds, as in the days of the patriarchs.

Beghards and BEGUINES. Toward the end of the twelfth century, companies of women in several of the towns of the Netherlands banded together, under a simple rule, for the purpose of taking care of the sick, and for other charitable objects. They were generally widows and maidens of high rank. Some years later, companies of men were formed in a similar way, and under similar rule. They took no vows, and were at liberty to leave the company when they liked. In the fourteenth century they were in close alliance with the "Brethren of the Free Spirit" (*q. v.*). Clement V. sought, through the Inquisition, to destroy them. John XXII. protected the Beguines, but persecuted the Beghards, who were finally absorbed in the Tertiarii of the Franciscans in the seventeenth century. Small communities of the Beguines still exist in the Netherlands.

Bel. See BAAL.

Bel and DAGON. See APOCRYPHA.

Belgic Confession, a confession of faith prepared by Guido de Bres of Brabant, and others, about 1561. It was written in French, and based on Calvinistic doctrines. See PROTESTANT CONFESSIONS.

Belgium. Almost the entire population of Belgium is Roman Catholic, there being probably less than 15,000 Protestants and 3,000 Jews. Full liberty in the exercise of religious worship is granted to all, and the state does not interfere in any way with matters of religion. The Protestant Evangelical Church is under a synod composed of the clergymen of the body, and a representative from each of the churches. It sits in Brussels once a year, when each member is required to be present, or to delegate his powers to another member. The Anglican Church has eight pastors and as many chapels in Belgium—three in Brussels, and one in each of the towns of Antwerp, Bruges, Ghent, Ostend, and Spa.

Belknap, JEREMY, b. at Boston, June 4, 1744, where he d., June 20, 1798. After graduating at Harvard he became pastor of the Congregational Church of Dover, N. H., 1767, where he remained until 1787, when he removed to Boston. He was one of the founders of the Massachusetts Historical Society, and the author of a *History of New Hampshire* (1784–1792), and *American Biography*, 2 vols., (1794–1798).

Bell, Book, and Candle, CURSING BY, the popular way of expressing the ceremonies with which excommunication was pronounced. The "book" was that from which the sentence or form of excommunication was read; the "candle" was kept lighted during the time that it was being read, and then cast upon the ground and extinguished, to symbolize the expulsion of the sinner's light, or "candlestick," from the Church of God until he should repent; and the "bell" was rung, or sometimes the whole peal of bells, with a discordant clangor, as an advertisement to those outside the church of what was going on within.

Similar ceremonies were also used at exorcism, and thus the same phrase came to be used for it. See EXORCISM.

Bellamy, JOSEPH, b. in Cheshire, Conn., Feb. 20, 1719; d. at Bethlehem, Conn., March 6, 1790. He was graduated at Yale when but sixteen years of age, and, in part, received his theological training from Jonathan Edwards. He commenced preaching at about eighteen years of age, and in his twenty-first year was ordained as pastor of the Congregational Church in Bethlehem, where he spent the rest of his life. He was a man of commanding presence, and great power in the pulpit. While naturally somewhat overbearing in temper, he won and commanded universal esteem. He is said to have been the first American pastor who established a theological training school for young ministers in his own house. As a teacher he was very successful, and was both admired and beloved by his pupils. He received the degree of D. D. from the University of Aberdeen in 1768. His writings on theological subjects were widely read in their day, but he was more successful as a preacher and teacher than as an author.

Bellarmine, ROBERT, an eminent Roman Catholic controversialist and Jesuit; b. at Montepulciano, in Tuscany, Oct. 4, 1542; d. in Rome, Sept. 17, 1621. He became rector of the Collegium Romanum in 1592; cardinal in 1599, and Archbishop of Capua in 1602. His principal work, *Disputationes de Controversiis Fidei adversus hujus Temporis Hereticos*, is still considered one of the strongest statements of the Roman faith.

Bellows, HENRY WHITNEY, D. D., a distinguished Unitarian clergyman; b. in Walpole, N. H., June 10, 1814; d. in New York, Jan. 30, 1882. A graduate of Harvard College, 1832, and of the Divinity School, 1837, he became pastor of the Unitarian Society, now known as All Souls' Unitarian Church, New York, in 1838, where he labored until his death. Dr. Bellows was a man of catholic sympathies and broad culture, and, in various ways, exerted a great influence for good in the life of the city. His position as one of the organizers and president of the *U. S. Sanitary Commission* (1861–66), brought him prominently before the public. Among his published works are: *Restatements of Christian Doctrine* (Boston, 1859); and *Old World in its New Face: Impressions of Europe in 1867–68* (N. Y., 1868).

Bells. Small, closed bells (*tintinnabula*) were used by the Hebrews (Exod. xxviii. 33), the Romans, and the Greeks for various purposes. The invention of church bells is generally ascribed to Paulinus, Bishop of Nola, a city of Campania, who died in 431. They were introduced into France as early as 550, and in the seventh century Bede mentions them in England.

Belshazzar, the eldest son of Nabonidus, who usurped the Babylonian throne. His mother was a daughter of Nebuchadnezzar. Some of the difficulties between the historians and the book of Daniel are explained by inscriptions that have been discovered that go to show that Belshazzar was associated upon the throne with his father. The verification of the Bible history by the cuneiform inscriptions is given in Rawlinson's *Great Monarchies*.

Bema, the part of a church raised above the rest, shut off by railings or screens, and reserved for the higher clergy. Sometimes the apse was large enough to furnish sufficient room for the bema, but if not, a space in front of the apse was often included.

Beman, NATHANIEL S. S., D. D., Presbyterian; b. in 1785; d. at Troy, N. Y., 1871. A graduate of Middlebury College, he was for a time engaged in missionary work in Georgia. In 1822 he became pastor of the First Presbyterian Church, in Troy, N. Y., where he labored more than forty years. He was a leader of the New School Presbyterian Church, and was elected Moderator of the General Assembly in 1831, and in 1837. A volume of his sermons and addresses was published, and also *Four Sermons on the Atonement.*

Bena'iah (*whom Jehovah hath built up*), son of Jehoiada, and captainof David's bodyguard. (2 Sam. viii. 18.) He was distinguished for his bravery. (2 Sam. xxiii. 20–23.) Loyal in his adherence to Solomon, he executed the death-sentence upon Adonijah and Joab, and was appointed the successor of Joab. (1 Kings ii. 29–35.) There are a number of other men of this name mentioned in the Bible.

Benedicite, the Canticle at Morning Prayer alternative to the *Te Deum*: so called, like all other canticles, and the whole Psalter, from its first word in Latin. In its origin it is a part, not the whole, of the song which, in the Greek and Latin translations of the Bible, Shadrach, Meshach, and Abednego sang in the furnace of fire. (Dan. iii.) In the original Hebrew this song does not exist, and therefore in modern English Bibles it is placed, with other like books and parts of books, in that section of the Bible known as the APOCRYPHA; the reference for the Benedicite to our English Apocrypha is *Song of the Three Holy Children* (vv. 35–66).—*Benham.*

Benedict of Aniane; b. in Languedoc, 750; d. at Suda, Feb. 12, 821. Educated in the court of Charlemagne, he early renounced the world, and entered the monastery of St. Sequanus, in Laugres. In the face of persecution he sought to purify the order with which he had connected himself. In 779 he founded a new monastery in Languedoc, on the River Aniane. His influence was widely felt, and he became an adviser of Charlemagne. In order to be near the court, he was called to found the monastery of Juda, near Aix-la-Chapelle, and as superintendent of all the monasteries of the kingdom, he introduced many reforms, and gained for them a strong position in the state.

Benedict, St., founder of the Benedictine order; b. at Nursia, in Umbria, about the year 480; d. March 21, 543, at Monte Cassino. While pursuing his studies as a lad at Rome, shocked by the vice and corruption about him, he fled from the city, and found refuge in a secluded grotto, near Subiaco, some forty miles away. For the story of his life we are dependent upon the biography of Gregory the Great, in which, after the mediæval fashion, exaggerated traditions distort the picture. There is no room to doubt that Benedict led a life of remarkable religious austerity and devotion, and great personal purity. After about three years spent in seclusion, a convent of monks near by chose him as their head. The severity of his rule led to bitter opposition, and, after an attempt had been made to poison him, he withdrew again to the refuge of his grotto. The fame of his piety spread rapidly, and the number of his followers became so great that twelve cloisters were built in the neighborhood.

In many ways Benedict suffered through those jealous of his fame, and temptations were put in his way to draw him from the path of purity. After spending thirty years in this lonely valley of the Anio, he made his home at Monte Cassino, near the source of the Liris. He destroyed an ancient temple of Apollo, and built two oratories, which were the nucleus of the great monastery which became the nursery of the order that has made the name and fame of its founder world-wide. Benedict labored here for fourteen years. A beloved sister also established a nunnery at Monte Cassino. By the rules of the order they were permitted to see each other once a year. After one of these meetings, marked by prolonged spiritual exercises, Benedict, three days later, saw in a vision the soul of his sister entering heaven, and in a little time the hour of his own release came, and he was buried by her side.

Benedict is the name of one schismatic and fourteen regular popes. See POPES.

Benedictines, the name given to the followers of St. Benedict, who submitted to the monastic rule which he instituted. This rule will be generally described in the article on MONASTICISM. It is sufficient to say here that its two main principles were labor and obedience. "It was the distinction of Benedict that he not merely organized the monks into communities, but based their community life, in a great degree, on manual labor, in contrast to the merely meditative seclusion which had hitherto been in vogue both in the East and the West. Probably not even the founder himself foresaw all the prospective advantages of his law, which was destined, not merely to make many a wilderness and solitary place to rejoice with fidelity, but to expand, moreover, into a noble intellectual fruitfulness, which has been the glory of the Benedictine order. The law of obedience was absolute, but was tempered by the necessity, on the part of the superior, of consulting all the monks, assembled in a council or chapter, upon all important business. The abbot, or superior, was also elected by all the monks, whose liberty of choice was unrestricted. No right of endowment properly subsisted within the monastery; and the vow of stability, once undertaken after the expiry of the year of novitiate, could never be recalled. Food and clothing were of the simplest kind, and all duly regulated; and the intervals of labor were relieved by a continually recurring round of religious service from prime to even-song. The Benedictine rule spread almost universally in the West, not in rivalry of any other rule, but as the more full and complete development of the monastic system."—*Ency. Britannica.* At one time there are said to have been 37,000 Benedictine monasteries. They numbered among their branches the powerful order of the Cistercians and that of Clugny. In England most of the richest abbeys belonged to this order.

Benediction. The practice of benediction passed from the Jewish to the Christian Church. In the Roman Church it is considered a holy action, by which God's grace is implored in behalf of some person or thing, and is attended by certain gestures and signs of the hands. Innumerable formulas are prescribed. In the Protestant churches the act of benediction has no significance like that in the Roman and Greek Churches.

Benefice. (1) "In *feudal law* originally a fee or an estate in lands granted for life only, and held *ex mero beneficio* (on the mere good pleasure) of the donor. (2) An ecclesiastical living; a church office endowed with a revenue for its proper fulfilment; the revenue itself. The following terms of canon law are frequently found associated with this word, which is of historical importance: A benefice involving no other obligation than service in the public offices of the church is *simple;* if the cure of souls is attached to it, *double;* if with a certain rank attached, *dignitary* or *major;* the two former, without rank, *minor.* Thus, a *chantry* was a simple benefice; a *prebend* gives the right to only a part of the income of a canonry attached to a collegiate or cathedral church; while the *benefice* is perpetual, and has a charge, though there are some (called *manual,* from their being in the hands of the one conferring them) revocable. The benefice is said to be *regular* if held by one qualified to fulfil the duties of the office; *secular* if held by a layman; and *in commendam* when in the charge of one commended by the proper authorities until one duly qualified to fulfil its duties is appointed. In the last-named case the discharge of the office is provided for at the expense of the holder. A benefice is received by *election*—for example, by a chapter—or is *conferred* by the proper ecclesiastical superior; these nominations, in the Roman Catholic Church, regularly need *confirmation* from the pope. His action may cause a benefice to be *reserved* or *affected* (*i. e.*, reserved to persons possessed of certain qualifications) or the collation (*i. e.*, the presentation of the benefice) is made *alternative*—that is, to the pope and regular patron or superior, according to the months in which the benefice falls vacant, by definite system."—*Century Dictionary*, *s. v.*

Benefit of Clergy. See CLERGY, BENEFIT OF.

Benevolence, Beneficence. The first has reference to the desire of the heart to do good to others, and the latter to practical efforts in their behalf. The one is universal in its sympathy, the other is guided in its activities by various circumstances. The rule of life should be to do good to all men as we have opportunity. (Gal. vi. 10.)

Beng'el, JOHANN ALBRICHT, an eminent Biblical commentator and critic; b. at Winnenden, in Würtemberg, June 24, 1687; d. at Stuttgart, Nov. 2, 1751. He studied theology at Tübingen, and after service there as theological tutor, from 1708 to 1713, he was appointed principal of the preparatory school of theology at Denkendorf, where he remained for twenty-eight years. This was the period in which he prepared the critical works on the New Testament which are so widely known. His *Gnomon Novi Testamenti*, which appeared in 1742, "remains unto this day a treasure-house of exposition, delivered in sentences whose point, clearness, brevity, and wondrous depth of meaning, render them not only worthy of patient study, but a part of the mental stores of the attentive student. It was the fruit of twenty years of labor, and it has been said of it that it 'condenses more matter into a line than can be extracted from the pages of other writers.'" The principles of interpretation as stated by himself, were, "to put nothing *into* the Scriptures, but to draw everything *from* them, and suffer nothing to remain hidden that is really *in* them." Bengel was appointed prelate of Herbrechtingen in 1741, and consistorial counselor and prelate of Alpirsbach, with residence at Stuttgart, in 1749. His official power was used in the interests of religious liberty, and his later years were crowned with respect and usefulness. A *Memoir of his Life and Writings*, by J. C. F. Burk, was translated into English (London, 1837).

Ben-ha'dad (*son, i. e., worshiper of Hadad*), the name of three Syrian kings. (1) The son of Tabrimon, who came to the relief of Asa, king of Judah, against Baasha, king of Israel. (1 Kings xvi. 18.) (2) A son of the preceding, who made war against Ahab and Jehoram. He was once defeated, but escaped by stratagem. (1 Kings xx.) Besieging Jehoram in Samaria, the Syrian host, by divine intervention, were dispersed. (2 Kings vi. 8; vii. 20.) He consulted Elijah when sick, and was assassinated by Hazael. (2 Kings vi. to viii.) (3) The son of Hazael, who suffered defeat, and was compelled to relinquish all of the land his father had gained in conquest. (2 Kings xiii. 25; Amos i. 4.)

Benjamin. See TRIBES.

Benno, Bishop of Meissen; b. near Goslar, Hanover, 1010; d. at Meissen, Saxony, June 16, 1106. He was the author of two works still extant, on *Teaching* and on the *Sunday Gospels*. He was twice imprisoned by Henry IV. on suspicion of disloyalty. His canonization in 1523 was much ridiculed by Luther, who brought forward some instances of his defective character. He is buried at Munich, and is accepted as the patron saint of Bavaria.

Benson, Rt. Hon. and Most Rev. EDWARD WHITE, D. D. (Cambridge, 1867), D. C. L. (Oxford, 1884), Lord Archbishop of Canterbury and Primate of All England, and Metropolitan; b. near Birmingham, July 14, 1829; graduated at Cambridge, 1852; assistant master at Rugby, 1853; first head-master of Wellington College, 1859; Bishop of Truro, 1877; transferred to Canterbury and enthroned, 1882. He has published several volumes of sermons: *The Cathedral: its Necessary Place in the Life and Work of the Church* (1879); *The Seven Gifts* (1885).

Benson, JOSEPH, b. at Melmerby, in Cumberland, England, Jan. 25, 1748; d. in London, Feb. 16, 1821. He was one of the most eminent of the early Methodist ministers of Great Britain. Well educated, and an earnest student during all his public life, he filled the most important stations in the Wesleyan connection. He was very popular as a preacher, and prepared *A Commentary on the Holy Scriptures*, that had a large circulation.

Bentley, RICHARD, a distinguished scholar; b. at Oulton, Yorkshire, Jan. 27, 1662; d. at Cambridge, July 14, 1742. A graduate of Cambridge, he was appointed to the Boyle lectureship in 1692; master of Trinity College, Cambridge, in 1699; and regius professor of divinity in 1717. He edited many classics, but his fame, to a large extent, rests upon the *Dissertation on the Epistles of Phalaris*. His Boyle lectures and *Remarks upon a late Discourse of Free Thinking*, 1713, were masterly attacks against atheism. A man of severe and acrimonious temper, he aroused bitter enmities, but his bold and earnest efforts brought about many reforms in the college of which he was long the head. Bunsen says of Bentley that he "was the founder of historical philology." See *Works of Richard Bentley*, edited by the Rev. Alexander Dyce, 3 vols. (London 1836).

Bereans, a sect founded by John Barclay (1734–1798). They claimed to imitate the ancient Bereans (Acts xvii. 11), and found their only rule of conduct in the Scriptures. A few congregations still exist in Scotland.

Berenga'rius, an eminent theologian of the Middle Ages; b. at Tours in 998; d. on the island of St. Cosme, 1088. Educated under Bishop Fulbert of Chartres, in 1031 he was appointed director of the cathedral school at Tours, and in 1040 was made archdeacon of Angers. It was not far from this time that accusations were made against him of holding heretical views regarding the Lord's Supper. The controversy in which he engaged turned upon the questions—(1) "Whether the words 'This is My Body,' and 'This is My Blood,' mean that the consecrated bread and wine actually become changed into the body and blood of Christ, in such a sense that the bread and wine no longer exist (transubstantiation); or (2) whether the words are used in a symbolic sense only, and so do not mean that the body and blood of Christ are really present at all in the consecrated bread and wine; or (3) whether the words mean that the body and blood of Christ are truly present in association with the consecrated elements, but present in a mysterious manner which cannot be explained. The last of these statements was that which was actually maintained by Berengarius. The second was that which he was accused of maintaining; and the first was that which was maintained by his opponents."—Benham: *Dict. of Religion.* Berengarius entered upon a correspondence with Lanfranc, which brought his views to the attention of Pope Leo IX., and at two different synods in 1050 he was condemned without a hearing. He was released from prison through the intervention of powerful friends, and at the Council of Tours (1054) he gained the assistance of Hildebrand, who satisfied the Council that Berengarius did not deny the real presence of Christ in the sacramental elements. At the Synod of Rome, in 1059, under fear of death, he subscribed to the strongest statement of the doctrine of transubstantiation. This act caused him keen remorse, and he made the best amends he could by asserting his former views more strenuously than ever. In 1078 he was summoned to Rome, and during the progress of a synod in the following year, under the stern command of Hildebrand, now Pope Gregory VII., he again made a recantation. With bitter tears he soon recalled this forced expression of error, but he no longer attempted to promulgate his views in public, but retired to the solitude of the island of St. Cômo, near Tours, where he spent the rest of his life.

Berengarians, the followers of Berengarius. No sect was ever formed under his name; but those in the Middle Ages who denied the real presence of the body and blood of Christ in the Eucharist were called Berengarians.

Berkeley, GEORGE, bishop of the Church of England; b. at Dysert Castle, county of Kilkenny, Ireland, March 12, 1685; d. at Oxford, England, Jan. 14, 1753. He was educated at Trinity College, Dublin, where he gained a fellowship in 1707. In 1724 he was preferred to the deanery of Derry, but, having become deeply interested in missionary work for North America, he still hoped to carry out his plans in this direction. Disappointed in founding, at Bermuda, a college for the training of missionaries, he came to America in 1729, and made his home at Newport, Rhode Island. He did not receive the aid which had been promised him, and after three years of labor he returned to England, and in 1730 was made bishop of Cloyne, Ireland. "He is chiefly remembered as the author of what is called the Ideal Philosophy, which is founded upon the doctrine of Locke, that it is not things we know, but the ideas of things. This system was further developed by Berkeley, who held that the ideas are themselves the things and the only things that seem *real.* However paradoxical this may seem, and regarded, as it is, by many as skeptical, it was intended by Berkeley to meet the prevailing skepticism of his day. He defended his theory in several works, chiefly in *The Principles of Human Knowledge* (1710), *Three Dialogues Between Hylas and Philonous* (1713), and *The Minute Philosopher* (1732). He was also the author of *The Theory of Vision* (1709), in which he showed that many of the properties of bodies are known to us, not by sight, but by other faculties, and thence by association and reasoning. In his later years he published a work called *Siris: or, A Chain of Philosophical Reflections and Inquiries*, beginning with a discussion on the virtues of tar water, and ending with the doctrine of the Holy Trinity. He was a man of remarkably beautiful and benevolent character, and his style is a model for philosophical disquisition." — Cassell: *Ency.* See his complete works (ed. by R. C. Fraser, Oxford, 1871), 4 vols., with biography.

Bern, THE DISPUTATION OF, was famous among the many gatherings held during the Reformation, to decide whether Protestantism or Romanism should be the acknowledged religion of the country. Bern had for some time been halting between two opinions, but at last the lords and chief citizens determined to hold a conference, to choose once for all between the Pope and Luther. They sent invitations to the bishops, and desired all the cantons and free towns of the Helvetic Confederacy to send deputies; indeed, so anxious were they to thoroughly sift the matter, that they invited the ablest champions on both sides, promising them freedom of debate. The assemblage amounted to about 350 persons. The place chosen for the conference was the Church of the Cordeliers; the Popish deputies sat at one table and the Protestants at the other, and between them sat the secretaries, who were bound by an oath to make a true and unbiased report of the proceedings. The meeting lasted for twenty days, from Jan. 6, 1528, to Jan. 27. It sat on Sundays as well as week-days, except on Jan. 22d, the fête of St. Vincent, the patron saint of Bern. Then it was seen that the Protestants had gained the day; the Bernese had been accustomed to observe the day with much solemnity, but now the bells called in vain to service: neither priest nor worshiper appeared. Then the canons and ecclesiastics were assembled and asked if they wished to subscribe to the Reformed theses, to which they replied with hearty consent, and forthwith signed the articles. Eck and other champions of Rome had declined to be present, thus leaving the field open to the Protestants, who were represented by Zwingli, Kolb, Haller, Capito and Œcolampadius. On Feb. 7, 1528, the Reformation Edict was published, consisting of thirteen articles. Mass was abolished, and the altars were pulled down, images were removed, and the Reformation may be said to have won a complete and easy victory.—Benham: *Dict. of Religion.*

Bernard, St., the most distinguished representative of monasticism in the Middle Ages; b. at Fontaines, near Dijon, in 1091; d. at Clairvaux, Aug. 20, 1153. Sprung from a noble family, the influence of a pious mother, in connection with his natural disposition, early drew him to the life of the cloister. He was but twenty-two years old when he entered the monastery of Citeaux (1113), and at once gave evidence of the persuasive power of eloquence that ever after marked his career. At the time he joined the monastery, it was in charge of Stephen Harding, an Englishman, who soon discovered that the young monk was a man of extraordinary promise. Giving himself with singular devotion to religious duties, in meditation and fasting, he gladly performed the most menial duties. In thus "losing his life," his example became a pattern for others, and the fame of the monastery soon filled its walls to overflowing, and new colonies were sent forth. Bernard was placed at the head of a company (1115) that, in a wild, secluded valley of Langres, laid the foundations of the abbey of Clairvaux. Under the pressure of labor, hardship, and fastings, Bernard fell ill, but regained his strength under the care of his friend, William of Champeaux.

With health restored, his influence as a preacher, writer, and ecclesiastical leader was recognized throughout the bounds of Christendom. When, after the death of Pope Honorius II., in 1130, the Roman Church was distracted by the claims of rival popes, Bernard favored Innocent II. His influence proved irresistible, and the struggle at its close found him the recognized ecclesiastical leader of his age. It was at this time that he entered upon his memorable theological conflict with Abelard. At their first meeting, Abelard refused to proceed with his defense, and appealed to Rome. Bernard forwarded to the Pope a letter of indictment against his opponent, and Abelard was silenced. A partial reconciliation was afterward effected between the two great leaders by Peter the Venerable, Abbot of Cluny.

The connection of Bernard with the Crusades forms the saddest chapter in his history but is a remarkable illustration of the influence his words and counsel exerted. The fall of Edessa in 1144 aroused an intense desire throughout the Roman empire to rescue the Holy Land from the infidels. St. Bernard was urged by the Pope to preach the new crusade. Passing through Germany and France, his eloquence kindled a flame of enthusiasm that soon gathered a vast army. History records the utter failure of the crusade. The suffering and ruin that was so wide-spread found vent in the abuse of the great preacher. Accepting these assaults in a spirit of humility, Bernard was distressed in mind and broken in body. Faithful in the discharge of his duties to the last, amid the sorrow of his devoted followers, he rejoiced when the hour of his departure came. Luther says, "If there ever lived on the earth a God-fearing and holy monk, it was St. Bernard of Clairvaux." The best edition of his works is that of Mabillon (Paris, 1690; reprinted in 1854; 4 vols. English trans. by S. J. Eales, London, 1889). In the church universal the name of St. Bernard is best known as the author of several hymns, the most famous of which is, "O Sacred Head, now Wounded," which was translated into German by Gerhardt.

Bernard of Cluny, b. about the middle of the twelfth century, at Morlaix, in Brittany; d. at Cluny. He wrote a Latin poem, "De Contemptu Mundi." Through the translations of Dr. Trench and Rev. J. M. Neale, extracts from the poem have passed into general use in the hymn-books of all denominations. The most popular of the hymns are: "Brief Life is Here our Portion"; "For Thee, O dear, dear Country!" and "Jerusalem, the Golden." Nothing is known of the life of Bernard.

Bernard of Mentone (923–1008), the founder of the hospitals for travelers across the Alpine passes, known as "The Great St. Bernard" and "The Little St. Bernard." For nine centuries the two hospices, built through his efforts, have been the home of Augustinian monks, who have ministered to the wants of, and often rescued from death, distressed travelers. It was while Archdeacon of Aosta, and engaged in missionary work among the mountaineers, that his attention was called to the need of the hospitals which he founded, and which have accomplished so much good.

Bernardine of Siena, St., b. at Massa, 1380; d. at Aquila, May 30, 1444. At the age of twenty-two he became a Franciscan, and during the plague which ravaged Siena in 1400 he showed rare devotion and courage. He was the most celebrated preacher of his time, and by his eloquence many were converted to a life of sobriety and virtue. He refused several bishoprics. It is said that he founded no less than 300 monasteries.

Bernardines, a second name for the Cistercian order of monks. See Cistercians.

Berni'ce, or **Bereni'ce** (*victorious*), the eldest daughter of Herod Agrippa I. (Acts xxv. 13, 23; xxvi. 30.) She was first married to her uncle Herod, the king of Chalcis; and after his death lived in a connection with her brother Agrippa that gave rise to much scandal. She finally became the mistress of Vespasian, and then of his son Titus.

Berquin (*ber-kan*), Louis de, b. at Passy about 1490; d. in Paris, April 17, 1529. After close investigation he became a convert to the doctrines of Luther. He was twice imprisoned on a charge of heresy, but, through the intercession of the king, was released the second time. Having openly attacked the Sorbonne, he was sentenced to have his tongue pierced with a hot iron, and remain in prison the rest of his life. He appealed to the king, but this so enraged his judges that they then condemned him to be burned alive. The sentence was executed in Paris, April 17, 1529. He was the first Protestant martyr in France. See Baird: *Rise of the Huguenots*, I., 128 sqq.

Berthold, founder of the Carmelites. See Carmelites.

Beryl. This precious stone was the first in the fourth row in the high-priest's breastplate (Ex. xxviii. 20), and eighth in the foundation of the holy Jerusalem. (Rev. xxi. 20.) It is supposed to be allied to the emerald, and to have been the same as *aqua-marina*.

Beth-ab'ara (*house of the ford*), a place upon the Jordan where John baptized our Lord. (John i. 28.) Following the most ancient manuscripts, the Revised Version reads "Bethany," an obscure village in Peræa, not to be confounded with Bethany on the Mount of Olives.

Beth'any (*house of misery*), a village on the eastern slope of Mount Olivet, about two miles from Jerusalem. It was the home of Mary and Martha (Matt. xxi. 17; Mark xi. 11, 12; John xi), and also of Simon the Leper (Mark xiv. 3); and near here our Lord ascended. (Luke xxiv. 50.) The little Arab village, composed of forty rude stone houses, is now called *el Aziriyeh*, "place of Lazarus."

Beth'el (*house of God*), a place about twelve miles north of Jerusalem. It was visited by Abraham (Gen. xii. 8); here Jacob had his vision of the ladder (Gen. xxviii. 11–19); Samuel judged there (1 Sam. vii. 16), and Jeroboam made it the chief seat of the calf-worship. (1 Kings xii. 28–33; xiii. 1.) After the captivity it was again settled by Benjamites. (Neh. xi. 31.) It is not mentioned in the New Testament. It is now called *Beitin*, and a village of about twenty-five Moslem hovels is scattered over the site of ruins that cover some four acres.

Bethes'da (*house of mercy*), a pool in Jerusalem near the sheep-gate. (John v. 2.) Tradition identifies it with the modern *Birket-Israil*, a reservoir choked with rubbish, 360 feet long, 120 wide, and 80 feet deep. Robinson identified it with the intermittent Pool of the Virgin, outside the city, in the Valley of the Kedron.

Beth-ho'ron (*house of the hollow*), the name of two places, the "Upper" and "Nether" Beth-horon (Josh. xvi. 3, 5), situated about three miles apart, on opposite sides of a ravine on the way from Jerusalem to the seacoast. It was through this ravine that the Amorites fled after the battle of Gibeon. (Josh. x. 1–11.)

Beth'lehem (*house of bread*), "a town in the 'hill country,' about six miles south of Jerusalem, situated on a narrow ridge running eastward, which breaks down in abrupt terraced slopes to the deep valleys below. The town is one of the oldest in Palestine. It was Rachel's burial-place (still marked by a white mosque near the town), and called Ephrath (Gen. xxxv. 19); the home of Naomi, Boaz, and Ruth (Ruth i. 19); birthplace of David (1 Sam. xvii. 12); burial-place of Joab's family (2 Sam. ii. 32); taken by the Philistines, and had a noted well (2 Sam. xxiii. 14, 15); fortified by Rehoboam (2 Chron. xi. 6); foretold as the birthplace of Christ (Mic. v. 2); the birthplace of Jesus (Matt. ii. 1); was visited by the shepherds (Luke ii. 15–17), and by the magi. (Matt. ii.) It has existed as a town for over 4,000 years. It was a small place until after the time of Christ; was improved, and its walls rebuilt by Justinian; had a famous church in A. D. 600; was destroyed by the Arabs, rebuilt by the Franks, again twice destroyed, A. D. 1244 and in 1489; rebuilt within the last two centuries; now has about 5,000 inhab-

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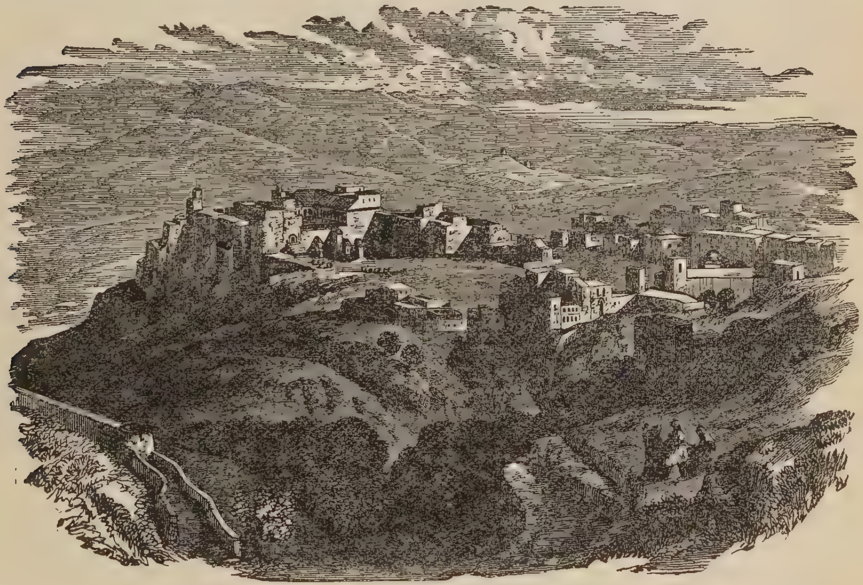
itants, nearly all nominally Christians, mostly of the Greek Church. It is now called *Beit-Lahm*; is surrounded by nicely kept terraces covered with vines, olive and fig trees. The Church of the Nativity, the oldest in Christendom, built in A. D. 330 by the Empress Helena, stands over the grotto reputed to be the place of our Lord's birth, and is the joint property of the Greeks, Latins, and Armenians, who have separate convents adjoining it. The 'plain of the Shepherds' is about a mile from the town. The so-called David's well is pointed out near the city. A massive column stands upon the reputed spot where monkish legends say 20,000 martyred innocents were slain. The claim of these places as the true localities where the biblical events occurred rests wholly upon traditions covered with the accumulated rubbish of superstition, which render the identifications of small value. The chapel beneath the church, however, was the study of Jerome, where he spent thirty years on his great work, the Latin version of the Bible, called the *Vulgate*, and which is still the standard version in the Roman Church. The 'holy crypt,' the reputed birthplace of our Lord, is a cave in the solid rock, twenty feet beneath the great choir of the church. At the entrance of a long winding passage, cut out of the limestone rock, is an irregular-shaped chapel, containing two small recesses. In the northernmost of these is a marble slab, on which a silver star marks the supposed spot of the Nativity. The tradition that Jesus was born in this cave is very old, and is first mentioned by Justin Martyr (about A. D. 140), who was a native of Palestine."—Schaff: *Bible Dictionary*.



BETHLEHEM.

Bethlehemites, (1) a Roman Catholic order founded in 1659, in Guatemala, by Peter of Bethencourt, a Franciscan. Their special work was to care for the sick in hospitals, and teach in schools. There are a few houses of the order in Central America, but none elsewhere. (2) A name given the Hussites from the name of the chapel in Prague where Huss preached.

Beth'phage (*house of figs*), a place near Bethany; probably west of it. Here the colt was found which Christ used in his triumphal entrance to Jerusalem. (Matt. xi. 1.)

Bethsa'ida (*house of fishing*), a city of Galilee, near Capernaum. (John xii. 21; Matt. xi. 21.) It has been the opinion of many scholars that there were two towns of this name, one in Galilee, on the west side of the lake, and the other in Gaulanitis, on the east bank of the Jordan. Dr. W. M. Thomson, sustained by eminent authorities, holds that there was but one Bethsaida, which was built on both sides of the Jordan, where its waters flow into the Lake of Galilee. See Schaff: *Through Bible Lands;* Thomson: *The Land and the Book.*

Beth-she'an (*house of quiet*), a city situated on the road from Jerusalem, about five miles from the Jordan. The dead body of Saul was fastened to its walls. (1 Sam. xxxi. 10.) It was called Scythopolis after the captivity, and became a chief city of Decapolis. Its site is marked by extensive ruins. It is now known as Beizan.

Beth-she'mesh (*house of the sun*) a city of Judah which belonged to the priests. (Josh. xxi. 16.) Here the ark was returned. (1 Sam. vi. 12–18.) It is about fourteen miles west of Jerusalem, and is now a heap of ruins near *'Ain Shems.*

Bethu'lia (*virgin of Jehovah*), the place in which the prominent events recorded in the apocryphal Book of Judith took place. It has never been identified.

Bethune, George W., D. D., b. in New York City, March 18, 1805; d. at Florence, Italy, April 27, 1862. He was a graduate of Dickinson College, Carlisle, Penn., 1823, and studied theology at Princeton Theological Seminary. After receiving license to preach, in 1826, he spent a year in missionary labor among the colored people and the sailors at Savannah, Ga. His ministerial life was spent in connection with the Reformed (Dutch) denomination: Rhinebeck, 1827–30; Utica, 1830–34; First Church, Philadelphia, 1834–37; Third Church, in the same city, which he helped to organize, 1837–49; Central Church, Brooklyn, 1849–50; Church on the Heights, Brooklyn, 1850–59: Associate minister of the Twenty-first Street Church, New York, 1859–60. He was a ripe scholar, an eloquent preacher, a beloved pastor, and a great lover of nature. He wrote well on a variety of subjects. See his *Life* by A. R. Van Nest (New York, 1867).

Beveridge, William, a very learned and devout English bishop; b. at Barrow, in 1637; d. at Westminster, March 5, 1708. Educated at Cambridge, he became Archdeacon of Colchester in 1681, and Bishop of St. Asaph in 1704. He wrote regarding church history and the canon law. His complete works were published in 12 vols. (Oxford, 1844–1848). He has been called "the great reviver and restorer of primitive piety," because of his personal example, and zeal in the discharge of his ministerial duties.

Be'za, Theodore, or, more correctly, De Bèze; b. at Vezelai, in Burgundy, July 24, 1519; d. in Geneva, Oct. 15, 1605. The child of influential and pious parents, he was adopted in infancy by an uncle, in whose home in Paris he was educated with great care. When but ten years of age he was put in charge of Melchior Wolmar, and was under his instruction at Orleans and Bourges for seven years. Wolmar was a Protestant, and instilled into the mind of his pupil the principles of the Reformed faith, and trained him in the critical study of the Bible. When Wolmar returned to Germany (1535), Beza continued the study of law at Orleans, until he received his license, when he made his home in Paris. This period of his life was one that he lived deeply to regret, although the extent to which he yielded to the allurements of the temptations around him have, no doubt, been often very much exaggerated. A severe illness led to sincere repentance, and the beginning of a new life. He retired to Geneva (1548), married the woman with whom he had formerly lived, and united with the Reformed Church. It was here that he came into close relations of friendship with Calvin. The following year he became teacher of Greek at Lausanne, where he remained for ten years. It was here that he began the work upon which his fame rests: the *Translation of the New Testament, with Comments.* In 1558 he removed to Geneva, where he taught Greek, and aided Calvin in many directions. After the death of Calvin, in 1564, he was appointed his successor as teacher of theology. He showed great executive ability, and managed the affairs of the Reformed Church with consummate skill. His pen was busy almost to the last. He resigned all official positions five years before his death, which occurred at the advanced age of eighty-six.

Bezpopoftschins, a division of Russian Dissenters which does not retain the office of priest. It comprehends many sects.

Bezslovestni, a curious sect of Russian Dissenters, formed in the last century, whose members, after their conversion, renounced the use of speech, and so acquired their distinctive name, which means "The Dumb." Cruel forms of torture were used by Pestal, Governor-general of Siberia during the reign of Catherine II., with the object of obtaining information as to their tenets, but without success.

Bible. That the volume which we call the Bible is the inspired revelation of God appears from a chain of evidence beginning with very early times. The history of the LXX., the Greek translation of the Old Testament (see below), proves the existence of the Old Testament long before the Christian era; in the second prologue to Ecclesiasticus, about B. C. 230, "the Law and the Prophets and the rest of the Books" are spoken of, which virtually represents our Lord's own division. (Luke xxiv. 44.) And that these books, then, afterwards, and now existing, came from most primitive ages as the productions of those whose names they bear, may rest upon the testimony of Philo, the Jewish philosopher, in the first half, and Josephus, the Jewish historian, in the second half, of the first century, to the extreme and jealous care with which the Jews preserved their sacred writings—writings described by Josephus in agreement with all later catalogues of the Old Testament.

Of these later catalogues, the first extant is that in the works of Melito, Bishop of Sardis (A. D. 180), another is by Origen, a few years later, and there are eight others in the works of the Fathers, down to St. Augustine in the fifth century. Then came the catalogues set forth by the councils, adding the New Testament; that of Laodicea (363), gives all our books except the Revelation of St. John; while that of Carthage (397), adds the Revelation, and inserts also some of the Apocryphal books.

The word *Bible*, in Greek and Latin *Biblia*, is a plural noun turned into a singular, being the Greek "books." St. Chrysostom, in the fourth century, first uses it in his Homilies (the earlier titles of the "Bible" being such as answer to our expressions, "the Holy Scriptures," or "Sacred Writings"); and through the Latin translation into ancient, middle, and modern English, it passed as the familiar name by which we know the volume of sacred books of our Christian religion. With most of the reformed churches it is divided into the three great sections of the Old Testament, the Apocrypha, and the New Testament.

I.—*The Original Hebrew Old Testament.*—The thirty-nine books, whose names stand at the beginning of our Bibles, in "The Names and Order of all the Books," formed, of course, and form now, the *Hebrew Bible;* but they were differently arranged into the three sections of which our Lord speaks (Luke xxiv. 44), as "the Law, the Prophets, and the Psalms;" (1) the *Law* being the five Books of Moses; (2) the *Prophets*, not only those books which we call by that name, but the historical ones also, which were placed in this category in consequence of the belief that the prophets were the historians; (3) the *Psalms*, the book of that name and the other poetical ones. This is but a rough classification, and not at all times strictly accurate, but such was the principle.

The books are of most various dates, from Job, or rather part of Job, down to Malachi the prophet. With regard to the former, the exact date is uncertain, but it is thought by some that Moses edited what already existed, and added the historical beginning and end; the date usually given to Moses is about B. C. 1490. From about this time, then, the five Books of Moses and that of Job are dated; and the Book of Malachi from about B. C. 420. Over more than a thousand years, therefore, the Books of the Old Testament range; and, as during this time the work of collection was gradually going on, more than one assemblage of books is, as might be expected, known. Thus about B. C. 1420, "the Book of the Law of God" (Josh. xxiv. 26) was, as tradition has uniformly maintained, what is now known as the Pentateuch. About B. C. 710 Isaiah (xxxiv. 16) mentions "the Book of the Lord;" and about B. C. 520 Zechariah's mention (vii. 7) of "the former prophets" is probably an allusion, though not quite so clear a one, to an earlier compilation of prophets and historians. And at the end of the fifth century before Christ, that is, rather more than a hundred years after the last date, the latest collection and redaction was made by Ezra and Nehemiah, the two Jewish restorers, and the standard copy thus produced laid up in the Temple. This was lost at the taking of Jerusalem by the Romans (A. D. 70), just as the sacred autographs had been lost when Nebuchadnezzar of Babylon took the city (B. C. 588).

Far later even than A. D. 70 are the earliest Hebrew copies which now exist. The MS. Bible in the Cambridge University Library is said to date from A. D. 856 (Smith: *Dictionary of the Bible*, under OLD TESTAMENT), and other copies of different books on the Continent from 843, 897, 916; the MSS. of the Samaritan Pentateuch, a recension in Samaritan characters, made about B. C. 400, date from the tenth century. The printed editions began in 1477, with the Psalter, at Bologna; other separate portions followed, and before the end of the century the whole Bible was printed at Soncino, near Cremona; a copy of this edition is at Exeter College. The great Complutensian Polyglot (the Bible in Hebrew, Chaldee, Greek, and Latin), succeeded in 1522, at Complutense, now Alcala; and many other editions more or less important, among which the other Polyglots may be mentioned: the Antwerp Polyglot, 1569–1572, containing (besides the above languages) the Syriac version; the Paris, 1628–1645, containing also Samaritan and Arabic; the London, 1657 (edited by Bishop Watson, of Chester); the Leipsic, 1750, containing the German version; and the Second London, 1816, published by the Bagsters. All modern Hebrew Bibles, however, are based on Van der Hooght's edition, Amsterdam, 1705.

The Greek Old Testament.—Some portions of the Old Testament (the history of the Exodus, the settlement in Canaan, the Law of Moses, strictly so called), may have been translated into Greek very shortly after the final redaction by Ezra; and there is a quotation of Aristobulus, a Jewish priest of about B. C. 160, by Clement of Alexandria (*Stromata*, or Miscellanies, i. 22), to the effect that Plato the philosopher (B. C. 428–347) had studied them. But the whole of the Old Testament was first translated in the reign of Ptolemy II., Philadelphus, King of Egypt (B. C. 288–247). This king was the founder of the famous museum and library of Alexandria, and under the care of Demetrius Phalereus, the orator, who was his librarian, the Old Testament was translated by learned Jews of Alexandria. This is all that is really known of the history of the translation; the legends that seventy translators were sent from Jerusalem by the high-priest, that they were shut up in seventy cells on the island of Pharos, and each, by the help of the Holy Ghost, finished a version in seventy days, which seventy, by the same Divine power, minutely agreed—these are discredited by the simple evidence of the version itself, that the translators were not quite perfectly acquainted with Hebrew; one portion, however, of these traditions is embodied in the name of the version, "the Septuagint," or, in short, LXX.

One of the oldest MSS. of the Septuagint known, the Codex Cottonianus, of the fourth century, was almost destroyed by fire in 1731; what remains is in the British Museum. There is also the Codex Alexandrinus, which is almost complete in both Testaments, and dates from the fifth century; but at the Vatican is a Greek Bible somewhat less complete, of the same age as the Cottonian, another at Paris, and another at Milan, more fragmentary still, and about two centuries younger. The Psalter was printed at Milan, in 1481, and at Venice, 1486 and 1496, but the first complete LXX. was in the Complutensian Polyglot already mentioned, 1517. The text of this was an eclectic one; but reprints of both the Alexandrian and Vatican MSS., which differ slightly from each other (the latter being generally nearest the Hebrew), have often been made; thus the latter is taken by Bishop Walton in his Polyglot, 1697; by Holmes and Parsons, Oxford, 1798; by Dean Gaisford's small edition, Oxford, 1848; also by Messrs. Bagster's reprints; while the former is represented by Grabe, Oxford, 1707; Breitinger, Zürich, 1730; and Mr. Field in 1859, who also arranged the version according to the Hebrew, by separating the Apocryphal Books, and altering, where necessary, the arrangement of chapters.

Three other versions, by Aquila, Theodotion, and Symmachus, date from the second century; they are not extant except in fragments; their characteristics are—of Aquila's, great and unintelligible literalness; of Theodotion's, very considerable ignorance of Hebrew, far more than the slight and partial ignorance of the LXX.; of Symmachus', the reverse of the first, too great paraphrase. Theodotion's requires further notice, from the curious fact that his Daniel was, for unknown reasons, very early substituted for that of the LXX. It so remained universally till 1772, when the latter was first published at Rome, from the Codex Chigianus of the tenth century, and very commonly so afterward. Gaisford (1848) gives both. Yet three more versions, though only partial ones, existed, but are now extant only in very scattered fragments; being anonymous they are only known as the Fifth, Sixth, and Seventh versions. All the seven, together with the original Hebrew, and the same in Greek letters, formed the great *Hexapla* of Origen (A. D. 185–254), arranged in parallel columns, and having its title from the number of columns which went throughout. This work was kept at Cæsarea, but was destroyed when the Saracens took the town in 653. The central column only, being the LXX. itself, with Origen's annotations, was preserved in a copy made by Eusebius; but numerous fragments were embedded as quotations in different works of the Fathers and others, and all these have been brought together successively by Morin (1587), Drusius (1622), Montfaucon (1714), and Mr. Field (1875), whose preface is now the best, as well as the latest, authority on the whole subject.

The Latin Old Testament.—The earliest Latin versions, not only of the Old Testament but of the whole Bible, did not come, as might have been expected, from the Roman Church, which, in the first days of Christianity, was Greek-speaking, but from that of Africa, which from the beginning seems to have used Latin. One version, which is not otherwise known, is quoted by very early writers of our own Church, as by Fastidius, a devotional writer of the fifth century, said to have been Bishop of

London; and even before this, as early as Tertullian (A. D. 150–220), there seems to have been more than one version, or, more properly, several recensions of the same text, such as the African, British, Gallican, and one, the best known, called the Old Italic. Of this last, the chief part (of the Old Testament) which now remains is the Psalter, which was long used in divine service, and with us till the Norman conquest. These early versions were from the LXX.; as the preface to our English Bible says: "They were not out of the Hebrew fountain, but out of the Greek stream; therefore the Greek not being altogether clear, the Latin derived from it must needs be muddy. This moved St. Jerome to undertake the translating of the Old Testament out of the very fountains themselves." He began with the Psalter, of which he left three distinct versions, all extant; (1) the Roman, being the Old Italic slightly corrected; (2) the Gallican, a fresh version from the LXX; (3) the Hebrew, direct from the original: he then proceeded with the rest of the Bible, and finished it during the last twenty years of the fourth century. His version by degrees superseded the Old Italic, and, revised by order of Charlemagne (A. D. 802), and again by Pope Clement VIII. in 1593, is the present authorized version of the Roman Catholic Church. The name, Vulgate, by which this Bible is known, was originally applied by Jerome himself to the Old Italic, and afterwards gradually transferred to his own work. The existing MSS. are very many; some of the earliest date from the sixth century; one of this age, the Codex Amiatinus, is at Florence; one in the British Museum, known as Charlemagne's Bible, is beautifully illuminated, and another of the same kind at Durham Cathedral is known by the name of Bishop Pudsey, or de Brisac (1153–1197). The Vulgate, on the invention of printing, was the very first book to come from the press, about 1450; after the edition was supposed to be lost, a copy of it was found, in the seventh century, in the library of Cardinal Giulio Mazarin, at Paris, and it is therefore called the Mazarin Bible. About twenty copies are now known, mostly in England.

In the sixteenth century other translations were made; in 1527 by Sanctes Paquinus (d. 1536); in 1535 by Sebastian Munster (d. 1552); in 1572, by Benedict Arias Montanus (d. 1598); in 1579, by Emanuel Tremellius (d. 1580), to which his son-in-law, Francis Junius (d. 1602), added a translation of the Apocrypha; this name has led a writer in Smith's *Dictionary of the Bible* into a strange blunder (ii. 466); "the margin of the A. V. (Tob. xi. 18), gives Junius as the equivalent of Nabas."

II.—*The Original Greek New Testament.*—The New Testament was all originally written in Greek (for the theories that St. Matthew's gospel was a translation from Hebrew, and St. Mark's from Latin, are now given up, the latter by all scholars, the former by nearly all) within the last half of the first century; the original autographs are long since lost, it is impossible to say when or how, and the earliest MSS. which exist date from the fourth and fifth centuries. The principal ones (of which some have already been mentioned) are: (1) The Sinaitic MS., discovered by Tischendorf in 1859, and now at St. Petersburg, of the latter part of the fourth century; (2) the Alexandrine, brought to England in 1625, and placed in the British Museum, 1753, of the early portion of the fifth century; (3) the Vatican, in that Library since 1450, of the early part of the fourth century, and so the oldest known; (4) Ephraem, at Paris, of the fifth century; and (5) Bezæ, at Cambridge since 1581, of the sixth century. Of these, the only one where the New Testament is quite complete, is the first; the second is very nearly so; the third somewhat more deficient; the fourth is only large fragments; and the fifth the Gospels and Acts. Little more than a brief list can be given of some of the more important printed editions, of which the first (though some of the early chapters of St. John had been printed sooner), was, as of the Old Testament, that of the Complutensian Polyglot of Cardinal Francis Ximenes de Cisueros, which was published in 1514, before the rest: to Ximenes succeeded Erasmus, who published in his lifetime five editions, 1516, 1519, 1522, 1527, 1535. Theodore Beza, and the printers Stephens and Elzevir, were the editors of the next hundred years, and Dr. Scrivener thinks that Beza's last edition, 1598, is the text which our Authorized Version most nearly represents. But not all of the five great MSS. were yet known: those which were known do not appear to have been used, and Ximenes and Erasmus formed their text from very few, and those late and unimportant ones. Stephens was the first to collate any number, though even he used them carelessly; and the Polyglot of Bishop Walton of Chester, 1657, was the first real preparation for the formation of a correct text by criticism. Bishop Fell of Oxford, 1675, in some measure, though slightly, carried on the work; but Dr. John Mill, Canon of Canterbury, 1707, "found the edifice of wood and left it marble" (Scrivener): such was his industry, zeal, and sagacity, that he is universally allowed to be the parent of all the work that has been done. Bentley's great plans came to nothing, and for the next century almost all original research was made in Germany. Bengel, Wetstein, Griesbach, Scholz, Lachmann, successively did their work upon the New Testament, which was crowned, in 1872, by Tischendorf's final and eighth edition of his revised text. Meanwhile, of later years, in England, the three texts of Dr. Tregelles, Dean Alford, and Bishop Wordsworth have been published, and in 1881 the great edition of Professors Westcott and Hort came forth, which is the last attempt to settle the words actually written by the inspired writers.

These, the words actually written, cannot, it is almost universally allowed, be those of the common or received text; and the problem before critics, unless Westcott and Hort, as some think, have solved it, is to ascertain these as nearly as possible from the three chief sources, namely MSS., Versions, and Quotations. Of these three only one has yet been mentioned, and but a small portion of that; but there exist, roughly speaking, about 2,000 MSS., more or less complete, of which rather less than a tenth are "uncial," the others being "cursive" (the modern words answering to these would-be "point-hand" and "running-hand"), the uncial being, as a rule, the earliest. The Versions of chief critical value are the Latin, Syriac, Gothic, Egyptian, Æthiopic, and Armenian; and the Quotations referred to are those made by the early Fathers of the Church. These three sources of evidence come in the order of their value; for in the second it cannot, of course, be *always* certain what Greek reading is represented by any translation, nor in the third whether a quotation is meant to be a verbatim one. Again, in applying the evidences there will be differences; for some critics, as Dean Alford and others, attach paramount importance to the early uncials, those already mentioned by name and some few others, and to their descent from and relation to each other; while some, of whom Dean Burgon in his celebrated *Quarterly Review* papers, and in a less degree Mr. Maclellan, in his *English New Testament*, are examples, give great weight in all cases to the later cursives, whose influence formed our received text, and to the possibility, which, no doubt, always exists, that some may be copies from an earlier uncial than any we now possess. To strike the balance is the great difficulty of criticism; and it must not be forgotten that Tischendorf, one of the greatest of critics, in many cases returned in his later editions to the received readings.

There are also "Græco-Latin" MSS., *i. e.*, of the two languages side by side. The best known is Codex Bezæ, whose Latin is simply its translation of its own Greek; others have, some the Old Italic, some the Vulgate. Lastly, Theodore Beza, in 1556, made a very elegant version of the New Testament, which went through many editions, and has been reprinted by the Bagsters; and Emanuel Tremellius, in 1569, made a version from the Syriac.

III.—*Other Early Versions of the Bible.*—To these very little space can be given; those whose names have been already mentioned are: (1) The Syriac, in which language and its dialects there are known six more or less different and perfect versions; the best known, the Peshito (meaning Simple), is of the third century, and was published as early as 1555, by Albert Wiedmanstadt, Chancellor to the Emperor Ferdinand I.; (2) the Egyptian, dividing into three in different dialects, of the fourth or fifth century; (3) the Gothic, made by Bishop Ulfilas, about A. D. 360; (4) the Æthiopic, whose date is unknown (Christianity came to Æthiopia in the fourth century); this version only exists in late MSS.; (5) the Armenian made in the fifth century. Others are (6) the Arabic, of the tenth century; (7) the Chaldee of the Old Testament only, called the Targum, a word of unknown meaning; this is intermixed with Jewish comment, paraphrase, and explanation, and is of very various and uncertain dates; (8) the Samaritan, in a debased Hebrew dialect, of perhaps the seventh century—not to be confused with the "Samaritan Pentateuch;" (9) the Slavonic, of doubtful age, perhaps, partly, even mediæval.

IV.—*The English Bible.*

(1) *Primitive Versions.*—Of these there is a trace, but a very slight one, in a sermon of St. Chrysostom, about the end of the fourth century; the Scriptures are read, he says, even in the British Isles, and the same faith is learnt as at Constantinople, *though in another tongue.*

(2) *Ancient English, or Saxon and Norman Versions.*—No complete Anglo-Saxon version of the Bible now exists, or probably ever existed; the Venerable Bede (672—735), Eadfrith, Bishop of Lindisfarne (d. 721), and King Alfred the Great, translated great part of it, but these versions are now lost. Ælfric, Archbishop of Canterbury (d. 1005), translated the Heptateuch (Moses, with Joshua and Judges), parts of Kings, Esther, Job, Judith, two Books of Maccabees, with the apocryphal gospel of Nicodemus; of these, the Heptateuch, Job, Judith, and Nicodemus, were published, 1699, by Edward Thwaites (d. 1711), Fellow of Queen's College, Oxford,

Regius Professor of Greek, also Professor of Moral Philosophy. The Anglo-Saxon translation of the Gospels appears to be ascribed to Ælfric without sufficient authority. There remain six such MSS. at Cambridge, Oxford, and the British Museum, of which the oldest is at Corpus Christi College, Cambridge; but they differ from one another, and their relations, either common or mutual, are not as yet clear. A text representing them was published by Archbishop Parker, and John Foxe, 1571; by Thomas Marshall, Rector of Lincoln College (d. 1685), 1665; by Mr. Benjamin Thorpe, the eminent Anglo-Saxon scholar, 1842, and by Professor Bosworth, 1865. Besides these are two *glosses*, or Latin with interlinear Anglo-Saxon, known as the Lindisfarne and Rushworth Gospels; the former, in the British Museum, is of the tenth century, the latter, in the Bodleian Library, of the ninth; both have been published by the Surtees Society. There were also *metrical* versions, more or less paraphrastic, which have no strict right to be on the present list—such as the narrative poems by Cædmon, a monk of Whitby, in the seventh century, published in 1655, and by Mr. Thorpe in 1832; and the version of the Psalms by Aldhelm, Bishop of Sherborne (d. 709), published by Sir John Spelman, 1640, by Mr. Thorpe, 1835, and the Rev. Joseph Stevenson, 1843. Later, when the language began to change, there seems to have been a version of the Bible in Norman-English, of which fragments remain; and, as in Saxon-English, there were also metrical paraphrases. The chief of these are the "Ormulum" and the "Southear," both in the Bodleian Library. The former, of the eleventh century, contains the New Testament narrative only; the latter, of about the twelfth century, that of both Testaments.

(3) *Mediæval English Versions.*—These begin with the Psalters of William Shoreham, Vicar of Chart Sutton, near Staplehurst, and of Richard Rolle, chantry priest of Hampole (now Hamphall), near Doncaster, which were produced about the same time, the first half of the fourteenth century. The former exists only in one MS. in the British Museum; the latter is more common, and was printed as late as 1536. Of entire translations of the Bible, it has been asserted more than once that Wycliffe's was not the first. Foxe, quoting from a tract of the early fifteenth century, speaks of "a Bible in English of Northern speech, which seemed to be 200 years old;" Sir Thomas More, 1532, says that there was a translation in English "by virtuous and well-learned men long before Wycliffe's days." This testimony is very vague, and it is at any rate certain that Wycliffe knew nothing of any predecessor. Foxe's Bible may have been one of the Saxon, or (perhaps more probably) Norman versions; More's, either this or an early copy of Wycliffe, for since he speaks of "long before," he cannot, *primâ facie*, refer to the version of John Trevisa, for the former existence of which there is really evidence of a certain kind, summed up by Mr. J. H. Cooke, F. S. A., in *Notes and Queries*, 4th s., x. 261. John Trevisa, whom Allibone styles "a Cornish divine," Fellow of Queen's College, Oxford, and Canon of Westbury-on-Trym (where, curiously enough, Wycliffe was also Canon) was vicar of Berkeley, and chaplain to the Lords Berkeley, from 1350 to 1412. Among his other works he translated Higden's *Polychronicon;* and Caxton, in the version based on this, which he printed, 1482, is the first to mention his translation of the Bible; the mention was repeated by Bale, Holinshed, and others, and in the preface to our Authorized Version. There remains at Berkeley Castle a draft letter from the first Earl of Berkeley to James, Duke of York, afterward James II., asking his acceptance of "a booke, wh. is an ancient collection in manuscript of some part of the Bible," which "has been carefully preserved near 400 years," and the Berkeley librarian of the beginning of this century records that the "booke" is now in the Vatican. Mr. Cooke, however, says that such search as has been made there, has not disclosed it; and all that is really known of Trevisa's labors in this kind are some fragments of the text of the Apocalypse, painted by him in Latin and Norman-French on the roof of Berkeley Chapel.

In default, therefore, of this, the earliest version must be considered to be the *Wycliffe Bible*, which work was begun by John Wycliffe (Rector of Lutterworth), about 1360, in his commentaries, first on the Revelation, then on the Gospels, translations being added to both works. Shortly afterward he translated the rest of the New Testament, and put the whole together in a volume (1380). The Old Testament was begun by Nicholas Hereford (D. D., Queen's College, Oxford, Chancellor and Treasurer of Hereford), but not finished, as the translator, being tried, 1382, for heresy, was excommunicated, and left England to appeal at Rome; it was completed by Wycliffe himself, and thus a complete English Bible was for the first time produced. Like all other translations hitherto made, however, it was from the Vulgate, and from not very good MSS. of that; and a few years after Wycliffe's death in 1384, a revision was made by John Purvey, afterward vicar of West Hythe. Of both these versions there are many MSS. still extant; but they were not printed in mediæval times, and there were, indeed, much uncertainty and confusion in the whole history, till the admirable edition of the Rev. Josiah Forshall and Sir Frederick Madden appeared (4 vols. 4to., 1850), giving a list of 170 existing MSS. The edition contains the two versions in parallel columns, and was the first printing of the Old Testament in this version, except that Wycliffe's "Song of Solomon" had been printed in Dr. Adam Clarke's *Commentary*, 1810–25. Wycliffe's New Testament was published by Mr. Lea Wilson in 1848, and Purvey's (which was then supposed to be Wycliffe's), by the Rev. John Lewis in 1731, by the Rev. Henry Baker in 1810, and in Bagster's *English Hexapla*, 1841.

Of the long opposition, partly political, partly ecclesiastical, to those Protestant doctrines of which Wycliffe was one of the earliest preachers, and, consequently, to the Bible in the vulgar tongue, this is not the place to speak. The translation was formally condemned in Convocation by Archbishop Thomas Arundel, 1408; but the version survived, and the number of still extant MSS. is enough to show the wide circulation which it had.

(4) *Modern English Versions.*—John Foxe's witness to the circulation of the Wycliffite versions at the beginning of the sixteenth century is well known: some, he says, "gave a load of hay for a few chapters of St. Paul." This earnest desire for a vernacular Bible, translated from the Greek Testament of Erasmus, was much increased by Luther's German version, and William Tyndale at last undertook the work. He began with the New Testament; but finding the work impossible in England, since Bishop Cuthbert Tunstall of London (afterward of Durham) obstinately refused his sanction, he settled at Hamburg, in 1524, where he seems to have published St. Matthew and St. Mark separately. Next, in 1525, the whole New Testament came out at Cologne and Worms, in two editions, 4to and 8vo, and early in 1526 was brought to England, where great but useless efforts were made to stamp it out. Burning the copies was of no use; it only put money into the translator's pocket; even an Act of Parliament afterward passed (35 Henry VIII.) was no use. Six more editions came out abroad, one after the other, some, unknown to Tyndale, revised by his secretary, George Joye (Fellow of Peterhouse, Cambridge, d. 1553). Tyndale then proceeded to the Old Testament, publishing the Pentateuch in 1530, and the Book of Jonah in 1534; other fragmentary translations were attached to the New Testament of 1534, being such of the Epistles in the Sarum Missal as were taken from the Old Testament. Tyndale, however, was executed on a charge of heresy, 1536, leaving more of his Old Testament in MS. as far as the end of II. Chronicles. This was afterward used, as will be seen, by Rogers and Matthews.

Tyndale's actual work was so effectually destroyed that very few copies remain; of the 4to New Testament in the first edition one fragment, St. Matthew to xxii. 12, was discovered in 1836, and is now in the British Museum; of the 8vo first edition a perfect copy, except the title, is in the Baptist College at Bristol (from this the Bagsters reprinted in their *Hexapla*), and an imperfect one is at St. Paul's; of some of the other editions there are copies at Cambridge University Library and the British Museum. In the latter, also, there are copies of the Pentateuch; and one of the Book of Jonah was discovered in 1861, bound in a volume of tracts, by the present Bishop of Bath and Wells.

But Tyndale's end was attained: even before his death one complete translation, the first ever printed, came forth, and another was preparing, for which the royal license had been granted. In 1535 came

(5) *Coverdale's Bible*, translated by Miles Coverdale, afterward Bishop of Exeter, probably under the auspices of Thomas Cromwell. How far this was from the original is not clear; the title of the first issue had the words "out of Douche (German) and Latyn," *i. e.* (roughly speaking), Luther and the Vulgate; and though these words were afterward struck out, there is little, if any, positive evidence to show that they do not represent the fact, though there is, on the other hand, no doubt that Coverdale knew some Hebrew. Other editions were published in 1537, 1550, 1553, and in 1538 three editions of the New Testament, with the Vulgate—to which it was more closely adapted by a revision—in parallel columns. This Bible was reprinted in 1838 by Bagster, and in the preface is a list of twenty-one existing copies.

(6) *Matthews' and Taverner's Bibles.*—What of Tyndale's Old Testament had remained unpublished had come into the hands of his friend, John Rogers, Canon of St. Paul's, afterward the first Protestant martyr under Queen Mary; and he, in 1537, published a Bible made up of Tyndale to the end of the Second Book of Chronicles, the rest of the Old Testament and Apocrypha (except the Prayer of Manasses, by himself) by Coverdale, and Tyndale's New Testament of 1535. John Rogers's initials occur throughout the book, and Foxe's testi-

mony (inaccurate as Foxe sometimes is) may prove their meaning; but the question concerning Thomas Matthews, under whose name the book appeared, is not so easy. It has usually been said that he was no one but Rogers, and Rogers at his trial is described with such an alias: Professor Westcott, however (*History of the Bible*, p. 88), is of a different opinion. Other editions of Matthews' Bible were published in 1549 and 1551; copies remain in the chief public libraries. It was revised in 1539 by Richard Taverner (Barrister-at-Law and High Sheriff of Oxfordshire), but his revision had but very little circulation, and was but once reprinted.

(7) *Cromwell's and Cranmer's Bibles.*—Next came the first " Authorized Version." As has been said, steps toward this were taken even before the death of Tyndale, by a petition from Convocation to Henry VIII. to license a translation. The license is not found, but there is no doubt that it was granted, and Archbishop Cranmer, with the help of others, among whom was Stephen Gardiner, Bishop of Winchester, began the translation. This work, however, was never perfected; and in 1538 Thomas Cromwell commissioned Coverdale to prepare another Bible. This was to have been published at Paris, with the leave of the King of France; the Inquisition, however, interfered, and it became necessary to remove the work to England, where the Great Bible, as it was called, came forth in 1539. There is no proof (Westcott, p. 100) that Cranmer was engaged in it, or even knew of it: but to the second edition, 1540, he wrote a preface, and it is very probable that his translations of 1536 were used in the revisions which took place in the successive editions of 1541 and after. Copies remain in considerable numbers, and one part at any rate is perfectly familiar, for the Prayer-book Psalms are from this version, immediately, as is said by Dr. Archibald Stephens (*Book of Common Prayer with Notes*, iii., 1799), from the fourth edition of 1541.

About 1550 Sir John Cheke (M. A., St. John's College, Cambridge, Regius Professor of Greek) translated St. Matthew and a few verses of St. Mark; his MS. remains at Corpus Christi College, Cambridge, and was first published in 1843 by the Rev. James Goodwin, M. A., Fellow and Tutor of that college.

(8) *Geneva Bible.*—During the check given to the work of reformation by the reign of Queen Mary, the Protestant exiles at Geneva entered on another version. Of this, the New Testament was first published in 1557, being Tyndale's translation revised on Beza's Latin by William Whittingham (brother-in-law of Calvin), afterward, though a layman, Dean of Durham: this is the text given in Bagster's *Hexapla.* The whole Bible was published in 1560, when the New Testament was again revised; yet a further revision of it, professedly based on Beza's Latin, was made in 1576 by Lawrence Tomson, secretary to Sir Francis Walsingham, which was sometimes substituted in editions of this Bible. This Bible was, for many reasons, the most " popular " one that had appeared; it was the first of less than folio size, the first in ordinary Roman type, the first divided into verses (see below), and thus it was printed in as many as eighty editions, and as late as 1617, and copies are constantly met with. That item, so common in second-hand booksellers' catalogues, " the celebrated Breeches Bible," is nothing but a copy of one of several editions where Gen. iii. 7 reads, " And they sewed fig leaves together, and made themselves breeches." Wycliffe, however, had used the word before; Coverdale had "apurns," as he spells it.

(9) *The Bishops' Bible.*—The last-mentioned being the production of the Puritan party, Archbishop Parker resolved on a new translation; this was begun in 1563, and published in 1568. The name was given by the Puritans; but it so happened that, out of the fifteen translators, all but three were then or afterward bishops. This version was rather an unhappy one; the Geneva, Puritan though it was, had made many improvements, which were not sufficiently regarded; and, being very large and costly, the Bishops' Bible never became popular.

(10) *Rheims and Douay Bible.*—Next in order of time came the Roman Catholic translation, into which the Romanists were at last fairly driven. The New Testament was published at Rheims, 1582, the Old at Douay, 1610, both, of course, from the Vulgate, this being the authorized original of the Roman Catholic Church; but there is clear evidence that in the New Testament the Greek text was not neglected, and the version is of considerable value to scholars. It has been much revised, chiefly in 1750 and 1791, and is now much nearer our own version than it used to be.

(11) *Present Authorized and Revised Versions.*—The first motion for that Authorized Version which we now have came from Dr. Reynolds, the spokesman of the Puritan party at the Hampton Court Conference, 1604. King James I. took the matter up with the greatest interest, and named (no doubt on the presentation of the Universities and others) fifty-four learned men to undertake the work. Only forty-seven of them, however, are now known.

The "hard, heavy, and holy task," as Fuller calls it, was carried on simultaneously at Westminster, Oxford, and Cambridge for three or four years, and the result of it published in 1611; but it did not at once supersede former translations; the Bishops' Bible, indeed, was not printed, as a whole, after 1606; but the New Testament appeared as late as 1618, and the Geneva Bible in the year 1617.

Thus, then, we obtained our present Bible; but it must not be supposed that the copies in common use are *verbatim et literatim* reprints; for, in these respects, a silent and not publicly authorized emendation has been gradually going on—some aspects of which will be hereafter mentioned—principally through the editions of 1616, 1638, 1701, edited by Bishop Lloyd, of Worcester; 1762, by Dr. Paris; 1769, by Dr. Blayney; and lastly, the classical edition of 1873, by Dr. Scrivener. So that for an exact representation of the "authorized" standard, the Oxford fac-simile of 1833 must be turned to.

The causes which led to the revision of the Authorized Version may be easily gathered from our section on the original Greek, and the revisers' preface to the New Testament will explain them in full. The revision was begun in 1870, by a committee of fifty-three scholars and divines, nominated by the Southern Convocation, the Northern declining to coöperate; of these, twenty-seven were engaged on the Old Testament, and twenty-six on the New. The assistance of American scholars was also invited and received, and the work began on the 22d June, 1870, and ended on the 11th November, 1880, as far as the New Testament was concerned: it was published in 1881. The Old was presented to Convocation on the last day of April, 1885, and published on the 19th of May following. Both works were followed by an appendix, containing renderings preferred by the American committee; in editions published in America these are inserted in the text.

Two editions of the original Greek have since been published, intended to show the Greek form of the alterations introduced by the revisers: one at Oxford, by Archdeacon Palmer, in which the readings which they have adopted have been placed in the text, those of the received editions at the bottom of the page; the other at Cambridge, by Dr. Scrivener, where the reverse plan has been followed, the body of the text being Beza's, of 1598, with the readings of such other old printed editions as the translators of 1611 used, while at the bottom of the page are given those preferred by the revisers. The latter is certainly the more scholarly plan, since the revisers did not undertake to construct a Greek text, and Archdeacon Palmer's, therefore, is an altogether new one, which cannot represent their work, except so far as the alterations actually made are concerned; they must, almost certainly, have made many minor changes, not, indeed, affecting the English rendering, but by no means unimportant in the study of the Greek.

(12) *Private Translations* were made of the whole Bible by Anthony Purver, a Quaker, 1764; David Macrae, 1799; Dr. John Bellamy, 1818: none of these are of any value, though Macrae's went to three editions; and, more lately, by Mr. Samuel Sharpe. Of the New Testament alone there have been private versions by many writers, as Dean Alford, Mr. Highton, and lastly, by Mr. Maclellan, with analysis, notes, and so forth. Of this last, though it is believed to be finished, only the Gospels are yet published.

(13) *Versions in other Modern Languages.*—(*a*) German, of course, claims precedence, in which tongue Luther's was the first complete version, though many detached books had before been translated. Luther's New Testament was published in 1522, the Old Testament, at intervals, within the next ten years, and the whole Bible in 1534; another, called the Zürich Bible, is by Luther and other scholars, of whom Ulric Zwingli was one; this came out in 1529; a third, the Worms Bible, of much the same composition, appeared also in that year. (*b*) The earliest French Bibles, of the thirteenth and fourteenth centuries, appear, like our own Anglo-Saxon ones, to have been paraphrastic in their nature. A New Testament was published in 1478, and a complete Bible in 1487; in 1530 and 1535, two others by Jacques Lefevre, the first French reformer, and Robert Olivetan, which were revised in 1707 and 1744; there are also more modern versions by Louis Segond and others. (*c*) Malerni's Italian Bible was printed at Venice in 1471, and Bruccioli's at the same place in 1532; Diodati's, 1607; Scio's, and others followed. (*d*) In Valencian Spanish the Bible was published in 1478, but in classical Spanish the New Testament was the first to appear in 1543, succeeded by Pinel's Bible, 1553; De Reyna's, 1569; De Valera's, 1602; while (*e*) no Portuguese translations appeared till the New Testament in 1712, and the whole Bible in 1748.

V.—We return now to the Authorized Version and its predecessors, to consider their prefaces, notes, and other helps; also their sectional divisions of different kinds. All the different translations have their own *prefaces*, and it is a great pity that that of our present Bible is so little known; printers have thought proper to leave it out, instead of the fulsome dedication, which we could far better have spared, to James I., "the *Sun* in his strength," and to Queen Elizabeth's memory, "the bright *occidental star.*" The general drift of these prefaces is usually much the same, pointing out the right use of Scripture, justifying the translation and translators, describing their work and what like work went before, and explaining, either there or in special prologues, the contents of each book. Wycliffe, besides his own prologue (though this is properly Purvey's), added a translation of St. Jerome's; he gives, also, marginal or textual notes. Tyndale has his prologues to separate books, and somewhat polemical notes; Coverdale, chapter-headings placed together; Matthews, a marginal commentary, which Taverner somewhat abridged; the Geneva Bible has "arguments" to each book, as well as chapter-headings and marginal notes; these last are, in many cases, dogmatic, as also, though less often, are those in the Bishops' Bible. But all this apparatus was swept away at the last revision by King James's special desire, and what remains is the noble preface by Miles Smith, Bishop of Gloucester (d. 1624), the headings of chapter and column, and the marginal references with dates, and a few explanatory notes.

The *Chapter-headings* have remained unaltered since 1611, except in twelve cases, of which the only important one is that of the 149th Psalm. Here the original reading was, "that power which He hath given to the Church *to rule the conscience of men;*" where Dr. Paris, 1762, struck out the last six words, Dr. Blayney, 1769, put "His saints" for "the Church;" before then, indeed, a 12mo of the Stationers' Company, 1647, had left out the whole clause, but here, as in many other cases, the headings are shortened. Blayney's reading, however, took no root, though it is found in a King's Printers' copy for the Bible Society, 1825, and a Cambridge one for the S. P. C. K., 1838; the common reading is Paris's. Blayney, in fact, made an entirely new set of headings, though they were never accepted; Scott, in his commentary, did the same.

The *Column-headings*, which are short portions of those of the chapters, vary in different editions, of necessity in different-sized ones, and even in those of the same size they differ.

The *Marginal References* are of very varying value, some giving real illustrations of the text, some mere verbal coincidences, while some are altogether mistaken; they came at first from the Vulgate, and have been very freely added to by different commentators and editors, especially by Paris and Blayney. The *Dates* in the Margin are from the *Annales Veteris et Novi Testamentorum* of Archbishop Ussher, of Armagh (1650–54), and were first inserted by Bishop Lloyd, 1701; he also added, from the *Essay on Jewish Weights and Measures* of Bishop Cumberland of Peterborough, 1685, the tables on those subjects and the others which were found in old Bibles, but are not now usually printed; they are in D'Oyly and Mant's edition, but probably in few later. The *Marginal Notes* which remain in our present Bibles are those giving (1) a more literal translation, as Gen. i. 5; Matt. xiv. 22; or (2) another translation altogether, as Gen. iv. 13; Matt. iii. 8; or (3) a variation of a proper name, as Gen. xxii. 23 (these are often very trifling, being mere differences of spelling in the Hebrew and Greek and Latin forms); or (4) an explanation of one, as Gen. v. 29; Matt. i. 21; or, lastly (5), an explanation, historical or otherwise, as Judges xi. 29; Matt. xviii. 24. Those referring to differences of reading are very few; instances are Gen. x. 4; Acts xxv. 6; but in the Revised New Testament, 1881, they are greatly increased in number.

The division into our modern chapters was introduced into the Vulgate about the middle of the thirteenth century by Cardinal Hugh de St. Cher (d. 1263), for the purposes of his Concordance—the first ever put together; these chapters he subdivided into smaller sections by the letters *A*, *B*, *C*, etc., in the margin. The chapter-division at once took root everywhere; the other, though used by Coverdale in his Bible, 1535 (in Bagster's reprint the letters come at intervals of from twenty to thirty lines), was after a time superseded by the modern *verse* division. This was introduced first into the Hebrew Bible about 1445, and extended to the New Testament in 1528, by Sanctes Paquinus, in his Latin version. These verses were, however, of somewhat greater length than those now known, and Robert Stephens, the printer, brought them into the modern shape in 1548 and 1551; the Geneva Bible, 1560, was the first English one completely arranged with chapter and verse as they are at present seen. The paragraph divisions of the Authorized Version, that is, the sections marked ¶, are of no value whatever, proceeding as they do on no principle of any kind; but a division of the kind now known as the "paragraph division" was first used by John Reeves, King's Printer, about 1800; in England it attracted little attention at first, though the University of Oxford reprinted Reeves's edition about 1830; but in America two similar editions were published in 1834 by the Rev. Dr. Coit, and in 1836 by James Nourse; and in 1838 the Religious Tract Society reprinted Dr. Coit's Bible somewhat further revised. The "Church Service" system of publication, too, which appears to have begun about this time, and is now so well known, doubtless had a good deal to do with making the division familiar; lastly, Dr. Scrivener's edition is arranged on this plan: in 1881 it was adopted in the Revised New Testament, and now it appears in the Revised Old Testament; thus our children, or at any rate our grandchildren, will perhaps know nothing else in their new Bibles, the chapters and verses being only printed in the margin.

The words found in *Italics* in our present Bibles, and partly retained by our modern Revisers, are those not directly represented in the original languages, but yet necessary to the English sense. The plan is believed to have been first employed by Sebastian Munster in his Latin version, 1534, and was borrowed from him in the Authorized Bible of 1539. Thence, through the Geneva and the Bishops' Bible, it descended to the Revisers of 1611. By them, however, it was very uncertainly and inconsistently used; and though some revision of it was attempted in the same century, and in the next by Paris and Blayney, it was first thoroughly and critically settled by Dr. Scrivener in 1873.—Benham: *Dict. of Religion.* See Horne's *Introduction*, 14th ed., by Ayer and Tregelles (London, 1877), 4 vols.; T. W. Chambers: *A Companion to the Revised Old Testament* (New York, 1885); Schaff: *Companion to the Greek Testament and English Version* (New York, 1883; 3d ed., 1888); Mobert: *Handbook of the English Versions of the Bible* (New York, 1883); Westcott: *History of the Canon* (1855, 5th ed., 1881).

Bible Christians. This denomination was organized in the west of England, by W. O'Bryan, in 1816. Mr. O'Bryan had formerly been a "local preacher" in connection with the Wesleyan Methodists. They assumed the name of "Bible Christians," because they laid special stress upon the use of the Bible by their preachers, in preaching, pastoral visitation, and private study. In 1838 the membership was 9,839. For some years the conference consisted of preachers only, but lay delegates were finally admitted. Mr. O'Bryan for a long time held the position of general superintendent, but opposition arose to his claims of authority, and he withdrew from the connection. In 1831 missionaries were sent to Canada, and afterward to Australia. The work in America was organized into a separate conference in 1854. In 1882 there were ten districts in this conference, two of which are in the United States—one in Ohio, and one in Wisconsin. The number of preachers is eighty-one, with 7,531 members. The Australian conference had thirty-one ministers, and 2,306 members. The entire membership of the denomination, in 1882, was over 34,000, with 299 ministers. The "Bible Christians" are Methodist in doctrine. They have no connection with a small sect bearing the same name, who have a few churches in the eastern part of the United States.

Bible for the Poor. See BIBLIA PAUPERUM.

Bible Societies. Various societies in Great Britain, founded in the seventeenth century, had made the circulation of the Bible a part of their work, but the first organization that made this their sole aim was the *British and Foreign Bible Society.* This society was founded in 1804, and had distributed within eighty years more than one hundred million copies of the Bible, in whole or part, and aided in printing the Scriptures in more than 240 languages or dialects. On the continent of Europe, in Germany, the *Canstein Bible Institute* was founded in 1710, and other organizations have engaged in the work; but the most prosperous has been the *Berlin Bible Society*, founded in 1806, and absorbed into the *Prussian Bible Society* in 1814. In the early part of the present century, Bible distribution was actively prosecuted in every part of Switzerland, and in Holland the *United Netherlands Bible Society* was founded in 1815. The movement was begun in France in 1792, but was checked by the Revolution. In 1818 the *Protestant Bible Society of Paris* was established. The *Danish Bible Society* was founded in 1814, and that of Iceland in 1815. In 1813 the *Evangelical Bible Society in Russia* was established, but suppressed in 1826. In 1863 another was privately formed, which has the imperial sanction. Bible societies were formed in Malta (1817), Corfu (1819), Calcutta (1811), Bombay (1813), Madras (1820), and other places in Asia. All of these organizations were aided by the British and Foreign Bible Society. All of the Scotch organizations united in 1861, and formed the National Bible Society of Scotland.

The American Bible Society, formed in 1816, was the union of many existing societies. Next to the British it is the most important in the extent of its work. Its annual receipts from all sources are not far from half a million of dollars, and each year it issues a million and a half copies of the Bible, in whole or part. At the Bible House it publishes the Scriptures in one hundred foreign languages, and the New Testament in as many more; and it has stereotyped the whole Bible in raised letters, for the use of the blind. Two discussions of special interest have occurred in the history of the Society. In 1833, Dr. Judson and his coadjutors, in preparing their Burmese translation of the New Testament, at the expense of the society, rendered the Greek words *baptismos*, *baptizo*, by *immersion* and *to immerse*. This led to the adoption of a rule that all translations must conform to the common English Bible, and the controversy resulted in the formation of the American and Foreign Bible Society. (See below). In 1851 a committee that had been appointed to collate the edition of the Bible in common use with the original edition of 1611, and also to make such changes in the use of *Italic* words, *capital* letters, and the article *a* or *an*, and some chapter-headings that would make the version more correct, made a report that was accepted, and for several years the new edition was circulated without objection. In 1856 opposition to these alterations arose, and, as there was no authority to make them, they were given up, and all editions conformed to the version used when the Bible Society was formed. It is to be hoped that public opinion will soon be strong enough to bring about a change in the constitution of the Society, by which it can publish the Revised Version.

The American and Foreign Bible Society was organized in 1836 by those Baptists who felt aggrieved by the action of the American Bible Society, as noted above, in connection with the Burmese translation of the New Testament. They declared that translations should "conform as nearly as possible to the original text," but in the distribution of the Scriptures in the English language the commonly received version was to be used. This was not entirely satisfactory, and in 1850 the *American Bible Union* was organized by Baptists who desired that an English version of the Scriptures should be circulated, which would "conform as nearly as possible to the original text." Since 1883 both of the last-named societies have given the publication of their versions into the hands of the American Baptist Publication Society.

Bible Text and Versions. See Bible.

Biblia Pauperum, *i. e.*, "The Bible of the Poor," a title given to a book, printed before the invention of movable types, containing forty engravings on wood blocks of scenes in the life of our Lord, with explanatory inscriptions. They were chiefly used by the itinerant preaching friars. The stained-glass windows in Lambeth Chapel are copied from some of these blocks, and recently a fac-simile edition has been published.—*Benham.*

Biblical Theology has for its purpose to set forth the doctrinal and ethical contents of the Bible in their historical development. Standard works on this subject are found in Oehler: *Old Testament Theology*, translated by Day (New York, 1883); and in *Weiss on the New Testament* (Edinburgh, 1882–83), 2 vols.

Bibliomancy, a kind of fortune-telling by means of the Bible, which was invented by the Puritans. Texts of Scripture are selected at random, and, by more or less manipulation of these, persons are made to imagine that they obtain knowledge of future events, or of secrets, or guidance in respect to their conduct in matters of present concern. Bunyan and Wesley are both said to have believed in this superstition, and even nowadays it would not be difficult to find some advocates for it.—*Benham.*

Bickersteth, Edward, b. in Westmoreland, Eng., March 19, 1786; d. at Watton, Feb. 28, 1850. From 1830 he was rector of Watton, and in his time a leader of the Evangelistic Party. A collected edition of his works appeared in 1853 (London), 16 vols. He edited the *Christian Family Library*, 50 vols., and was one of the founders of the Evangelical Alliance. See *Memoir* by T. H. Birks (London, 1855).

Bidding of Prayers. In the Roman Church, previous to the Reformation, this custom was called *Bidding the Beads.* The priest named the subjects for which the prayers of the congregation were asked, and then the people said their beads in silence. A form of Bidding Prayer is still in use in the Church of England, before University sermons, and sometimes before the morning sermons in cathedrals, and in the Chapels Royal. It consists of an exhortation to intercessory prayer for the Royal Family, Ministers, etc., ending with the Lord's Prayer, in which minister and congregation join.

Biddle, John, the founder of English Unitarianism; b. in 1615 at Wotton-under-Edge, Gloucestershire; d. in a London jail, Sept. 22, 1662. After graduating at Oxford he became master of the free school at Gloucester, in 1641. While in the successful discharge of these duties he published a pamphlet, for private circulation, containing views regarding the personality of the Holy Spirit. That led to his trial and imprisonment for heresy. While in jail he published, in 1648, a *Confession of Faith Concerning the Holy Trinity*, and *Testimonies*. Both of these tracts were suppressed by the Government. The Act of Oblivion (1655) set him free, and he gathered congregations that were first called Biddellians, then Socinians, and, finally, assumed for themselves the name of Unitarians. He was again arrested in 1655, and only escaped by the intervention of Cromwell, who sent him to the Scilly Islands. He returned three years afterward, and was at liberty until the Restoration, when he was again fined and imprisoned, and died in jail. His personal character won the esteem of all who knew him.

Bilney, THOMAS, the first Protestant burned for heresy, when Henry VIII. revived the old statutes against heretics; b. at East Bilney (?), 1495 (?); educated at Cambridge; after receiving holy orders, his study of the Bible led him to preach against saint-worship and pilgrimages. He was summoned before Cardinal Wolsey, in 1527, and made a recantation; but after the lapse of about two years he again preached against what he deemed the errors of the Church, and was apprehended and condemned as a heretic, and burned at Norwich, Aug. 31, 1531.

Bilson, THOMAS, Church of England; b. at Winchester, 1547; d. in London, June 18, 1616. Educated at Oxford, he became Bishop of Winchester, 1597. His most celebrated work was written at the command of Queen Elizabeth, on *Christian Subjection and Unchristian Rebellion* (1585). He was a member of the Hampton Court Conference, and was appointed final reviser of the Authorized Version, and prepared the chapter headings.

Bingham, JOSEPH, Church of England; b. at Wakefield, Sept. 1668; d. at Headbourn-Worthy, near Winchester, Aug. 17, 1723. Educated at Oxford, he became fellow of University College, in 1689. In a sermon upon the Trinity he broached views that resulted in accusations of heresy, and he resigned his fellowship and became vicar of Headbourn-Worthy. Here he prepared his great work, *Origines Ecclesiasticæ: or Antiquities of the Christian Church* (London, 1708–22), 10 vols., the most exhaustive and the greatest work in its department yet published. Best ed. of all his works, Oxford, 1855, 10 vols.

Binney, THOMAS, one of the leading Nonconformist ministers of England; b. at Newcastle-on-Tyne, April, 1798; d. at Clapton, London, Feb. 24, 1874. He was educated at the theological seminary at Wymondley, Herts. In 1824 he became pastor of a Congregational Church at Newport, on the Isle of Wight. While here he wrote the well-known hymn, "Eternal Light! Eternal Light!" In 1829 he entered upon his eminently useful pastorate of the King's Weigh-House Chapel, London. His influence over young men was especially marked, and he was a recognized leader in the philanthropic and religious movements of his time. He published several volumes of sermons and lectures. See his *Memorial*, edited by Stoughton (London, 1874).

Birgitta, a Swedish saint; b. at Finstad, near Upsala, 1302; d. at Rome, July 23, 1373. She was related to the royal family of Sweden, and married a wealthy nobleman, by whom she bore eight children. After the death of her husband, who had fully sympathized with her religious disposition, she retired into a monastery, where she soon gained great influence, and was looked upon by some as a prophetess, and by others as a sorceress. It was her desire to found an order; and, declaring that the rules that should govern it had been revealed to her by the Lord, she visited Rome to secure the Pope's sanction. While in Rome she was revered on every hand as a prophetess, and sent letters of advice and admonition to kings and princes. In 1367 the rules of her order were confirmed by Urban V., and in 1370 they were established under the name of Birgittines or Brigittines. The same year Birgitta made a pilgrimage to Jerusalem, and, soon after her return, died at Rome. She was canonized in 1391. Her celebrated *Revelations* was translated into English (London, 1873).

Birgittines, or Brigittines. This order, founded on the rules of St. Birgitta, comprised both monks and nuns who lived in the same monastery, but entirely separated. The first monastery was situated on the shores of Lake Wettern in Sweden. The rules of silence were severe, and prominence was given to the study of the Bible and devotional reading. The order at one time numbered seventy-four establishments, but since the Reformation it has almost disappeared.

Bishop (from the Greek word *episcopos;* an overseer). As a distinctive term for one particular class of ministers the word "bishop" or "episcopos" is not found in the New Testament. It there has the same meaning as "elder," *presbuteros* (cf. Acts xx. 17, 28; Tit. i. 5 sq.), and those to whom it was applied occupied the same position. (Phil. i. 1; 1 Tim. iii. 1–8.) At a very early period a distinction, however, was made between presbyter and bishop. The superiority of the bishop is fully recognized by Ignatius, although both Irenæus (*Adv. Haer.* iii. 2,3,) and Jerome (*Epist.* c. I., *ad. evangelum*) state that the two offices were identical. Those who hold that bishops are the direct successors of the apostles, find a Scripture warrant for this office, distinct in its functions. In the Church of Rome the pope claims the right of the appointment of all bishops, and they report to him personally at stated intervals. In the Church of England there are thirty-four bishops, twenty-four of whom are peers of the realm, and sit and vote in the House of Lords. Two of the bishops, Canterbury and York, bear the title of archbishop. The bishops are nominated by the Crown, but are elected formally by the deans and chapters of the dioceses. They alone can administer the rite of confirmation, and ordain candidates for the ministry. In the Church of Russia the synod of bishops recommends two persons to the sovereign, for him to select one of them as bishop. The sovereign may nominate of his own choice a person whom the synod is obliged to elect. In the Greek Church the patriarchs have the right to confirm the election of bishops within the limits of their patriarchate. In the Lutheran Church the general superintendents are called bishops, but the governing power rests with the consistories. In Sweden and Denmark the episcopal office is retained, but without the *jure divino* theory. The episcopate in the Methodist Episcopal Church, the Moravian Church, and the United Brethren, does not denote a difference in order, but of convenience in administration. In the Protestant Episcopal Church, in the United States, the bishops are chosen by the diocese over which they are to preside, and they exercise functions similar to prelates in the Church of England.

Bishopric, the district over which the jurisdiction of a bishop extends.

Bishop's Bible. See BIBLE.

Bishop's Book, a work published in the reign of Henry VIII. (1537), entitled *The Institution of a Christian Man.* It was drawn up under the direction of Cranmer, for the purpose of giving instruction to the people in the elements of Christian faith. The book contains an exposition of the Apostle's Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, the Ave Maria, and the doctrines of justification and purgatory.

Bissell, EDWIN CONE, D. D. (Amherst, 1874), Congregationalist; b. at Schoharie, N. Y., March 2, 1832; graduated at Amherst College, Mass., 1855, and Union Theological Seminary, 1859; in the pastorate, 1859–1873; missionary of the A. B. C. F. M. in Austria, 1873–1878; since 1881 professor of Hebrew in the Hartford Theological Seminary. He is the author of: *The Historic Origin of the Bible* (New York, 1873); *The Apocrypha of the Old Testament* (vol. xv. of the Old Testament in the American Lange series, 1880); *The Pentateuch, its Origin and Structure: an Examination of Recent Theories* (1885); *Biblical Antiquities* (Philadelphia, 1888).

Bithyn'ia, the northwest province of Asia Minor, conquered by the Romans, B. C. 75. It is a mountainous region. Paul was not permitted to labor here (Acts xvi. 7), but there were many Christians in the province (1 Peter i. 1), as Pliny testifies. Nicomedia and Nicæa were its chief cities, and in the latter was held the famous Council of A. D. 325.

Blackfriars, a name given to monks of the Dominican order, on account of the color of their garments.

Blaikie (blay-key), WILLIAM GARDEN, D. D. (Edinburgh, 1864), LL. D. (Aberdeen, 1872), Free Church of Scotland; b. at Aberdeen, Feb. 5, 1820; was graduated at Aberdeen, 1837; in the ministry of the Established Church of Scotland, Drumblade, 1842; of the Free Church at Pilrig, Edinburgh; appointed professor of apologetics and pastoral theology in New College, Edinburgh, 1868. Among his published works are: *Better Days for Working People* (1863); *Heads and Hands in the World of Labor* (1865); *Counsel and Cheer for the Battle of Life* (1867); *For the Work of the Ministry* (1873); *Personal Life of David Livingstone* (1880); *Preachers of Scotland from the Sixth to the Nineteenth Century* (1888).

Blair, HUGH, D. D., Church of Scotland; b. in Edinburgh, April 7, 1718; d. there, Dec. 27, 1800. A graduate of the University of Edinburgh, he was first a preacher in that city from 1743, and, from 1760 to 1783, professor of rhetoric in the University. His fame rests upon his published *Sermons* (Edinburgh, 1777–1801), 5 vols., and his *Rhetoric* (London, 1783), 2 vols.

Blaise, St., Bishop of Sebaste, in Cappadocia; beheaded in the Diocletian persecution, after suffering torture by having his flesh torn with the iron combs used by wool-combers (316). He is the patron saint of wool-combers, and his name and day are still popular in parts of England, where woolen manufactures are carried on.

Blandi'na, a slave girl, and one of the forty-eight martyrs of Lyons. Her martyrdom is described by Eusebius (vi., ed. Bohn, pp. 159 sq.).

Blasius. See Blaise, St.

Blasphemy. This word from the Greek *blasphēmia*, to speak evil against a person, refers especially to any indignity offered to the Deity. Under the Mosaic law any one who took the name of God in vain was punished with death by stoning. (Lev. xxiv. 16.) The refusal to honor Christ was considered blasphemy by the New Testament writers. (Matt. xxvii. 39; Mark xv. 29; Acts xviii. 6; xxvi. 11.) In England, Scotland, and in several of the commonwealths of the United States, profane cursing and swearing is made punishable by fine or imprisonment, or both. It is matter for regret that the law is but seldom enforced.

Blasphemy against the Holy Ghost (Matt. xii. 31; Mark iii. 29; Luke xii. 10) is the unpardonable sin. It denotes a condition of impenitence that has been so willful and constant against the influences of the Holy Spirit, that the soul has become incapable of repentance.

Blayney, Benjamin, Church of England; b. in 1728; d. at Oxford, Sept. 20, 1801. He was educated at Oxford, where he became Regius Professor of Hebrew (1787), and rector of Poulshot, Wiltshire. He revised, for the Clarendon Press, the *Authorized Version* (1769), and published a learned dissertation on *Daniel's Seventy Weeks* (1775), and an edition of the Hebrew Samarita Pentateuch (1790).

Bleek (*blake*), Friedrich, German theologian; b. at Ahrensbök, July 4, 1793; d. at Bonn, Feb. 27, 1859. He studied at Kiel and Berlin; lectured in the latter city on biblical exegesis in 1818, and became professor there in 1823, and at Bonn in 1829. He was the author of an able defense of the genuineness of the Gospel of John, and wrote a *Commentary on Hebrews* (1828–40), 3 vols.; and *An Introduction to the Old Testament* (1869, 2 vols.; Eng. trans., 1875). The more recent editions of this work, edited by Willhausen and Mangold, by the tenor of their notes misrepresent the position of Bleek, who was a conservative critic.

Blood, Avenger of. According to the Mosaic law a willful murderer forfeited his life at the hands of the next of kin to the one whose blood had been shed. Such a crime was committed against God as well as society, and its defilement could only be removed by the blood of the murderer. (Num. xxxv. 31–33.) Failure to avenge was criminal, and if the one whose natural duty it was did not do it, some one must take his place. Flight into a city of refuge could not save a willful murderer. See Cities of Refuge.

Blood, Eating of. In the early Christian Church, the directions which were given the patriarchs (Gen. ix. 4, 6), and the Jews (Lev. vii. 26, 27; xvii. 12, 13; Deut. xii. 23, 24), respecting the use of blood was made binding upon all Christians, whether Jews or Gentiles. (Acts xv. 20, 29; xvi. 25.) This regulation was obeyed for a long time, and is recognized in canons of councils as late as 691.

Blood-baptism. In the early Church, when catechumens were martyred before receiving baptism, they were said, in their death, to have received a full substitute by *blood-baptism.*

Bloody Marriage, a name given to the marriage of Henry of Navarre and Margaret of Valois, sister of Charles IX., King of France, which was celebrated on the Monday previous to the massacre of the Huguenots, Sunday, Aug. 24, 1572, St. Bartholomew's Day.

Bloody Sweat. Luke says that during Christ's agony in the garden "his sweat was as it were great drops of blood falling down to the ground" (xxii. 44). This phenomenon is not unknown in other cases. Charles IX. of France died of bloody sweat. See Stroud: *The Physical Cause of the Death of Christ* (London, 1847), pp. 85–88.

Blunt, John Henry, D. D., Church of England; b. at Chelsea, London, Aug. 25, 1823; d. in London as rector of Beverston, Gloucestershire, April 11, 1884. He prepared several well-known biblical and theological compends: *Dictionary of Doctrinal and Historical Theology* (London, 1870); *Dictionary of Sects, Heretics, etc.* (1874); *Reformation of the Church of England* (1868–82), 2 vols.

Blunt, JOHN JAMES, Church of England; b. at Newcastle-under-Lyme; d. at Cambridge, June 18, 1855. He was educated at Cambridge, and from 1839 was Margaret Professor of Divinity in that University. His *Undesigned Coincidences in the Writings of the Old and New Testaments: an Argument for their Veracity* (London, 1847), is a well-known book. He wrote a *History of the Reformation* and other volumes. See his *Memoir* (London, 1856).

Boardman, GEORGE DANA, American Baptist missionary; b. at Livermore, Me., Feb. 8, 1801. He was graduated at Waterville College, Me., 1822, and, after a course of study at Andover Theological Seminary, went to Burmah in 1825, where he labored successfully among the Karens until his death, near Tavoy, Burmah, Feb. 11, 1831. His widow was the second wife of Adoniram Judson.

Boardman, GEORGE DANA, D. D. (Brown University, 1866), Baptist; son of preceding; b. at Tavoy, Burmah, Aug. 18, 1828; was graduated at Brown University, 1852; and at Newton (Mass.) Theological Institution, 1825. Since 1864 he has been pastor of the First Church, Philadelphia. He was President of the American Baptist Missionary Union, 1880–84, and has published several volumes of discourses.

Boardman, HENRY AUGUSTUS, D. D., a distinguished Presbyterian minister and writer; b. at Troy, N. Y., Jan. 9, 1808; d. at Philadelphia, June 15, 1880. He was graduated at Yale College in 1829, and Princeton Theological Seminary in 1833. He became pastor of the Tenth Presbyterian Church, Philadelphia, Nov. 8, 1833, in which relation he continued until his death. Among his published works are: *The Scriptural Doctrine of Original Sin* (1839); *The Bible in the Counting-House* (1853); and *The Higher-Life Doctrine of Sanctification Tried by the Word of God.*

Bockhold, JOHANN. See ANABAPTISTS.

Bodenstein. See CARLSTADT.

Boehme, JACOB, a mystical writer, b. in Upper Lusatia, 1575; d. at Görlitz, in Silesia, Nov. 17, 1624. He was a shoemaker by trade. As the fruit of religious and philosophical meditation, he prepared a thesis which, in manuscript form, was circulated among his friends. It fell under the eye of the chief ecclesiastical authority in Görlitz, who aroused the wrath of the magistrate against Boehme, who promised to stop writing. He kept his promise for five years, when he began again to write, and during the remainder of his life wrote some thirty works. The publication of two of these works in 1623 aroused a bitter persecution, and Boehme fled to Dresden, and then to Silesia, where he was overtaken by illness, and returned home to die. His works were collected and published by his friends, and have been widely read both in Germany and England, and it is conceded that his writings have exerted considerable influence on the theology of recent times.

Boëthius, ANCIUS MANLIUS SEVERINUS, b. in Rome, 480; beheaded at Pavia, 525. For many years he held an influential social and intellectual position at Rome. Suspected of connection with the Arians, he was banished by Theodoric to Pavia, and finally beheaded. He exerted a marked influence, by his writings, on mediæval thought, and his *De Consolatione Philosophiæ* was translated into Anglo-Saxon by King Alfred, and Thomas Aquinas wrote a commentary upon it. Eng. trans. in Bohn's Library. It is doubtful if he wrote any of the theological works that have been ascribed to him.

Bogatzky (*bo-gats'-kee*), KARL HEINRICH VON, b. at Jankowe, Silesia, Sept. 7, 1690; d. at Halle, June 15, 1774. From 1746, by Francke's invitation, he lived at the Halle orphanage, and devoted his time to the preparation of devotional literature. His *Golden Treasury for the Children of God* (1718, Eng. trans. 1745), has passed through many editions, most recent, London, 1888. See his *Autobiography* (Eng. trans., London, 1856), and *Life* by Kelley (London, 1889).

Bogomiles, a heretical sect of the Greek Church, of the twelfth century. Their doctrine was a strange mixture of Manicheism, Docetism, and fancy. They rejected baptism by water only, and the symbolic rites of the Lord's Supper, and were opposed to the worship of images and relics. They suffered persecution, and their leader, Basilius, was put to death, and they were condemned by the synod of Constantinople in 1140. They lingered on, however, during the Middle Ages. See the *Church Histories* of Neander and Gieseler.

Bohemia. "By far the greater part of the population (4,940,898) belongs to the Roman Catholic Church, while only 3,438 are members of the Greek Church, 106,115 Protestants, and 89,933 Jews. The country constitutes an archbishopric, and is divided into three bishoprics. In 1870 there were 140 ecclesiastical foundations, with endowments amounting to £65,726."—*Ency. Britannica.* The Evangelical churches represent the adherents both of the Lutheran or Augsburg Confession, and those of the Reformed or Helvetic Confession. They are controlled by the Church Council in Vienna. Christianity was introduced into Bohemia from Moravia in the latter part of the ninth century. See HUSS; REFORMATION.

Bohemian Brethren, a religious society organized in Bohemia near the close of the fifteenth century. Its growth was rapid, and included a large part of the population, when suppressed by Ferdinand II. by the most violent measures. Kept alive to some extent, in secret, it was revived by Count Zinzendorf in Saxony, and received the name of the *Moravian Brethren*. The sect had its origin with the so-called Chelczicky Brethren, whose leader, Peter Chelczicky, was a layman of the lower nobility, who wrote against the Roman Church and clergy. This little band were compelled to seek refuge in the forests and among the mountains. "They rejected the oath, the profession of the soldier, all rank and honor connected with an office, the right of any secular authority to punish, etc. They stood in absolute opposition to any kind of hierarchy. The doctrine of community of property they did not adopt; but they taught that the rich only administered his property for the good of the poor, and their positive goal was an approach to the congregational life of the primitive Church, and a realization, in practical life, of the words and example of Christ. At the Convention of Lhotka (1467) these tenets were solemnly adopted; and they continued to be the life-giving soul in the social and political body which gradually developed from the Chelczicky Brethren into the *Unitas Fratrum*, or the Bohemian Brethren. . . . What the *Unitas Fratrum* has contributed to the doctrinal development of Christianity is not of great interest; but with respect to the practical application of the Christian doctrines to the individual realization of the Christian ideal in actual life, to the congregational organization under the guidance of the Christian spirit, the Bohemian Brethren have hardly been excelled in the history of the Christian Church but by the apostolic age."—*G. von Zezschwitz* in Schaff-Herzog: *Ency.*, vol. i., p. 308. The Reformation was the occasion of profound interest on the part of the *Unitas Fratrum*, but differences of opinion, especially regarding the doctrine of the Lord's Supper, kept them from affiliating with the Lutherans. When, in after times, they were absorbed with sects of Protestant faith, they most naturally united with the Calvinists. The Reformation was the beginning of a period of great literary activity in the *Unitas Fratrum*. The Bohemian translation of the Bible was one of the fruits of this activity. During the seventeenth century political partisanship entered into the life of the society, and was among the influences that led to its suppression by Ferdinand II.

Bolivia. "The Roman Catholic Church is the established church of the country, with an exclusive privilege of public worship. There are no evangelical congregations in Bolivia. In 1826 the State confiscated and sold the estates of the Church, and assumed the obligation to maintain the church officers."—*Plitt.*

Bolingbroke, HENRY ST. JOHN, VISCOUNT; b. at Battersea, London, Oct. 1, 1678; d. there, Dec. 12, 1751. A freethinking nobleman of great ability, whose opinions had much influence on the higher classes during the reigns of Queen Anne and the first two Hanoverian kings. He may be said to have originated that contemptuous patronage of Christianity, as a useful kind of religious police system, which was common among the statesmen of the eighteenth century.

Bollandists. See ACTA SANCTORUM.

Bonar, HORATIUS, D. D., Free Church of Scotland; b. in Edinburgh, Dec. 19, 1808, where he was educated. He was pastor at Kelso (1838–1866), and, with his congregation, separated from the Kirk in 1843; from 1866 he was pastor of the Grange Free Church, Edinburgh, until his death, July 31, 1889. His fame rests upon his poems and hymns. The best known of his collections is: *Hymns of Faith and Hope* (London, 1857–1871), 3 vols.

Bo'naventu'ra, ST., called *the Seraphic Doctor*; b. at Bagnorea, Tuscany, 1221; d. at Lyons, July 15, 1274. He entered the order of the Franciscans in 1243, and studied theology and philosophy in Paris under Alexander Hales, and became professor of theology in the University, 1253; General of his order, 1256; Cardinal-bishop of Alba, 1273. The influence of Bonaventura in reforming and administering the affairs of his order was very great. "As a teacher and author, he occupies one of the most prominent places in the history of mediæval theology; not so much, however, on account of any strongly pronounced originality, as on account of the comprehensiveness of his views, the ease and clearness of his reasoning, and a style in which are still lingering some traces of the great charm of his personality."—*Gass* in Schaff-Herzog: *Ency.*, *s. v.* See his complete works, in Latin (edition, Paris, 1864–1871), 15 vols.; Eng. trans., *Life of St. Francis of Assisi* (London, 1868); *The Month of Jesus Christ* (1882); *Psalter of the Blessed Virgin* (1852); *The Life of Christ* (1881).

Boniface, the name of nine Popes. See POPES.

Boniface, ST., the "Apostle of Germany;" b. in Devonshire, Eng., in 680; d. probably in 755, near Dokkum, Friesland. His baptismal name was Winfrid. Educated in the convents of Exeter and Nutcell, he entered the priesthood at thirty years of age. Fired with missionary zeal, he visited Friesland in 715, but his efforts were frustrated by a war then waged between Charles Martel and the king of the Frisians. In 718 he visited Rome, and was commissioned by Gregory II. to preach to the heathen of Germany. His labors were blessed in the conversion of many thousands to the Christian faith. He organized several bishoprics, and after the deposition of the Bishop of Mainz, in 745, that was made a metropolitan see, and, against his wishes, conferred upon him. Continuing his evangelistic labors to the last, he set out in 755 to preach to the Frisians. Many converts were made, and a general meeting for confirmation was appointed not far from Dokkum. Here a mob of armed pagans slew the aged archbishop. His remains are deposited in the famous abbey of Fulda, which he founded.

Bonnivard' (*bo-ne-var*), the "Prisoner of Chillon;" b. 1493, at Seyssel on the Rhone; d. 1570, at Geneva. He was prior of the convent of St. Victor at Geneva, and through the influence of the Duke Charles of Saxony, was deprived of several benefices to which he had a hereditary right. Embittered by this action he espoused the cause of the Genevan patriots, and was imprisoned, first at Grolee, and afterward at Chillon. His captivity at Chillon has been made immortal by the poem of Byron. On his liberation he was received with great honor by the Genevese, who gave him a liberal pension until his death. He was the author of a *History of Geneva*, and other works more interesting than reliable.

Boni Homines. See PERFECTI.

Bonner, EDMUND, Bishop of London during the persecution of the Protestants by Mary; b. at Hanley, about 1495; d. in the Marshalsea prison, London, Sept. 5, 1569. While at Oxford his reputation as a scholar in canon law attracted the attention of Wolsey, who rapidly promoted him. After the death of his patron he was appointed chaplain by Henry VIII., whose good-will he gained by efforts in behalf of the reformation. His zeal lasted, however, only through the lifetime of the king. Refusing to take the oath of supremacy, he was imprisoned and deprived of his see in 1549. At the accession of Mary he was restored, and within three years he aided in condemning no less than two hundred Protestants to the stake. When Elizabeth came to the throne he was deposed and committed to the Marshalsea, where he remained until his death, a period of ten years. His character and life reveal a time-serving and brutal spirit that admits of but slight defence.

Booth, WILLIAM, General of the Salvation Army; b. at Nottingham, England, April 10, 1829. He was first a minister in the Methodist New Connection, but in 1865 resigned, and devoted himself entirely to evangelistic labors. From "the Christian Mission," started in the East End of London, he organized the "Salvation Army," now so widely known. See SALVATION ARMY.

Bora, KATHARINA VON, Luther's wife; b. at Bitterfield, Saxony, Jan. 29, 1499; d. at Torgau, Dec. 20, 1552. While a nun at Nimtzsch, near Grimma, having read the writings of Luther, she decided, with eight of her companions, to escape from the convent. She married Luther, June 13, 1525, and bore him six children. The marriage was a happy one. After the death of Luther she continued to live in Wittenberg, receiving a scant support from the Danish King, Christian III. Seeking refuge from the plague, in 1552, she died at Torgau.

Borel, ADAM, the founder of the *Borelists;* b. in Zealand, 1603; d. in Amsterdam, 1667. He was pastor of a Reformed congregation, but resigned and became the leader of a party bearing his name. They looked upon the Church as having become entirely degenerate, and, acknowledging no other religious authority than the Bible, without note or comment, they confined themselves to private devotion. Their tenets were very similar to those of the Quakers.

Borromeo, COUNT CARLO, ST., b. of noble and pious parents in the castle of Arona, on Lago Maggiore, Oct. 2, 1538; d. in Milan, Nov. 3, 1584. He studied theology, philosophy, and canon law at Pavia. In 1560, his uncle, Pius IV., made him cardinal-deacon and archbishop of Milan. With singular devotion he sought to bring about reforms in the Church. During the terrible plague of 1576, he remained at the post of duty and gave a noble example of courage and trust. His efforts at reform aroused bitter opposition, and members of the order of Humiliati (*q. v.*) instigated a plan to take his life in 1569. He founded the "Collegium Helvetium" for the training of priests to labor in Switzerland, and oppose the introduction of Protestantism into Italy. Bitter in his attacks upon the Reformers, he did not hesitate to employ the Inquisition. He was canonized, 1610. See his complete works (Milan, 1747); and *Lives* by G. P. Giussani (Rome, 1610; Eng. trans., London, 2 vols.; C. A Jones, London, 1877).

Borromeo Union, founded in Coblenz, 1844, for the circulation of Roman Catholic literature. Up to 1887 it had distributed $2,500,000 worth of books.

Borrow, GEORGE, b. at East Dereham, Eng., in 1803; d. 1881. Without special advantages in youth, he early developed a taste for literature and facility in acquiring languages. With a natural inclination for adventure, he made himself familiar with the habits and language of gipsies, both in England and Spain. He gathered the fruits of his investigations in a *Dictionary*, published in 1841. Under engagement to act in the service of the British and Foreign Bible Society, in their work in Spain, he gave his experiences in a work published in 1843, entitled *The Bible in Spain: or, the Journeys, Adventures, and Imprisonment of an Englishman in an Attempt to Circulate the Scriptures in the Peninsula.* This book, by reason of its charming style and entertaining narrative, had a large circulation. Mr. Borrow labored for a time as colporter in Russia, and then edited the New Testament in the Mandchu or Chinese-Tartar language.

Bossuet (*bo-sü-a*), JACQUES BÉNIGNE, a famous French preacher and controversialist; b. at Dijon, Sept. 27, 1627; d. in Paris, April 12, 1704. He was Bishop of Condom in 1669–70, when he was appointed Preceptor to the Dauphin, afterward Louis XIV. In 1681 he became Bishop of Meaux, in which see he remained for nearly a quarter of a century. These promotions came to him through the reputation he early gained as a scholar and pulpit orator. His best-known work, published in 1688, *The History of the Variations of the Protestant Churches*, was the occasion of wide-spread discussion. He opposed the Quietistic views of Madame Guyon, and in this way came into conflict with Fénelon. While strongly maintaining the doctrines of the Roman Catholic Church, he opposed the extravagant claims of the Pope to absolute supremacy, and one of his works, that asserted the independence of the French Church, was put into the *Index Expurgatorius.*

Boston, THOMAS, Church of Scotland; b. at Dunse, March 17, 1677; d. at Ettrick, May 20, 1732; was graduated at Edinburgh University, 1694; pastor at Simprin, Berwickshire, 1699; at Ettrick, 1707. He was a prolific writer, but is now remembered by two works, *The Crook in the Lot* (1737), a book for those in sorrow; and *Human Nature in its Fourfold Estate* (1720). Both of these works have been frequently reprinted. See his *Memoirs* (Edinburgh, 1776; 2d ed., 1813).

Boudinot (*boo'-de-not*), ELIAS, LL. D.; b. in Philadelphia, May 2, 1740; d. at Burlington, N. J., Oct. 24, 1821. He was a lawyer by profession, and was elected president of Congress in 1782, and, while holding this position, signed the preliminary treaty of peace with Great Britain. He was a prominent member in the early history of the American Board of Commissioners for Foreign Missions, and the first president of the American Bible Society. He was a model Christian layman.

Bourdaloue (*boor-da-loo*), LOUIS, "the prince of French preachers;" b. at Bourges, Aug. 20, 1632; d. in Paris, May 13, 1704. He belonged to the order of Jesuits. His eloquence gained for him a great reputation in Paris, and after the Revocation of the Edict of Nantes, he was sent to Languedoc to seek the conversion of the Huguenots to the Church of Rome. Near the close of his life he devoted his time entirely to ministrations in hospitals, prisons, and houses of charity. Many of his sermons have been translated into English.

Bourignon (*boo-ren-yon*), ANTOINETTE, a Quietist of Roman Catholic origin; b. at Lille, Flanders, Jan. 13, 1616; d. at

Franeker, Oct. 30, 1680. Physically deformed, her early life was spent in solitude and reading mystical books. Twice, on account of her wealth, she was sought in marriage, but escaped by flight, as she was determined to remain single. After the death of her parents she spent part of her inheritance in building a hospital at Lille, 1653. In 1667 she gathered about her, in Amsterdam, a company of followers (known as Bourignonists), to whom she made known her "revelations." She taught that religion was an internal ecstasy, and that all religious rites were unnecessary; condemning the churches as corrupt, she announced it as her mission to restore a pure Christianity. Her principles, which she preached with great zeal, found some adherents on the Continent, but met with most favor in Scotland. Her books in English translations are: *Light of the World* (London, 1696); *The Light Risen in Darkness* (1703); *The Academy of Learned Divines* (1708); *The Renovation of the Gospel Spirit* (1737); *An Apology for A. B.* (London, 1669), containing information regarding her life.

Bourignonists. See above.

Boy-Bishop. The election of a "boy-bishop" was a curious custom in the Roman Church of mediæval times. On St. Nicholas' Day (the patron of children), the cathedral-choir boys elected one of their number "bishop," in which office he remained until Holy Innocents' Day. During this time he exercised nearly all of the episcopal functions, sometimes even saying mass. If he died before the close of his term of office he was buried with episcopal honors. This travesty of sacred things was forbidden by the Council of Paris, in 1212, but the practice continued in many places. In England the custom was abolished in 1542, by Henry VIII., but restored, in 1556, by Queen Mary. "John Stubbs, Querester," of Gloucester Cathedral, was the last boy-bishop elected in England (1558). The sermon which he preached on Holy Innocents' Day (1558) is preserved in the British Museum.

Boyle Lectures, founded and endowed by Robert Boyle (b. 1627; d. 1691), for the purpose of demonstrating "the truth of the Christian religion against atheists, theists, pagans, Jews, and Mahometans." The course consists of eight sermons to be preached within the period of three years in the Chapel Royal, Whitehall. Boyle was an eminent Christian philosopher, and one of the founders of the Royal Society (1662). He wrote and published several theological treatises of value. Among other gifts he paid the expenses incident to the preparation of a Malay translation of the Gospels and the Acts, and of an Irish version of the Bible.

Bradford, JOHN, burned at Smithfield, June 1, 1555. He began the study of law in the Temple, 1547, then went to Cambridge, and after studying theology was appointed chaplain to Edward VI., in 1552. With the accession of Queen Mary he was arrested for seditious utterances and heresy. Refusing to recant, he met the death of a martyr with courage. His writings were republished by the Parker Society (Cambridge, 1848).

Bradshaw, WILLIAM, a Puritan divine; b. 1571; d. 1618. Educated at Cambridge, he was settled at Chatham, in Kent, in 1601, but was suspended for refusing to sign the Thirty-nine Articles. For a time he was lecturer of Christ Church, Newgate Street, London, but his opposition to "ceremonies" caused trouble, and he retired to the country. His most important work is, *English Puritanisme: Containeing The Maine Opinions of the Rigidest Sort of those that are called Puritanes in the Realme of England* (1605). An outline of this work is given in Neal's *History of the Puritans.* See Dexter: *Congregationalism as seen in its Literature.* Appendix.

Bradwardine, THOMAS (b. 1290; d. in London, 1349), called "The profound doctor," on account of his great learning. He was for some years Chancellor of the University of Oxford, and acted as confessor of Edward III. during his campaigns in France. Faithful in the discharge of his duties, his influence over the king was very great. He became Archbishop of Canterbury in 1349, a few months previous to his death. He was proficient in theology, mathematics, and astronomy, and a man of earnest piety.

Brady, NICHOLAS, b. at Bandon, Ireland, 1659; d. in London, 1726. He was the translator, in connection with Nahum Tate, of the metrical version of the Psalms, which superseded the version of Sternhold and Hopkins. He also translated Virgil's Æneid, and wrote several short poems and dramas. An earnest advocate of the Revolution, he acted as chaplain to William, and at the time of his death held the livings of Clapham and Richmond, near London.

Brahminism, or Hindooism, the religion professed by about 150,000,000 of the people of India or Hindustan. It takes its name from the Brahmins, the highest "caste," or religious and social class, of those who profess it; these, again, receiving their designation as Brahmins from Brahma, the Supreme Being of their system.

Brahminism is founded on four sacred books, called Vedas, written in Sanskrit; and known by the names of the Rig-Veda, the Yagur-Veda, the Sama-Veda, and the Atharva-Veda. Collectively they are known as "The Veda," of which word the original meaning is knowledge by sight, the contents of the work being said to have been "seen" by those to whom Brahma revealed them. The most important and ancient of these sacred books is the Rig-Veda, or Veda of Praise, which is the foundation of the other three. Each Veda consists of two divisions, the Samhitas or Mantras, which are hymns to the gods, and the Brahmanas or Sutras, which are prose commentaries on the hymns of much later date. The Rig-Veda hymns are more than a thousand in number, addressed to various gods and written by many different authors. All the manuscripts of the Veda are comparatively modern, but the hymns themselves are alleged to be very ancient, the most recent of them being said to have been written B. C. 1200, and the earliest B. C. 2000. Accepting these dates, the earliest portion of the Veda is contemporary with the patriarch Abraham, the latest, with the prophet Samuel.

The religion of Brahminism, as set forth in the Rig-Veda, is that form of polytheism which finds its gods in the forces and aspects of Nature; and nearly half the hymns are addressed to the two most prominent of these deities—Indra, the Firmament, and Agni, Fire. But, at a later date than the Rig-Veda, new elements were introduced by the "Institutes of Manu," which consisted mainly of a priesthood, a ceremonial system, and the worship of Brahma. At a still more recent date, when the minute ceremonial and its necessary priesthood had become an intolerable burden to the Hindoos, the system of Buddha (BUDDHISM) was introduced as a revolt against them. Then came a reaction, and Buddhism was entirely expelled from India, finding its home in China and Japan. From this time Brahminism changed to its present form, in which a Supreme Being is acknowledged, who is supreme over the universe, over man, and over 330 millions of other gods. The gods universally acknowledged, however, are seventeen in number; the great triad, Brahma, Vishnu, and Siva, the creating, preserving, and destroying principles (with their corresponding feminine principles), being the most important. The other deities are mostly personified powers of nature, including those mentioned in the Veda. Besides these, veneration is paid to the planets, to sacred rivers such as the Ganges, and to a host of local gods. Of the three principal gods, Brahma is now little worshipped, all the worship having been attracted to Vishnu and Siva. Vishnu is worshipped chiefly in the form of Avatars or incarnations, manifestations on earth in various forms, animal and human, ten in number, of which one is yet to come. The most reverenced of these avatars of Vishnu are Krishna and Rama. Siva, the principle of destruction, is worshipped with frequent animal sacrifices, and his devotees inflict terrible and protracted tortures on themselves, such as suspending themselves by hooks driven through the flesh in various parts of their bodies. Their images have in many cases a monstrous character, with many heads, arms, or bodies.

But this gross system of idolatry and polytheism is explained away for the more educated classes into a monotheistic philosophy. There is one Supreme Being, it is alleged, from whom all other Divine beings proceeded by a series of emanations, and this Deity is also called Brahma, like the first person of the triad, who is recognized as the Creator. The soul of man is regarded as a limited portion of the Divine Essence, separated off from his infinity and, in the case of the good, to be finally reabsorbed into the Divine Essence. This world is a place of trial, in which souls are embodied for the purpose of determining by trial the place and condition of their future existence. This is settled by striking a balance between the good works done in this life and their rewards in the next, and the evil works and their punishments. But the highest condition of all is that of absorption into the essence of the Supreme Brahma, and this is attained only by those who carefully observe the ceremonial prescribed in the laws of Manu, by acquiring the highest knowledge through one of the systems of philosophy, and by devotion to the gods.

A peculiar power of Brahminism rests in its system of "caste," which made a sharp division between the classes of society, and to which the Brahmins, or highest and teaching caste, attributed a sacred character. The castes originally were only four: the Brahmins, from whom alone the priests were taken; the Kshatryas, or princes and warriors; the Vaisyas, or commercial class; and the Sudras, the laboring and wage-earning class. There are now a number of subdivisions of every caste except the

Brahmins, who still reign supreme, though there are signs that their influence is dying out, through contact of the Hindoo population with Europeans.—Benham: *Dict. of Religion.*

Brahmo Somaj (*worshiping assembly*) is a religious and social organization that was founded in Calcutta in 1830, by the wealthy and cultured Rajah Ram Mohun Roy (b. Bombay, 1772; d. Bristol, Eng., 1833). The Brahmo Somaj was a revolt against Hindoo polytheism. One god (Brahma) is recognized, idolatry condemned, and the doctrines of the fatherhood of God and the brotherhood of men made prominent. These views, however, came to their full development under the guidance of Keshub Chunder Sen, who joined the sect in 1858. The society is essentially Unitarian in its doctrine and faith. The movement has been watched with deep interest by Christians of every land. Before the death of Chunder Sen in 1884, internal dissensions had weakened the society, but the organization in many ways has exerted a marked influence in the promotion of education and Christian ethics in India. See *Keshab Chandra Sen and the Brahma Samaj*, by T. E. Slater (London, 1884).

Brainerd, David, a celebrated missionary to the Indians; b. at Haddam, Conn., April 20, 1718; d. at Northampton, Mass., Oct. 9, 1747. After completing his studies, he began his missionary work in 1743. He gathered a church of Indian converts at Crossweeks, N. J. In 1746 he left this little company in charge of William Tennett, while he visited the Susquehanna tribe, but his labors had already broken his health, and he retired to the home of Jonathan Edwards, at Northampton, where he soon after died.

Brasses in Churches, sepulchral tablets, made generally of the mixed metal called latten, and inlaid on slabs of stone, to form part of the pavement of the church, or to lie on the top of an altar-tomb. Brasses are either (1) figures of the persons commemorated, or (2) inscriptions, with or without ornamental scroll-work, or (3) floriated crosses with inscriptions at the foot or in a surrounding border.—*Benham.*

Bray, Thomas, b. at Marton, in Shropshire, 1656; d. in London, 1730. He was educated at Cambridge, and in 1698 founded the "Society for the Propagation of the the Gospel in Foreign Parts." He was sent to Maryland (U. S. A.), in 1700, and, after two years of arduous labor in organizing Episcopal churches, and establishing parochial libraries, he returned home, and became rector of St. Botolph, London. His plan of parish libraries was extended to England and Wales, and there is a society still in existence for this purpose, known as the "Bray Associates." Bray published several works: *Catechetical Lectures*, and *Papal Usurpation and Tyranny, Ancient and Modern*, are the most important.

Brazil. The Roman Catholic Church was introduced by the Portuguese when they took possession of the country in 1500, first by the Franciscans, and since 1549 by the Jesuits. The constitution of 1824, still in force, states that "the Roman Catholic religion will continue to be the religion of the State; but all sects will be tolerated, provided that they should hold worship in special buildings put up for the purpose, without the external form of churches." The Roman Church is entirely dependent upon the State; it has no property of its own, and its officials are paid by the State. The monasteries are now practically abandoned. The Archbishop of Bahia is primate, and there are ten bishops. The clergy have little influence over the educated class, and the recent Revolution has lessened their power in every direction. There are Protestant Churches in Rio de Janeiro, Sao Paulo, Rio Grande do Sul, and a few other places. Several foreign missionary societies are doing a work which, it may be hoped, will increase in influence and extent, under the protection of the Republic. See Fletcher and Kidder: *Brazil* (9th ed., Boston, 1878).

Bread. Among the Jews bread was generally made of wheat. Barley was sometimes used. (Judg. vii. 13.) The loaves were shaped like a plate, and were about the thickness of the outstretched hand. The unleavened bread was quite thin, and was broken, not cut. The word *bread*, as used in the Bible, often refers to food or provisions in general.

Breastplate. See High-Priest.

Breckenridge, John, D. D., b. at Cabell's Dale, Ky., July 4, 1797; d. near Lexington, Ky., Aug. 4, 1841. After studying in the Princeton Theological Seminary he was licensed to preach in 1822, and soon afterward was appointed chaplain to the House of Representatives. He was pastor of the Presbyterian Church at Lexington, Ky., 1823–26. In 1831 he removed to Philadelphia, and became secretary of the Presbyterian Board of Education till 1836 when he accepted a professorship in Princeton Theological Seminary. In 1838 he was appointed secretary of the Presbyterian Board of Foreign Missions. He resigned in 1840, and just before his death was chosen president of Oglethorpe University, Georgia. He engaged in a notable discussion with Bishop Hughes of New York, which was published in Phil., (1836), under the title, *Roman Catholic Controversy.*

Breckenridge, ROBERT JEFFERSON, D. D. LL. D., a distinguished Presbyterian minister; b. at Cabell's Dale, Ky., March 8, 1800; d. at Danville, Ky., Dec. 27, 1871. He was graduated at Union College, N. Y., 1819; practised law in Kentucky, 1823–31; pastor of the First Presbyterian Church in Baltimore, 1832–45; president of Jefferson College, 1845–47; pastor of the First Presbyterian Church, Lexington, Ky., and superintendent of public instruction for the State, 1847–53; professor of theology, Danville Seminary, 1853 until his death. Dr. B. was a leader in the Presbyterian Church on the Old School side, and took an active part in the debates that culminated in the disruption of the denomination. He opposed the reunion that took place in 1869. During the war he defended the Union cause, but was much opposed to the emancipation act. He did a great work in organizing the public school system of Kentucky. Like his brother John, he was an earnest opponent of the Roman Catholic Church. His most important publication was, *The Knowledge of God, Objectively and Subjectively Considered*, 2 vols. (N. Y., 1859).

Brenz, JOHANN, next to Melancthon the most prominent German divine of his time; b. at Weil, Swabia, June 24, 1499; d. at Stuttgart, Sept. 11, 1570. Educated at Heidelberg, he became a priest in 1520. While preaching at Swabian Hall (1522), he came out in favor of the Reformation, and was compelled to seek refuge during the Smalcald war (1546) and the Interim (1547). In 1552 he was appointed provost at Stuttgart. He presented the Würtemberg Confession to the Council of Trent in 1553. He was the author of the first Protestant catechism, which was published (1528) a year before that of Luther. The theory of the *absolute* ubiquity of Christ was first promulgated by him. See his *Life* by Hartmann (Elberfeld, 1862).

Brethren of the Common Life. This association was founded by Gerhard Groot (1340–84). A man of deep and earnest religious spirit, he gathered, in his native city of Deventer, a band of young men who engaged in Christian effort, especially in the direction of guiding those who were seeking for a more perfect life in Christ. After the death of Groot, Thomas à Kempis became the leader of the association. From this time on, the organization grew rapidly, and the brother and sister houses were to be found everywhere. In teaching children in the schools and providing good books for their use, they did a great work. During the sixteenth century this work came more under the control of the State, and the association finally disappeared.

Brethren of the Free Spirit. See FREE SPIRIT, BRETHREN OF THE.

Brethren, PLYMOUTH. See PLYMOUTH BRETHREN.

Brethren, UNITED. See MORAVIANS.

Brethren, UNITED, IN CHRIST. See UNITED BRETHREN IN CHRIST.

Bretschneider (*bret - shni - der*), KARL GOTTLIEB, b. at Gersdorf, Saxony, Feb. 11, 1776; d. at Gotha, Jan. 22, 1848. He studied theology at Leipzig, and was appointed superintendent-general at Gotha, in 1816. He was distinguished as a controversial writer, and became the leader of a party which sought to take a medium position between rationalism and orthodoxy. He was the author of a valuable Greek New Testament lexicon. His autobiography, published in 1851, attracted much attention. A translation of this work, by Prof. Geo. E. Day, appeared in the *Bibliotheca Sacra*, Nos. 36 and 38 (1852, 1853). Of his numerous dogmatic writings, the only one which has been translated into English is his *Manual of the Religion and History of the Christian Church*, which was published in 1857.

Breviary, an office-book of the Roman Catholic Church, which contains the offices for the canonical hours. (See CANONICAL HOURS.) The Roman Church enjoins, under pain of excommunication, all "religious" persons (*i. e.*, all persons, male or female, who have taken vows in any religious order), to repeat, either in private or public, the services of the canonical hours, as contained in the breviary. In the Lutheran and Episcopal Churches modifications and translations of the breviary are used.

Brewster, WILLIAM, b. at Scrooby, Eng., 1560 (?); d. at Plymouth, Mass., April 10, 1644. He was a student, for a time, at Cambridge, and then was in the employ of William Davison, ambassador and afterward secretary of state to Queen Elizabeth, until the disgrace of that statesman in 1585. He then returned to Scrooby, where for some years he had charge of the post-office. A company of Brownists met each Lord's day in his home until 1608, when the congregation, to avoid further persecution, removed, first to Amsterdam, and in 1609 to Leyden. John Robinson was teacher, and Brewster ruling elder, of this little company. Mr. Brewster, reduced in circumstances by his generosity toward his brethren, gained his living by teaching English. He opened a printing office, and published many controversial works. In 1620, when a part of the congregation sailed in the *Mayflower* for New England, Brewster was recognized as their spiritual head. He did not administer the sacraments, as he had not been ordained, but he preached regularly until 1629, when William Ralph was settled as minister at Plymouth.

Bridget, St. (453–523), the patroness of Ireland. Born about the middle of the fifth century, she early took the veil, and retired into a cell at Kildare, where so many joined her that it was necessary to build nunneries in different parts of the country, all of which acknowledged her as their mother and foundress. Many traditions and miracles are given in accounts of her life. Her day falls on Feb. 1.

Bridgewater Treatises. The Rev. Francis Henry, eighth earl of Bridgewater (b. 1758; d. 1829), by his will devised the sum of eight thousand pounds to be paid to the author or authors, selected by the president of the Royal Society, who should write and publish 1,000 copies of a treatise "On the Power, Wisdom, and Goodness of God, as Manifested in the Creation." Eight persons were chosen to write treatises on the several branches of the subject. Their names and subjects were as follows: (1) Rev. Thomas Chalmers, D. D.: *The Adaptation of External Nature to the Moral and Intellectual Constitution of Man;* (2) John Kidd, M. D.: *The Adaptation of External Nature to the Physical Condition of Man;* (3) Rev. W. Whewell: *Astronomy and General Physics considered with reference to Natural Theology;* (4) Sir Charles Bell: *The Hand, its Mechanism and Vital Endowments, as Evincing Design*; (5) Peter Mark Roget, M. D.: *Animal and Vegetable Physiology considered with reference to Natural Theology;* (6) Rev. Dr. Buckland: *On Geology and Mineralogy;* (7) Rev. W. Kirby: *On the History, Habits, and Instincts of Animals;* (8) William Prout: *Chemistry, Meteorology, and the Functions of Digestion, considered with reference to Natural Theology.*

Briefs. See Bulls and Briefs.

Brigittines. See Birgitta.

Briggs, Charles Augustus, D. D. (Edinburgh, 1884), Presbyterian; b. in New York City, Jan. 15, 1841; studied in the University of Virginia, 1857–60; in the Union Theological Seminary, New York, 1861–63; and in the University of Berlin under Dorner and Rödiger, 1866–69; became pastor at Roselle, N. J., 1870; professor of Hebrew and the cognate languages in Union Theological Seminary, 1874. He is the author of *Biblical Study* (New York, 1833; 3d ed. 1888); *American Presbyterianism: Its Origin and Growth* (1885); *Messianic Prophecy* (1886); *Whither?* (1889).

Broadus, John Albert, D. D. (William and Mary, 1859, Richmond College, 1859); LL. D.(Wake Forrest College, N. C., 1871), Baptist; b. in Culpeper County, Va., Jan. 24, 1827; was graduated at the University of Virginia, 1850; assistant professor of Latin and Greek in that institution, 1851, and also pastor of the Baptist church; professor of New Testament interpretation and homiletics in the Southern Baptist Theological Seminary, 1859 (first at Greenville, S. C., removed to Louisville, Ky., 1877). He is the author of: *The Preparation and Delivery of Sermons* (Philadelphia, 1870); *Lectures on the History of Preaching* (New York, 1876); *Commentary on Matthew* (Philadelphia, 1887).

Brooks, Elbridge Gerry, D. D., a prominent leader and minister in the Universalist denomination; b. at Dover, N. H., July 29, 1816; d. at Philadelphia, April 8, 1878. After serving prominent churches in New England, from 1837 to 1859, he was called to the pastorate of the Church of Our Saviour in New York City. He remained here until 1867, when he became general agent of the board of trustees of the General Convention. In 1868 he accepted the pastorate of the Church of the Messiah in Philadelphia. He published *Our New Departure* (1874); *Universalism in Life and Doctrine, and its Superiority as a Practical Power.* He was a man of marked influence in his denomination. See E. S. Brooks: *The Life-work of Elbridge Gerry Brooks* (Boston, 1881).

Brooks, Phillips, D. D. (Harvard, 1877; Oxford, 1885; Columbia, 1887), Episcopalian; b. in Boston, Dec. 13, 1835; was graduated at Harvard, 1855; at the P. E. Theological Seminary, Virginia, 1859; became rector of the Church of the Advent, Philadelphia, 1859; of Holy Trinity in the same city, 1862; of Trinity Church, Boston, 1869. He is the author of *Lectures on Preaching* (New York, 1877); *Influence of Jesus* (Bohlen lectures, 1879), and several volumes of *Sermons* (1878, 1881, 1883, 1887, etc.).

Brorson, HANS ADOLF, a Danish religious poet; b. at Randrup, in Jutland, 1694; d. in Ribe, 1764. He studied theology in Copenhagen and was minister in Randrup, Touder, and Ribe, becoming bishop of Ribe in 1741. Nearly one-third of the hymns now in use in the Danish Church were from his pen. A collected and critical edition of his hymns, edited by P. A. Arland, was published in Copenhagen (1867).

Brotherhood. It is not easy to determine the origin of brotherhoods in the Christian Church. St. Basil, in the fourth century, gave them their first written constitution, and St. Jerome evidently approved of fraternities rather than "hermits," so that we may conclude that they were established throughout the fourth and fifth centuries. In the eighth century we find that the term "fraternity" was confined to monastic and clerical bodies, and not given to laymen; but in the twelfth and thirteenth centuries it is used to denote a "gild," whose majority would, most likely, consist of lay members. The history of the different monastic orders will be found under their several heads.—*Benham.*

Brown, JAMES BALDWIN, English Congregationalist; b. in London, Aug. 19, 1820; d. there, June 23, 1884. Educated at London University and Highbury Theological College, he became pastor at London Road, Derby, 1843; and, in 1846, of Claylands Chapel, Clapham Road, London, where he remained until his death. He was chairman of the Congregational Union of England and Wales, in 1878. A man of broad catholicity, sound scholarship, and executive ability, he exerted a wide influence. He was a prolific writer. See *In Memoriam: James Baldwin Brown*, by his wife (London, 1884).

Brown, JOHN, b. 1722; d. 1787; commonly known as "Brown of Haddington," in which place he was minister of the Burgher branch of the Secession Church and teacher in a school of theology. Among the valuable works which he produced was a *Dictionary of the Bible* (1769), often reprinted; the *Self-Interpreting Bible* (1778); *Compendious History of the British Churches* (1788); *A Short Catechism* (1764). This last work has had an immense circulation, and is still in use.

Brown, JOHN NEWTON, D. D., a Baptist minister; b. at New London, Conn., 1803; d. at Germantown, Penn., 1868. He is best known as the compiler and editor of an *Encyclopædia of Religious Knowledge*, published in one volume at Brattleborough, Vt., in 1835. It has had a large sale, but its information is now out of date. In its time the work reflected great honor upon the industry and ability of Dr. Brown. He was professor of theology and church history in the New Hampton Theological Institution, N. H., from 1838 to 1845; pastor at Lexington, Va., 1845–1849, and then editorial secretary of the American Baptist Publishing Society.

Browne, ROBERT, the founder of the Brownists, and, therefore, of Congregationalism; b. at Tolethorp, Rutlandshire, Eng., about 1550; d. between 1631 and 1633, at Northampton. Educated at Cambridge in 1571, he acted for a short time as domestic chaplain to the Duke of Norfolk, and at this early date he was cited to appear before an ecclesiastical commission, under charge of teaching seditious doctrines. He refused to obey the summons, and became a school-teacher at Southwark for three years. He studied theology at Cambridge about 1578, and, although without a license to preach, he earnestly promulgated his views as opportunity offered. In 1581 he began a ministry at Norwich which attracted a large congregation. His unsparing denunciation of the evils and errors that he believed existed in the Established Church aroused a spirit of persecution that led him, with a few followers, to flee to Middelburg in Zealand. Here he remained for two years, where he prepared three treatises which were printed and sent to England for distribution. The little church formed at Middelburg was soon divided in sentiment, and in Dec., 1583, Browne, with four or five families, came to Scotland. In the following year he published *A True and Short Declaration, Both of the Gathering and Joyning together of certaine Persons; and also of the Lamentable Breach and Disuision which fell amongst them* (4to, pp. 24). It is from this little pamphlet that we learn the early history of the sect who, as a term of reproach, were known as *Brownists.* Within a few days after reaching Edinburgh, in Jan., 1584, Browne was summoned before the session of the Kirk. After a brief imprisonment he was released, and, with accustomed zeal and activity he preached in different parts of Scotland, and then returned to England, where he was confined in prison for a long time. Through the influence of Lord Burghley he was finally released, and made his residence at Northampton. Here he was cited by the bishop of Peterbrough, and, refusing to appear, was excommunicated. We come now to the change in his life and actions that has been the source of much speculation. Not long after his excommunication he asked the privilege of uniting with the Church of England. In 1586 he was appointed master of the grammar-school at St. Olave, Southwark, and in 1591 he was presented by Lord Burghley with the small living of Achurch-cum-Thorpe, where he lived for almost forty years. A dispute with the constable of his parish in regard to the payment of rates, in which he came to blows, and his subsequent insolence to the justice, led to his imprisonment in Northampton jail, where he died, aged eighty. Dr. H. M. Dexter in his *Congregationalism as seen in its Literature*, finds reason in this incident, connected with the long seclusion of this once strong and active nature in his little parish, to believe that the stress of labor in earlier years, and the sufferings of persecution and imprisonment had left him mentally weak and unbalanced. The investigations of Dr. Dexter and others give to Robert Browne his rightful place as the founder of Congregationalism. The story of his later life ought not to hide that of his earlier years when he taught earnestly and distinctly the principles that underlie the polity of ecclesiastical order held by Congregationalists, See CONGREGATIONALISM.

Brownson, ORESTES AUGUSTUS, LL. D., one of the ablest defenders of Romanism this country has produced; b. at Stockbridge, Vt., 1803; d. 1876. He was originally a Baptist; united with the Presbyterian Church at Ballston, N. Y., in 1823; and after preaching, first as a Universalist and then as a Unitarian minister, he finally became an infidel Socialist. In 1844 he joined the Roman Catholic Church, and established *Brownson's Quarterly Review*, in which, with remarkable intellectual vigor, he defended the most extreme Ultramontane views. His collected *Works* (N. Y., 1883–85) form 19 vols.

Bruce, ALEXANDER BALMAIN, D. D. (Glasgow, 1876), Free Church of Scotland; b. in the parish of Aberdalgie, near Perth, Jan. 30, 1831; educated at Edinburgh; entered the ministry, 1859; pastor at Cardross, 1859–68; at Broughty Ferry, Forfarshire, 1868-75; since 1875 professor of apologetics and New Testament exegesis in the Free Church College, Glasgow. He is the author of *The Training of the Twelve* (Edinburgh, 1871; 3d ed., 1883); *The Humiliation of Christ* (1876); *The Parabolic Teaching of Christ* (1882); *The Miraculous Element in the Gospels* (N. Y., 1887).

Brugglenians, a sect founded in 1746 by two brothers, named Kohler, in the village of Brueggelen, in the canton of Bern, Switzerland. They professed to have direct communications from God, and announced that on a certain day the world would perish, with the exception of their followers, who would be taken up to heaven. They taught and practised immoralities under the guise of the doctrine that the flesh is under the dominion of Satan, and therefore Satan, and not man, is responsible for what is done in the flesh. In 1752 they were arrested, and one of the brothers, Hieronymous, was executed. It is not known what became of the other. The doctrines of the sect were revived by the Antonians.

Bruis, PIERRE DE. See PETROBRUSSIANS.

Brully (*broo-ley*), PETER, the successor of Calvin in Strasburg, and a martyr to the Protestant faith; b. near Metz, Germany, about 1518; burned at Tournay, Feb. 19, 1545.

Bruno, ST., the "Apostle of the Prussians;" b. at Querfurt, Prussian Saxony, about 970; d. Feb. 14, 1009. He was canon of Magdeburg, when he became a Benedictine monk, and went as a missionary in 1004, first to Poland, then to Hungary and Russia, and finally among the Prussians, where, with eighteen of his companions, he suffered martyrdom.

Bruno of Cologne, ST., founder of the Carthusian order of monks; b. at Cologne, about 1030; d. at the monastery of La Torre, in Calabria, Oct. 6, 1101. He was canonized by Leo X. in 1504, and his festival is observed on Oct. 6. See CARTHUSIANS.

Bruno, GIORDANO, Italian philosopher; b. at Nola, near Naples, about 1548; burned at the stake, in Rome, Feb. 17, 1600. In his fifteenth year he entered the order of the Dominicans at Naples. His opinions in regard to some of the Romish mysteries soon brought him into trouble. From Rome, where he had gone to avoid imprisonment, he fled, in 1576, to Geneva, and from there made his way to Paris in 1579. With restless energy, in all the places which he visited, he promulgated his pantheistic views, and unfolded the discoveries of Copernicus, which he fully accepted. At Toulouse he lectured on astronomy, and at Paris he was offered a chair of philosophy, if he would receive the Mass. This he refused to do, but was permitted to give lectures. In 1583 Bruno visited England, and some of his most able works were prepared during the two years he remained there. In 1586 he returned to Paris, but the persecution of his enemies compelled him to seek refuge in Marburg and Wittenberg, then at Helmstadt, Frankfort, and Zurich. While at the latter place he accepted an invitation to Venice, where he was seized by the emissaries of the Inquisition, and in 1793 was brought to Rome. After an imprisonment of seven years he was excommunicated on the 9th of February, 1600, and on the 17th was burned at the stake. Bruno was the forerunner of the modern pantheistic school of philosophers. He held that the universe was simply a manifestation of God, and therefore itself divine. Upon the spot where he was put to death, a statue in his memory was unveiled, with much ceremony, in Rome, Sunday, June 9, 1889. See his Italian works (ed. P de Lagarde, Göttingen, 1888), 2 vols.; his *Life*, by I. Frith (London, 1887).

Bruys, Pierre de. See Petrobrussians.

Bryanites. See Bible Christians.

Bryennios, Philotheos, D. D. (Athens, 1880; Edinburgh, 1884); b. at Constantinople, April 7, 1833; educated at Chalce and Leipzig, Berlin and Munich. He was appointed professor of theology at Chalce, 1861; metropolitan of Serrae, in Macedonia, in 1875; metropolitan of Nicomedia, 1877. In 1873 he made his famous discovery, in the Jerusalem monastery at Constantinople, of the Second Epistle of Clement to the Corinthians, and the *Didaché* (or *The Teaching of the Twelve Apostles*). His edition was published at Constantinople (1883). See Dr. Schaff's ed. (3d ed. New York, 1888).

Bu'cer, Martin, b. at Schlettstadt, a town of Alsace, near Strasburg, 1491; d. at Cambridge, Eng., Feb. 28, 1551. A member of the Dominican order (1506), he early became a friend and follower of Luther. When the differences arose between Luther and Zwingli regarding the Lord's Supper, he favored the latter, but used his efforts to bring about a union between the two great leaders. By invitation of Archbishop Cranmer, he came to England to teach theology in the University of Cambridge. After laboring for two years in the interests of the Reformation, he died there. His influence in many ways was marked and useful.

Buchanites, a Scotch sect which appeared in the latter part of the eighteenth century, and is chiefly interesting as furnishing a strange example of religious extravagance. The absurdities related and believed about Mrs. Buchan, the foundress, were very numerous and shocking. It is stated that some of the descendants of the Covenanters of the Scottish Lowlands were among her adherents.—*Benham.*

Buck, Charles, b. in 1771; d. in 1815. His fame rests upon his *Theological Dictionary*, first published in London, in 1802. It has had an immense sale both in England and this country. Mr. Buck spent his life in the ministry of the Independents in England. He published *Anecdotes, Religious, Moral, and Entertaining* (1799), which was very popular in its day.

Buckley, James Monroe, D. D. (Wesleyan University, 1876), LL. D. (Emory and Henry, Va., 1882), Methodist; b. at Rahway, N. J., Dec. 16, 1836; studied at Wesleyan University, and entered the Methodist ministry 1858. After filling many important appointments he was elected editor of *The Christian Advocate* in 1880. He is the author of *Appeals to Men of Sense and Reflection to Begin a Christian Life* (New York, 1869; 5th ed. 1875); *The Land of the Czar and the Nihilist* (Boston 1886), and other volumes.

Budde, Johann Franz, b. 1667; d. at Jena, 1729. He was a German theologian of considerable note as a writer on moral theology, "a man of genuine piety and immense learning."

Buddhism, the religion professed by one-third of the population of the world, namely: the people of China, Japan, Siam, Burmah, Nepaul, Ceylon, Mongolia, Tartary, Thibet, and Cashmere. It is an offshoot of Brahminism, and originated in India six centuries before the Christian era with Siddhartha, better known as Sakyamouni, or by the title of Buddha (Eng., "The Enlightened"), which he assumed, and from which his followers are named "Buddhists." But it has been questioned whether there ever was such a person as Buddha, and whether the whole mass of traditions respecting him are not unhistorical. Of this opinion were Professor Wilson, as shown at length in his *Essay on*

Buddha and Buddhism, and also Professor Maurice, as shown in his *Lectures on the Religions of the World*.

There is no God in the religious system of Buddhism, but there is a kind of worship of Buddha, for which temples are erected, and which consists simply of prayers and the burning of perfumed woods before the images and alleged relics of Buddha, which are innumerable. There are also a vast number of Buddhist monks, or "bonzes," who live a strict life in communities like those of Christian monks of the Middle Ages, act as preachers and teachers, and employ themselves in study. The end and object of the Buddhist religion is "Nirvana," of which term the meaning is doubtful, some considering that it signifies absolute annihilation, others that it is absorption into Buddha, which may be regarded as a form of the religious idea of absorption into God. This end is to be attained by extinction of self, and thus the strict practice of Buddhism is a rigid asceticism, similar to that of the early Egyptian Hermits.

It must not be supposed, however, that Buddhism maintains the same form in all the countries where it is professed. It has ever shown a remarkable power of assimilating with itself some of the features of other religions. In some countries it retains its original form of a religion without a deity; in others it bears clear traces of the influence of other religions: as of some obsolete Christian heresy in Thibet, and of polytheism in China.—Benham: *Dict. of Religion*.

Bulgaria was converted to Christianity about 860, by Cyril and Methodius (*q. v.*). Of its present population, the Turks, Tartars, Albanians and Circassians are Mohammedans; the Roumanians, the Armenians, and most of the Russians belong to the Greek Church. After a long conflict, the Bulgarians of Greek faith, in 1870, secured a decree from the Sultan by which a national Bulgarian Church was established. This action was followed by the excommunication of the entire Bulgarian nation from the Orthodox Church by the Greek Patriarch at Constantinople; but this act has not been recognized by other branches of the Orthodox Church, in Russia, Greece, etc. American missionaries began their labors in Bulgaria in 1858, and have made a considerable number of converts, and, through the influence of their schools, have done much to enlighten the people and advance the growth of the nation. Many young men from Bulgaria have been educated at Robert College, Constantinople.

Bull, GEORGE, D. D., Church of England; b. at Wells, March 25, 1634; d. at Brecknock, South Wales, Feb. 17, 1710. He was educated at Oxford; rector of St. George's, near Bristol, then of Suddington (1662); Avening (1685); archdeacon of Llandaff (1687); bishop of St. David's (1705). He is remembered for his *Defensio Fidei Nicenæ*, in which, with much learning, he attempts to show that the orthodox doctrine of the Trinity was fully developed before the Council of Nice (1680; Eng. trans., Oxford, 1851–55), 3 vols. See his complete works (Oxford, 1827), 7 vols., with life by Nelson.

Bullinger (*bool-ling-er*), HEINRICH, b. at Bremgarten, near Zurich, July 18, 1504; d. at Zurich, Sept. 17, 1575. He was a disciple of Zwingli, and a powerful supporter of that reformer in his contention with Luther on the doctrine of the Lord's Supper. Through his theological works and correspondence he exerted a strong influence upon Protestant thought in England. Many of his sermons were translated into English.

Bulls and Briefs, PAPAL, are the two kinds of authoritative letters issued by the popes in their official capacity as head of the Church, the bulls being the more important. They are distinguished from each other by several marks. A *bull* is written on thick, polished parchment, commonly in angular Gothic characters, and is always open. A *brief* is not so important as a bull. It is written upon white paper, or thin parchment, in modern cursive characters, and is sometimes sent open, sometimes closed. There are other points in which they differ, but these distinctions are not much older than the fifteenth century.

Bunsen (*boon-sen*), CHRISTIAN KARL JOSIAS, a German nobleman and scholar whose intellectual service and Christian character endeared him to the English-speaking world; b. at Korbach in the principality of Waldeck, Aug. 25, 1791; d. at Bonn, Nov. 28, 1860. He held many positions of political honor, and from 1841 to 1854 was minister to England from Prussia. The later years of his life were spent in scholarly retirement at Heidelberg. He wrote many volumes on philological, historical, and theological subjects. His *Memoirs* were published in 1868 by his widow, an accomplished English lady. Bunsen did much to interpret German thought to English readers and thinkers.

Bunting, JABEZ, D. D., an eminent Wesleyan minister; b. at Manchester, Eng., May 13, 1779; d. June 16, 1858. The child of Christian parents who gave him good educational advantages, he was converted when about sixteen, and at nineteen entered the ministry of the Wesleyan Conference. He was very successful in his work, and early won a position of commanding influence. He was four times elected President of the Conference, in 1820, 1828, 1836 and 1844, and from the foundation of the Wesleyan Theological Institution in 1834 till his death he was its president. For eighteen years he was secretary of the Wesleyan Missionary Society, of which he was a principal organizer. His word was law among his brethren, and his rare wisdom and beautiful spirit endeared him to believers of every name.

Bunyan, JOHN, the author of the *Pilgrim's Progress;* b. at Elstow, near Bedford, Eng., Nov., 1628; d. in London, Aug. 31, 1688. He was brought up at his father's trade, as a tinker. While under parental influences that were by no means unfavorable he appears to have developed in early years a headstrong disposition that often led him into youthful excesses. The facts, however, do not warrant the assumption that his life was peculiarly loose or disreputable, but rather give evidence that his self-accusations were the severe judgment of a heart and conscience that were keenly alive to their monitions. He joined the army in 1645, but after a brief service he returned to Elstow, and a year after was married, being then about twenty years of age. His wife brought but little dowry beyond two books which she had inherited from her father—*The Practice of Piety*, by Bishop Baily, and *The Plain Man's Pathway to Heaven*, by Arthur Dent. These volumes served to deepen the convictions of spiritual need which already had brought the young tinker into great trouble and depression of mind. Giving up the amusements that were then in vogue, he led a life of strict and austere conduct. Through experiences that proved a providential preparation for his life-work, he finally found peace in believing on Christ. The casual conversation of a pious woman of Bedford on the "new birth," and the acquaintance, made through her, with the Baptist minister in the town, were among the influences that led to his conversion. He was baptized in 1653, and soon entered the Baptist ministry. As a preacher he at once gathered and held the attention of great congregations. In 1660 the Act of Uniformity, compelling attendance upon the services of the Church of England, was revived and enforced with vigor. Bunyan was among the number who refused to obey this law, and he was arrested for continuing his ministry in secret, and imprisoned in Bedford jail. For twelve years he was under official restraint. Efforts were made to secure his pardon, but he proved an incorrigible offender, in that he used every opportunity of liberty that came to him of preaching the Word of Life. His first wife died two years before his imprisonment, and he had again married an estimable woman, who proved a kind foster-mother to his four children, during his long confinement. The services of his friends, and various liberties that were granted to him, did much to alleviate his trying position. Part of his time he employed in making tags of boot-laces, which enabled him to aid in the support of his family. It was in these years of enforced seclusion and study of the Word of God that he wrote his immortal Allegory. The Declaration of Indulgence, issued by Charles II. in 1672, for the purpose of removing the disabilities of Roman Catholics, annulled the Act of Uniformity, and Bunyan was set free. Honored and beloved, he continued his pastorate among his people at Bedford, at the same time preaching for a part of each year in the Baptist churches of London. His pen was busy, but none of his other works bear comparison with the *Pilgrim's Progress.* The illness that terminated his life was the result of a cold caught in a rain-storm, while returning home from a visit, where he had sought to effect a reconciliation between a father and son.

Innumerable editions of the *Pilgrim's Progress* have been published. The collection in the Lenox Library, New York, is the most extensive in existence. It has 258 editions of the work in English, and seventy-four in foreign languages. The delight of the lowly, this wonderful book has exerted a fascinating power over the most cultured and gifted minds. Eternity can alone reveal the blessing that it has been to multitudes in finding Christ as the Way, the Truth, and the Life.

Burckhardt (*boork-hart*), JOHANN LUDWIG, a celebrated Eastern traveler; b. at Lausanne, Switzerland, Nov. 24, 1784; d. at Cairo, Egypt, Oct. 15, 1817. He was educated at Leipzig and Göttingen, and came to England in 1806, where he received the aid of the "Association for Promoting the Discovery of the Interior Parts of Africa," and traveled in Syria, Palestine, Egypt, and Arabia, but his early death cut short his plans for the exploration of the sources of the Niger. His works were:

Travels in Nubia (1819); *Travels in Syria and the Holy Land* (1822); *Travels in Arabia* (1829); *Notes on the Bedouins and Wahabvs* (1830); *Arabic Proverbs* (1830).

Burgher. See SECESSION CHURCH.

Burial of the dead was the custom among the Jews from the earliest times. The bodies of persons who were denied religious burial were burned. (Josh. vii. 24.) Burial-places were outside of the towns, and the tombs were usually in caves in the limestone rock, and were closed by a stone on the end or surface. Many of these caves are found near Jerusalem, with chambers resembling the Roman catacombs. The dead were carried on a bier, followed by kindred and friends, and often by professional mourners. (Jer. ix. 17; Amos v. 19; Matt. ix. 23.) The early Christians followed the Hebrew custom and buried their dead. (See CATACOMBS.) Their belief in the joyful resurrection of the sainted dead manifested itself in many ways in connection with the burial of their mortal remains.

Burmah. See MISSIONS.

Burnet, GILBERT, Bishop of Salisbury; b. at Edinburgh, Sept. 18, 1643; d. at Salisbury, March 17, 1715. From Scotland, where he was educated at Aberdeen, and for some years was professor of divinity, he removed to London in 1673, where he gained great popularity as preacher at the Rolls Chapel. Here, as in Scotland, he became mixed up in the politico-ecclesiastical affairs of the time, and in 1684 he was dismissed from his position because of his connection with Russell, whom he attended to the scaffold. During this same year he was introduced to the Prince of Orange and soon became a great favorite. When William came to the throne, Burnet was appointed Bishop of Salisbury. He expressed many views in his writings that met with disfavor, but his influence was widely recognized. His fame rests upon his two great works, the *History of the Reformation of the Church of England*, and *History of His Own Time*. He published a number of other volumes, historical and polemical.

Burns, WILLIAM CHALMERS, an eminent and devoted Scotch missionary; b. at Dun, Scotland, April 1, 1815; d. at Port of Nieuchwang, China, April 4, 1868. The child of pious parents, he was educated at the University of Aberdeen, and at Glasgow, where he studied theology, and received a license to preach in 1839. He became an evangelist, and labored with great success in England, Ireland, and Canada (1844–46). In the spring of 1847 he sailed for China to take charge of the mission of the English Presbyterian Church. It was here that he accomplished a wonderful life-work. He identified himself with the people in every possible way, and gained an influence that opened the way for preaching the Gospel to great multitudes. See *Memoir*, by Rev. Islay Burns, D. D. (New York, 1871).

Burnt-Offerings. See SACRIFICES.

Burr, ENOCH FITCH, D. D. (Amherst, 1868), Congregationalist; b. at Green's Farms, Westport, Conn., Oct. 21, 1818; was graduated at Yale College, 1839; since 1850 has been pastor in Lyme, Conn. He is author of *Ecce Cœlum* (Boston, 1867); *Pater Mundi* (1869); *Celestial Empires* (New York, 1885); *Supreme Things* (1889), and other volumes.

Burton, ROBERT, author of *The Anatomy of Melancholy;* b. at Lindley in 1576. He was a graduate of Oxford, and while rector of Segrave, in Leicestershire, still held his fellowship at Christ Church, where he died in 1640. The work which has kept his fame alive is full of a quaint wit and learning.

Bush, GEORGE, a popular Bible commentator; b. at Norwich, Vt., June 12, 1796; d. at Rochester, N. Y., 1858. He was a graduate of Dartmouth College and Princeton Theological Seminary. In 1824 he became pastor of a Presbyterian church in Indianapolis, and in 1831 accepted the professorship of Hebrew in the University of the City of New York. He began the publication of his *Notes* on the Pentateuch, Joshua, and Judges, in 1840. A new edition was issued in 1870. Prof. Bush was an earnest advocate, from 1845, of Swedenborgianism. See Fernald: *Memoirs and Reminiscences of the Late Professor George Bush* (Boston, 1860).

Bushnell, HORACE, an American Congregational clergyman, who, by reason of his rich intellectual and spiritual endowments, his originality and force as a writer, and his power of quickening other minds easily, takes high rank among the strong men of his day. The eldest child in an intelligent Christian family, of genuine New England stock, he was born in the town of Litchfield, Conn., on the 14th of April, 1802; he died in the city of Hartford, in the same State, Feb. 17, 1876. The development of a robust physique, and of great practical ingenuity and deftness was due to an early initiation, by his father, into farm work and mechanical industry. As the result of a faithful Christian nurture, he ever manifested during childhood a tender susceptibility to religious truth; but he did not make a public profession of his faith in Christ till he was nineteen years old. Then first he began to apply himself diligently, with a view to a college course of study. At the age of twenty-one he entered Yale College, from which he was graduated with honor, in the class of 1827.

After a brief trial of school-teaching, he was engaged for ten months in editorial work upon the New York *Journal of Commerce*, which contributed most valuable elements to his equipment for the sphere in which he was destined to move. Having spent a half-year in the Yale law school, he accepted a tutorship in the college, still, however, continuing his law studies for a year and a half longer. Just as he was ready for admission to the bar, there occurred a crisis in his life. It was in connection with a powerful revival in the college, when he seemed not so much to have been restored from a religious decline as to have been thoroughly new-born. "My difficulty had been," he says, "that I had been substituting *thought* for everything else, and expecting so intently to dig out a religion by my head, that I was pushing it, all the while, practically away. Now, I was to think myself out of my over-thinking, and discover how far above reason is *trust*."

The result of this new experience was the exchange of the law for theology; and in this issue the secret longings and hopes of his godly mother, cherished even before his birth, were fulfilled.

His tutorship was soon resigned. A course of study in the Yale Divinity school was entered upon and completed. On receiving a license to preach, he supplied the pulpit of the North Church in Hartford for six weeks, and then was unanimously invited to the pastorate. His ordination and installation, which took place on the 22d of May, 1833, constituted a most happy and fruitful pastoral relation, which was broken only by the necessities of ill health, after a continuance of twenty-six years. By his marriage with Mary Apthorp, of New Haven, a life-connection was formed, which brought to his side a true and efficient helpmeet in the work before him.

There was, from the first, a decided flavor of originality in Doctor Bushnell's preaching; and in his addresses on public occasions a richness and independence of thought, which drew into his congregation young people of culture, and professional men. General attention was not, however, attracted to his utterances until the year 1839, when he delivered before the Society of Inquiry, in Andover Theological Seminary, an address on "Revelation." As he touched upon the biblical teachings concerning the doctrine of the Trinity, suspicions of a departure from orthodoxy were awakened. In the spring of 1840 he received and declined an invitation to the presidency of Middlebury College. In 1841 Wesleyan University conferred upon him the degree of Doctor of Divinity. Harvard University subsequently honored him with the same degree, as also Yale, his Alma Mater, with that of LL. D.

Our limits forbid any attempt to notice in detail the events of his life, or even the published products of his busy pen. We call attention to a few salient points only. In the year 1846 his famous "Discourses on Christian Nurture" appeared, which set forth the organic unity of the family over against the intense individualism of the day. The doctrine taught was that the child, under a true Christian nurture, is to grow up a Christian, and never know himself as being otherwise. It is difficult to understand how it was that this work, which is now generally accepted as a standard text-book on this subject, should have encountered the charge of being full of "dangerous tendencies."

"The year 1848 was the central point in the life of Horace Bushnell." While seeking for clearer light and a higher Christian life, certain vital questions, respecting Christ and his atoning work, which had long been engaging his earnest thoughts, seemed to open to him of their own accord. The result was such a personal discovery of Christ, as a manifestation of God, as, in his view, amounted virtually to a new revelation. Having been invited, apart from any agency of his own, to give addresses upon three public occasions, he regarded the opportunities as providentially prepared for the expression of the new views which had come to him.

On the 9th of July he delivered before the Harvard Divinity School a "Discourse on the Atonement." While he maintained that the sufferings of Christ were both vicarious and propitiatory, he rejected the elements of penal satisfaction, and of a compensatory infliction of evil as evil, in these sufferings. Christ is God manifest in the flesh, the expression of God's love and justice; and as such, when he is received by faith, becomes and is the ground of our justification, and a power for our renewal in character. On the 15th of August, by assignment of the General Association of Connecticut, he gave at New Haven, as a *concio ad clerum*, a "Discourse on the Divinity of Christ." Having proved from the Scriptures that Christ is divine in his being, he undertakes to show that the real intent and value of this doctrine, and of the Trinity as well, lie simply in its adaptation to express God for the uses of the religious life. He refuses to affirm three metaphysical personalities in the Godhead. The three Persons are to be taken as Instrumental Persons for the practical uses of the soul. All questions as to the interior nature of the Godhead are uninvestigable.

In the third address, entitled "Dogma and Spirit," which was given at Andover Seminary in September, he applies his idea of Christ, as a personal manifestation of God, to the subject of "The True Reviving of Religion," in distinction from sporadic spiritual quickenings, or so-called revivals, which are specially characteristic of the reign of Dogma.

It may be here parenthetically stated, in the way of illustrating the marvelous versatility of his mind, and its fertility as well, that, in addition to the preparation of these elaborate papers, he delivered on the 24th of August of the same year, the day after Commencement at Harvard, his sparklingly beautiful oration, "Work and Play." His playful nature, instead of suffering restrictions, flourished vigorously in the sunshine of his faith.

In February of the following year these three theological addresses were consolidated in one published volume, under the title, *God in Christ*, prefaced by a "Dissertation on Language," which was designed to be a key to his whole system of thought. The drift of this paper was to show that names for thought and spirit in language are all based upon material types and images, and are fitted to express our interior sentiments and feelings, by reason of some analogy which we cannot explain. Thus it is that language, material in its base, becomes a medium through which God and a spiritual world come into expression. The Christian truth is the expression of God in language—a principle which applies to the language of *act*, as, for example, in the incarnation and the crucifixion, as well as to the language of *words* in the Scriptures.

The book was condemned as heretical by leading theological authorities. But their witness "did not agree together" as to what and where the heresy was—some charging the author with one error and some with its very opposite. The Hartford Central Association, of which he was a member, appointed a committee for the examination of the book, which, through Dr. Noah Porter, the chairman, reported that, though there were, in the views presented, variations from the historic formulas of faith, "the errors were not fundamental." This report was accepted by the Association with but three dissenting votes.

This action, which was ecclesiastically final, did not, however, restore quiet. Agitation was kept up, and the General Association was appealed to in 1850, and again in 1852, to pronounce its condemnation upon the alleged heresies. But the body very properly refused to render any judgment in the case. From this time the excitement gradually died out.

Doctor Bushnell took no personal part in the controversy, but devoted himself, with unruffled mind and unremitting earnestness, to pastoral labors, and to such outside work as important public occasions called for; of which we cannot make specific mention.

In 1851 the book, *Christ in Theology*, appeared, having for its purpose, not to answer his opponents, but rather to make his positions more intelligible. About this time ominous symptoms of pulmonary disease showed themselves; nevertheless, his activities were unceasing, except as interspaced by more frequent vacations. In 1856 he was invited to the presidency of the new College of California, whose location he had helped to fix; but the honor was declined. In 1858 his great work, *Nature and the Supernatural* — the fruit of many years of study—was given to the public. Compelled, at length, by continued ill health, and to the great grief of his devoted people, he resigned his pastorate, and early in July, 1859, preached his farewell sermon.

The remaining seventeen years of his life, designated in his biography as a "Ministry at Large," were carefully economized for the completion, or revision and publication, of literary and theological material, which had engaged the studies of his earlier and more vigorous days. Among these were two volumes of sermons, in addition to *Sermons for the New Life*, already published; two volumes of *Literary Varieties*, and a reissue of his "Discourses on Christian Nurture," to which were attached thirteen new sermons upon subjects "adjacent thereto." Here belong, also, the two volumes on *The Vicarious Sacrifice*, in the second of which, originally issued under the title, *Forgiveness and Law*, he sets forth certain Godward relations of the Atonement which he had not taken account of in his previously published views. At the time of his death he had already begun the preparation of an entirely new work on *Inspiration: Its Modes and Uses.* A few pages were written, but in the middle of a sentence his pen was laid down, never to be taken up again.

Although Horace Bushnell was known abroad chiefly as a theologian, at home he was recognized also as an earnest patriot and a public-spirited citizen. The causes of emancipation, of education, and of the preservation of our national unity as against secession, received his zealous and effective support. The honor of his native State was especially dear to him; and in behalf of the prosperity and adornment of the city of Hartford, his interest and labors never flagged. It was a well-earned token of respect which was paid to his foresight and efforts, that, a few hours before he lost consciousness, the beautiful and spacious area of ground on which the State capitol now stands, was named, by the unanimous vote of the city Council, " Bushnell Park." On the walls of the new church, built by the people whom he so faithfully served, is set a mural tablet, containing a marble *relievo* of his head and face, with this inscription:

" IN MEMORY OF HIS GREAT GENIUS, HIS
GREAT CHARACTER, AND HIS
GREAT SERVICES TO
MANKIND."

(See the *Life and Letters of Horace Bushnell*, by his daughter. Harper & Brothers, New York, 1880).

The following list embraces the published volumes of Dr. Bushnell's works, with the dates of publication: *Christian Nurture*, 1846, 1861, 1876; *God in Christ*, 1849, 1877; *Christ in Theology*, 1851; *Sermons for the New Life*, 1858, 1876; *Nature and the Supernatural*, 1858, 1877; *Work and Play*, 1864, 1881; *Christ and his Salvation*, 1864, 1877; *The Vicarious Sacrifice*, vol. i., 1865, 1877; Do., vol. ii. (first published under the title, *Forgiveness and Law*), 1874, 1877; *Moral Uses of Dark Things*, 1868, 1881; *The Reform against Nature*, 1869; *Sermons on Living Subjects*, 1872, 1877; *Building Eras*, 1881.

AMOS S. CHESEBROUGH.

Butler, JOSEPH, the author of the *Analogy;* b. at Wantage, in Berkshire, May 18, 1692; d. at Bath, June 16, 1752. His father, a linen-draper, was a Presbyterian layman, and he educated his son with a view to his entering the ministry of that church. While pursuing his studies at the academy at Gloucester, he decided to join the Church. Even before he entered Oriel College at Oxford, he gave promise of remarkable intellectual ability. In 1718 he was made preacher at the Chapel of the Rolls, where he remained until 1726. The year previous he was made rector of Stanhope, where he labored for nearly eight years, and published the first edition of his *Sermons.* In 1736 he became prebendary of Rochester, and in the same year appeared his great work, the *Analogy of Religion, Natural and Revealed, to the Course and Constitution of Nature.* It came at a most opportune time, when the influence of deistical speculation was at its height, and its defense of revealed religion was conceded on every hand as one of the best and most complete ever made. Butler had won a high place in the esteem of the learned Queen Caroline, and on her death-bed she urged her husband to promote him. This he did, in a perfunctory way, by appointing him bishop of the small see of Bristol in 1738. Two years later he was made dean of St. Paul's, and in 1750 he accepted the see of Durham, where his labors were soon brought to a close by his illness and death. Bishop Butler was never married. Somewhat austere in spirit, his profound intellect delighted to grapple with the deepest problems in the realm of metaphysical thought. His *Analogy*, assuming the existence of a Divine First Cause, undertakes to show that the "constitution and course of nature" is what we might naturally look for, and that it is in perfect analogy with both natural and revealed religion. The book is narrow in its scope and condensed in its statements, and requires close attention in order to be understood and appreciated, but it will long continue to hold its place as a marvel of profound and exhaustive reasoning, within the limits of its arguments. Editions of the *Analogy* are very numerous.

Butler, WILLIAM ARCHER, Church of Ireland; b. at Annerville, Ireland, 1814; d. in Dublin, July 5, 1848. Brought up a Roman Catholic, he became a Protestant, and was educated at Trinity College, Dublin, in which institution he was appointed professor of moral philosophy in 1837, at the same time holding the position of rector at Clondehorka, and then at Raymoghy. His fame rests upon his *Sermons* (1849–56; republished, N. Y., 1879), 2 vols., and *Lectures on the History of Ancient Philosophy* (1856), 2 vols. (2d ed., London, 1874). See his *Memoir* in first vol. of *Sermons.*

Butzer. See BUCER, MARTIN.

Buxton, SIR THOMAS FOWELL, b. at Earl's Colne, Essex, April 1, 1786; d. at

Bath, Feb. 19, 1845. Educated at Trinity College, Dublin, he entered business life in 1808; member of Parliament (1818–37). After the death of Wilberforce he became (1824) the leader of the antislavery party. His philanthropic labors were exerted in many directions. He was made baronet in 1840. See *Memoir* by his son, Charles Buxton (London, 1848; new ed., 1872).

Buxtorf (*books-torf*), a famous family of Hebraists. (1) Johann, b. at Camen, Westphalia, Dec. 25, 1564; d. at Basel, Sept. 13, 1629. He became professor of Hebrew at Basel (1591). His knowledge of rabbinical literature was very great, and he was a sturdy defender of the Massoretic text. (2) His son, Johann, b. at Basel, Aug. 13, 1599; succeeded his father 1630; d. at Basel, Aug. 17, 1664. He held that the Hebrew text was inspired, even in its vowels and vowel-points. (3) Johann Jacob, b. at Basel, Sept. 4, 1645; succeeded his father, 1669, and d. there, April 1, 1704. (4) Johann, his great-grand-nephew; b. at Basel, Jan. 8, 1663; succeeded his uncle, 1704, and d. there, June 19, 1732.

C.

Cab, a Hebrew measure equal to 3⅓ liquid or 2⅚ dry pints.

Cabbala, the secret oral tradition respecting the mystical sense of the Pentateuch, so called because it was reputed among the Jewish doctors that it was "received" (Heb. *Kabbal,* to receive) by Moses from God, by Joshua from Moses, and by the seventy Elders from Joshua. But it really originated in Babylon during the captivity, and was collected and put into writing about A. D. 125 by Simon ben Jochai. It proposes to give a mystical meaning to every word and every letter of the Law; and its peculiar system of assigning mystical numbers to letters and words was, it can hardly be doubted, copied by early Christian writers. — *Benham.* See Kitto; Milman: *History of the Jews*, ii. p. 421; iii. pp. 438–444; and for full treatment of the subject, Ginsburg: *The Kabbalah: its Doctrines, Development, and Literature* (London, 1865).

Cæcilia. See Cecilia.

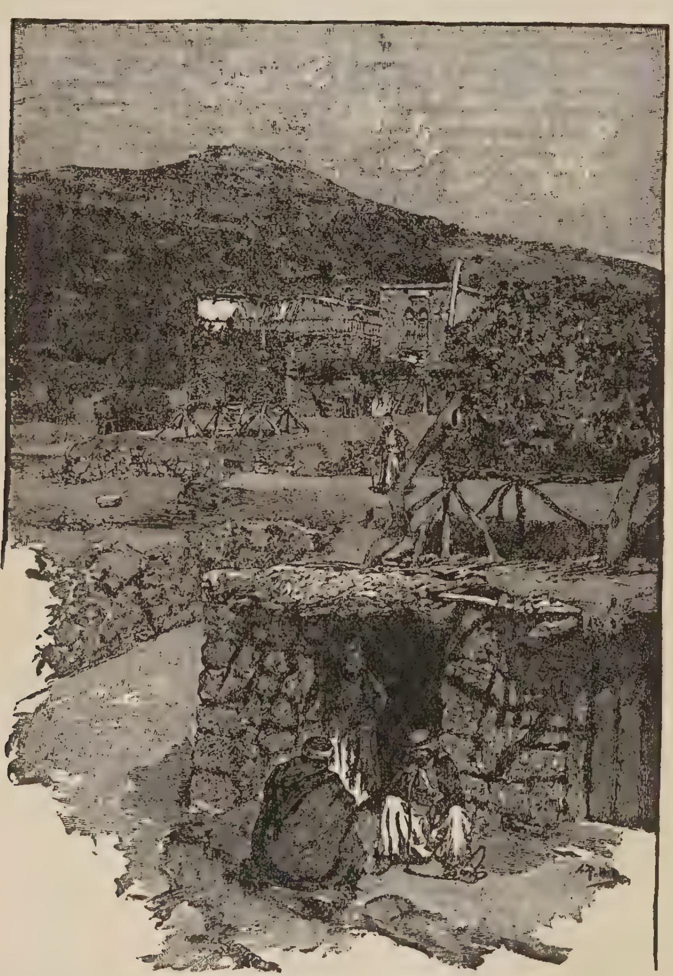
Cæcilianus. See Donatists.

Cædmon (*ked′-mon*), the author of the first Christian English poem, was a native of Northumbria. Cædmon was a servant in one of the Yorkshire abbeys, in the seventh century. The story goes that he had shown no inclination at all to verse-making until one night, when, sleeping in a stable, he had a wonderful dream. He was ordered to sing a song, and when he said he knew none, he was told to "sing the beginning of created things." From that time he devoted his whole time to his art. His chief work, written about 670, was a paraphrase of parts of the Bible, the parts chosen by him being the Creation of the World, the chief points in the history of the Children of Israel, the life of Daniel, and the whole of the gospels. Bede says of him: "Others after him tried to make religious poems, but none could vie with him, for he did not learn the art of poetry from men, nor of men, but from God;" and this was the common idea of his contemporaries. He died somewhere at the end of the seventh century, but the exact date is not known. — Benham: *Dict. of Religion.* The poems ascribed to Cædmon were first published by Francis Junius, in 1655, from a MS. now in the Bodleian Library, at Oxford.

Cæsarea, the name of two towns in Palestine. (1) Cæsarea Palestine, now Kaisaryah, thirty miles north of Joppa, built by Herod, about 22 B. C. It was the home of Cornelius, and Philip the Evangelist. (Acts x. 1; viii. 40; xxi. 8.) Paul was imprisoned here for two years. (Acts ix. 30; xvii. 22; xxi. 8; xxiii. 23; xxiv. 27.) About 65 A. D. a dispute arose as to the control of the city, between the Syrian and Jewish citizens, which led to an insurrection in which 20,000 Jews perished in an hour. C. became the seat of a bishopric, and was the home of Eusebius. Councils were held there in 196, 331, and 337, and it was a prominent point during the crusades. (2) Cæsarea Philippi, situated at the base of Mt. Hermon. Rebuilt by Philip the Tetrarch, he gave it the name of Cæsar in connection with his own. It was visited by our Lord. (Matt. xvi. 13.) It was taken and retaken during the crusades, and was the seat of a bishopric. About fifty families now make their homes among the ruins of its former greatness.

Cæsarius of Arles, b. at Chalons, the latter part of the fifth century; d. at Arles, 543. He was educated in the monastery of Lerins and became Bishop of Arles in 502. He introduced many reforms in his diocese, and presided over several councils, and earnestly defended the doctrines of Augustine against the semi-Pelagians.

Cai′aphas (*depression*), high-priest of the Jews under Tiberius during the years of our Lord's public ministry and at the time of his trial and crucifixion. In character he was coarse and brutal, but adroit and crafty. (Matt. xxvi. 3, 4; John xi. 49, 50; xviii. 14.) He it was who instigated the murder of Jesus, and afterward persecuted his followers. (Acts iv. 6, 17.) He was deposed by Vitellius, A. D. 36.



CÆSAREA PHILIPPI.

Cain (*possession*), the firstborn of Adam and Eve. His history is detailed in Gen. iv. In punishment for the murder of his brother a curse was pronounced upon him, and he was condemned to be a "fugitive and a vagabond" on the earth. "Lest any finding him should kill him," God mercifully gave him a sign, or mark, whereby he was protected. He went into the land of Nod, on the east of Eden, where he built a city, which he named after his son, Enoch. His descendants are enumerated, with the inventions for which they were remarkable.

Cain'ites, an obscure Gnostic sect of the second century. "They held that *Sophia* (wisdom) found means to preserve in every age in this world, which the Demiurge had created, a race bearing within them a spiritual nature similar to her own, and intent upon opposing the tyranny of the Demiurge. The Cainites regarded Cain as the chief of this race. They honored

Cain, and the evil characters of Scripture, generally, on the ground that, in proportion to the hatred such characters evinced of the laws of the god of this world (the Demiurge), the more worthily did they act as the sons of *Sophia*, whose chief work is to destroy the kingdom of the Demiurge." — McClintock and Strong: *Cyc.*, *s. v.* Neander: *Ch. Hist.*, I., 448.

Cajetan (*kà-ye-tan*), CARDINAL, b. at Gaeta, Italy, Feb. 20, 1469; d. in Rome, Aug. 9, 1534. His proper name was Thomas de Vio, but he adopted that of Cajetan from his birthplace. He was chosen general of the Dominican order in 1508, and in 1517 was made a cardinal. The most remarkable event in his life was the conference with Luther at Augsburg, 1518. He completely failed in his effort to secure the retraction of Luther, and returned to Rome deeply impressed with the great reformer's ability and knowledge of the Bible. He published a Latin version of a portion of the Old Testament, and a commentary upon Thomas Aquinas's *Summa*, which has often been republished.

Calamy, EDMUND, was born in London, Feb., 1600. He took his B. A. degree at Cambridge, in 1619, being a member of Pembroke Hall. In 1626 he was made a lecturer at Bury St. Edmunds, where he continued until the publication of Bishop Wren's articles compelled him to give up his office and leave the diocese. He then received the valuable living of Rochford, in Essex, but, having avowed himself a Presbyterian, he lost this position. In 1639 he was made lecturer of St. Mary's, Aldermanbury, in London, which office he filled for twenty years. He joined with four others in printing a pamphlet, which they published under the pseudonym of *Smectymnuus*, this strange word being made up of the initials of their several names: Stephen Marshall, Edmund Calamy, Thomas Yong, Matthew Newcomen, William Spurstow. This book was written as a reply to Bishop Hall's *Divine Right of Episcopacy;* and it may be doubted whether anything which has ever issued from the press of the religious world has surpassed this work in severity of language. In 1641 Calamy was appointed one of the well-known Assembly of Divines. His views became more moderate when the Independents supplanted the Presbyterians; and he was one of the Presbyterians who remonstrated against the execution of King Charles. At the Restoration Charles II. made him one of his chaplains, and offered him the see of Lichfield and Coventry, which he refused. When the Act of Uniformity was passed, he resigned his preferment, and refused, like many others, to attend the church in which he had so long officiated. Calamy died, Oct. 29, 1666, of a broken heart, occasioned by the sight of the misery caused by the Fire of London.

Calderwood, HENRY, LL. D. (Glasgow, 1865), United Presbyterian Church of Scotland; b. at Peebles, near Edinburgh, May 10, 1830; studied at the University of Edinburgh (1847–1853), in which institution he became professor of moral philosophy in 1868. He is the author of: *The Philosophy of the Infinite* (London, 1854); *Handbook of Moral Philosophy* (1872); *The Relations of Mind and Brain* (1879); *The Relations of Science and Religion* (1881).

Ca'leb, the son of Jephunneh, of the tribe of Judah (Num. xiii. 6), called also the Kenezite, or son of Kenez. (Num. xxxii. 12; Josh. xiv. 6, 14). "The reconciliation of these accounts is either to suppose that that division of the tribe of Judah which Caleb headed had so intermingled itself with the Kenezites, a tribe of Southern Palestine, that he could be reckoned a Kenezite, or that Caleb was the head of the Kenezites, who had been absorbed by Judah."—*Rüetschi.* Caleb was one of the twelve spies sent by Moses into Canaan. (Num. xiii. 6.) He and Joshua were the only adults born in Egypt who entered the promised land. He was given possession of Hebron and its neighborhood. (Josh. xiv.)

Calendar, "the mode of adjusting the months and other divisions of the civil year to the natural or solar year. The necessity of some division and measurement of time must have been early felt. The phases or changes of the moon supplied a natural and very obvious mode of dividing and reckoning time, and hence the division into months of twenty-nine or thirty days was, perhaps, the earliest and most universal. But it would soon be observed that, for many purposes, the changes of the seasons were more serviceable as marks of division; and thus arose the division into years (*q. v.*), determined by the motions of the sun. It was soon, however, discovered that the year, or larger division, did not contain an exact number of the smaller divisions or months, and that an accommodation was necessary; and various not very dissimilar expedients were employed for correcting the error that arose. The ancient Egyptians had a year determined by the changes of the seasons, without reference to the changes of the moon, and containing 365 days, divided into twelve months of thirty days each, with five supplementary days at the end of the year. The Jewish year consisted, in the earliest periods, as it still does, of twelve lunar months, a thirteenth being from time to time introduced, to accommodate it to the sun and seasons; this was also the case with the ancient Syrians, Macedonians, etc. The Jewish months have alternately twenty-nine and thirty days; and in a cycle of nineteen years there are seven years having the intercalary month, some of these years having also one, and some two, days more than others have, so that the length of the year varies from 353 to 385 days. The Greeks, in the most ancient periods, reckoned according to real lunar months, twelve making a year; and about 594 B. C., Solon introduced in Athens the mode of reckoning alternately thirty and twenty-nine days to the month, accommodating this civil year of 354 days to the solar year by occasional introduction of an intercalary month. A change was afterward made, by which, three times in eight years, a month of thirty days was intercalated, making the average length of the year 365¼ days.

"The Romans are said to have had, originally, a year of ten months, but in the times of their kings they adopted a lunar year of 355 days, divided into twelve months, with an occasional intercalary month. Through the ignorance of the priests, who had the charge of this matter, the utmost confusion gradually arose, which Julius Cæsar remedied, 46 B. C., by the introduction of the *Julian Calendar*, according to which the year has ordinarily 365 days, and every fourth year is a leap-year of 366 days—the length of the year being thus assumed as 365¼ days, while it is in reality 365 days, five hours, forty-eight minutes, and fifty seconds; or eleven minutes, ten seconds less. Cæsar gave to the months the number of days which they still have.

"So comparatively perfect was the Julian style of reckoning time, that it prevailed generally among Christian nations, and remained undisturbed till the renewed accumulation of the remaining error of eleven minutes or so had amounted, in 1582 years after the birth of Christ, to ten complete days; the vernal equinox falling on the 11th instead of the 21st of March, as it did at the time of the Council of Nice, 325 years after the birth of Christ. This shifting of days had caused great disturbances, by unfixing the times of the celebration of Easter, and, hence, of all the other movable feasts. And accordingly, Pope Gregory XIII., after deep study and calculation, ordained that ten days should be deducted from the year 1582, by calling what, according to the old calendar, would have been reckoned the 5th of Oct., the 15th of Oct., 1582; and, in order that the displacement might not recur, it was further ordained that every hundredth year (1800, 1900, 2100, etc.) should not be counted a leap-year, excepting every fourth hundredth, beginning with 2000. In this way the difference between the civil and natural year will not amount to a day in 5,000 years. In Spain, Portugal, and part of Italy, the pope was exactly obeyed. In France, the change took place in the same year, by calling the 10th the 20th of Dec. In the Low Countries the change was from the 15th Dec. to the 25th; but it was resisted by the Protestant part of the community till the year 1700. The Catholic nations, in general, adopted the *style* ordained by their sovereign pontiff; but the Protestants were then too much inflamed against Catholicism in all its relations, to receive even a purely scientific improvement from such hands. The Lutherans of Germany, Switzerland, and, as already mentioned, of the Low Countries, at length gave way in 1700, when it had become necessary to omit *eleven* instead of ten days. A bill to this effect had been brought before the Parliament of England in 1585, but does not appear to have gone beyond a second reading in the House of Lords. It was not till 1751, and after great inconvenience had been experienced for nearly two centuries, from the difference of the reckoning, that an act was passed (24 Geo. II., 1751) for equalizing the style in Great Britain and Ireland with that used in other countries of Europe. It was then enacted that eleven days should be omitted after the 2d of Sept., 1752, so that the ensuing day should be the 14th. A similar change was, about the same time, made in Sweden and Tuscany; and Russia is now the only country which adheres to the *old style;* an adherence which renders it necessary, when a letter is thence addressed to a person in another country, that the date should be given thus: April $\frac{1}{13}$, or $\frac{\text{June 27}}{\text{July 9}}$; for, it will be observed, the year 1800, not being considered by us as a leap-year, has interjected another (or twelfth) day between old and new style."—Chambers: *Cyclopedia.*

Calf. See GOLDEN CALF.

Calhoun, SIMEON HOWARD, American foreign missionary; b. in Boston, Mass., Aug. 15, 1804; d. at Buffalo, N. Y., Dec. 14, 1876. Graduating at Williams College in 1829, he studied law, but after his conversion became an agent of the American Bible Society in the Levant in 1837. In

1844 he was appointed a missionary under the American Board, and subsequently under the Presbyterian Board. His principal field of labor was in Syria, at the seminary at Abeih, on the slopes of Lebanon. He was a man of rare gifts and great force of character.

Calixtines, the name given to one of the factions into which the Hussites divided in 1420. They asserted that the communion in both kinds was essential to the sacrament. Their name is derived from the chalice (*calix*).

Calixtus, "the name of three different popes. Little is known of Calixtus I., Bishop of Rome from about 220–226 A. D., during the reigns of Heliogabalus and Severus. Calixtus II., Guido of Vienne, was elected in 1119, after the death of Gelasius II. In 1122 he concluded, with the Emperor Henry, the important treaty of Mentz, by which the mutual rights of the Church and the empire were definitely settled. He died in Dec., 1124. Calixtus III., Alphonso de Borgia, was raised to the papal chair in 1455, at a very advanced age. He was feeble and incompetent. The great object of his policy was the excitement of a crusade against the Turks, but he did not find the Christian princes responsive to his call. He died in 1458."—*Ency. Britannica.*

Calixtus, GEORGE, 1586–1656; one of the most independent and influential theologians of the Lutheran Church. He was appointed divinity professor at Helmstadt in 1614, where he spent nearly fifty years in laborious literary work. He was, in his time, the most prominent representative of the school of Melancthon, and he met with opposition from the orthodox Lutherans. He was devoted to the cause of Christian union, and did all that he could to bring about a reconciliation between the Lutheran and Reformed churches.

Calmet, AUGUSTINE, 1672–1757; a French Benedictine monk. He was a prolific writer. His best-known work is a *Dictionary of the Bible.* An American edition, enriched with notes by Dr. Robinson, has had a large circulation.

Caloyers, is the name given to monks in the Greek Church. It signifies "a good old age." Greek monks follow the rules of St. Basil, which are more rigorous than those of the West. Their largest monastery is at Mt. Sinai.

Calvary. See HOLY SEPULCHRE.

Calvin, JOHN, b. at Noyon, in Picardy, July 10, 1509; d. at Geneva, May 27, 1564. He was the son of Gerard Calvin, or Chauvin, an official of the cathedral, who had risen from poor estate. Gerard Calvin's eldest son, Charles, became a priest at Noyon, but, as many priests of that day did, openly professed unbelief while he continued to hold his chaplaincy. He died in 1536, refusing the Sacraments. In 1523 John Calvin went to study classics in Paris, where he is said to have been so strict and severe in manner that his fellow-students dubbed him "The Accusative Case." He had been intended by his father for the Church, and not only received the tonsure, but was even made Curé of Pont l'Evêque, his grandfather's birthplace. But he was never ordained priest, and in 1529 was sent to Orleans College, where he applied himself to the Civil Law under Petrus de Stella, a study in which he afterwards made great progress at Bourges, under Andrew Alciat; here also he studied Greek, under Wolmar.

By this time he had become deeply moved by the doctrines of the German reformers. He says of himself: "Every time I looked down into myself my conscience was goaded with fierce stings. But God took pity on me, and conquered my heart, and subdued it to docility by a sudden conversion." The result was that he began to teach, and, though of shy and retiring habits, he was so full of zeal that he threw himself into his new work with ardor.

On the death of his father he returned to Paris, and there published *Notes on Seneca de Clementiâ*, which, though ostensibly a commentary on a heathen writer, was really a covert appeal to all readers on behalf of toleration in matters of faith. When the persecution in France began, Calvin moved from place to place for safety. At Poitiers he, for the first time, celebrated the Lord's Supper according to the Reformed manner, and the spot is still known as Calvin's Cave. In 1535 he went to Basle, where he studied the Scriptures in the original Hebrew. Here he wrote the first edition of his *Institutes*, and dedicated it to Francis I.

He then resolved to visit Italy, where the Reformation was making some progress, under the protection, chiefly, of Renée, Duchess of Ferrara, daughter of Louis XII. His letters to her, written subsequently, are among the most interesting of his writings. "I do not hesitate to affirm," says Guizot, "that the great Catholic bishop who, in the seventeenth century, directed the consciences of the mightiest men in France, did not fulfill this difficult task with more Christian firmness, intelligent justice, and knowledge of the world, than Calvin displayed in his intercourse with the Duchess of Ferrara." She, on her side, was always loyal and generous to him; but her husband, Hercules d'Este, displayed so much hostility to the Protestants that he left Italy, and after wandering from place to place, reached Geneva in August, 1536, with no other expectation than that he would stay there for a day or two. But here he met with another reformer, as enthusiastic and fearless as himself: like himself, also, both in being a Frenchman and a refugee. His name was William Farel. He had succeeded in persuading the Genevans to "live according to the holy Evangelical law and the Word of God, which had been made known to them, forsaking all masses and other papal ceremonies and frauds, images and idols, and living together in unity and obedience to the law." But he lacked, and was conscious that he lacked, the power of organization, and he saw that Calvin possessed it in a wonderful degree. With extreme difficulty, and after many refusals, he persuaded Calvin to become permanently resident in Geneva, and the latter began a course of lectures on Divinity, on Sept. 1, 1536. In a few months he had drawn up the formula which is memorable as the first Confession of Faith by the Reformed Church of France.

M. Guizot gives the following account of it: "It was simple in form, moderate in tone, and free from many of the theological controversies which afterward arose among the Reformers; its principal object was to separate the Reformed faith clearly and entirely from the Church of Rome, its traditions, its priestcraft, and its worship; at the same time, it was entirely in harmony with the facts, dogmas, and precepts contained in the Scriptures, the authority of which it asserted as the fixed basis and law of the Christian faith. The Confession is divided into twenty-one articles. The starting-point of the first three is the law and word of God, 'as they are contained in the Holy Scriptures,' and at their close all the Ten Commandments are inserted, according to the version given in the Book of Exodus. The ten subsequent articles enumerate and announce the fundamental doctrines of evangelical orthodoxy, namely: the natural depravity of man; the redemption by our Lord Jesus Christ; the necessity of faith in Christ for regeneration and salvation; and they end with the insertion of the whole of the Apostles' Creed and the Lord's Prayer, together with this previous declaration: 'All that Jesus Christ did and suffered for our redemption we believe truly and without doubt, as it is stated in the creed which is recited in the Church.' The eight remaining articles treat of the Sacraments of the Church, which they reduce to two, Baptism and the Lord's Supper; they very briefly indicate the essential principles of ecclesiastical organization, the duty of the pastor to his flock, of believers to the civil powers. 'By which we mean that every Christian is bound to pray to God for the prosperity of the rulers and governors of the country in which he lives, to obey the statutes and decrees which are not in opposition to the commandments of God, to strive to promote the public welfare, peace, and profit, and to take no part in schemes which may provoke danger and dissension. At the same time, in the hands of the Church, and to be exercised by its authority, these articles formally establish the punishment of excommunication, which we hold to be a sacred and salutary weapon in the hands of believers, so that the wicked, by their evil conversation, may not corrupt the good, and dishonor Christ. We hold that it is expedient, and according to the ordinance of God, that all open idolaters, blasphemers, murderers, thieves, adulterers, and false witnesses, all seditious and quarrelsome persons, slanderers, pugilists, drunkards, and spendthrifts, if they do not amend their lives after they have been duly admonished, shall be cut off from communion with believers, until they have given satisfactory proof of repentance.'"

But the strain was greater than the Swiss could bear. They who had resisted the foreign dukes, and established their political independence, were determined also to be independent of moral laws. Calvin, they said, was a good expounder of Scripture, but had no right over their morals: he was only restoring papal tyranny, with himself for pope. The malcontents were seconded by the partisans of the old religion, and in March, 1538, Calvin and Farel were expelled from the city, on the ground that they had withheld the Communion from some who refused to accept their doctrinal views.

Calvin traveled about for four months, visiting the Reformed bodies in various parts, and then settled himself at Strasburg, where the reformers, Bucer and Capito, esteemed him highly: there he set up a French Church, became its first minister, and was likewise chosen Professor of Divinity. His affection for the Church of Geneva still continued, as was shown by the answer which he wrote to Cardinal Sadolet's Epistle to the Church of Geneva, inviting them to return to the ancient faith. The cardinal's letter was calm, temperate, and generous in tone. Calvin's answer was also courteous and respectful, but thoroughly uncompromising in his assertion of his own position and of the evils of Rome. It is said—but there is no proof forthcoming — that the two antagonists afterward met, and were mutually pleased. But Calvin's letter was regarded as triumphing over the cardinal.

Two years later the divines of Strasburg desired him to assist at a Diet, which the emperor had convened at Worms and Ratisbon, for settling the differences in religion; he complied with their request, and had a conference, at that meeting, with Melancthon. By this time the town of Geneva was very pressing for his return; at last he yielded to their importunity, and went thither in Sept., 1541. The first thing he did was to settle a form of discipline and a consistorial jurisdiction, with a power to inflict censures and canonical penances, even to excommunication; this method was thought by many persons to be too rigorous, and too nearly approaching to Roman tyranny; notwithstanding, the matter was carried, and this new canon legally passed by an assembly of all the people, Nov. 20, 1541, the clergy and laity pledging themselves to an unalterable conformity to it. Calvin made for himself a great many enemies by his inflexible severity in maintaining the rights and jurisdiction of his consistory, these rigors being sometimes the occasion of disturbances in the town.

His conduct towards Servetus has been justly condemned (SERVETUS), but it must be remembered that religious toleration was a virtue which men were only beginning to learn, and the condemnation of Servetus was approved, even by the gentle Melancthon.

Calvin was a man of indefatigable industry and very considerable learning, had a good memory, and was a brilliant writer. His earnestness on behalf of his opinions has, perhaps, never been surpassed; even Maimbourg and Moreri allowed him to be a person of wisdom and learning, of a very regular and sober life, and so far from covetousness that he died worth only £50, including the value of his library; but they add that he was a melancholy and also irascible man, and that even his friends charged him with being satirical.

He had always been of feeble and delicate frame, and on the 27th of May, 1564, he died in perfect calmness, exhorting all about him to cling to the Gospel which he had taught them, and to walk worthy of the Divine goodness. He was buried, according to his own request, in that portion of the burial-ground of Geneva allotted to the poor, and the precise spot is unmarked and unknown.

Calvin's whole works have been published in several editions. His *Commentaries on the Scriptures* are still regarded as of great value, from their critical power and spiritual insight. But his chief work is his *Christian Institutes*, the design of which was to exhibit a full view of the doctrines of the Reformers; and, as no similar work had appeared before, it leaped at once into popularity. It went through several editions in his life-time, has been translated into all the principal modern languages, and its effect upon the Christian world ever since has been so remarkable as to entitle it to be looked upon as one of the very few books which have done something to change the world. Many lives of Calvin have been written; one of the best is by M. Guizot: *St. Louis and Calvin.*—Benham: *Dict. of Religion.*

Calvinism is a term that designates the doctrinal system of Calvin, but it is to be remembered that, as regards the doctrines of sin, grace, and predestination, he developed more fully the views that were first promulgated by St. Augustine (353–430). The tenets held by Calvin are stated as follows by W. Lindsay Alexander, D. D. (*Ency. Britannica*, vol. iv., pp. 719, 720): "Man as a sinner is guilty and corrupt. The first man was made in the image and likeness of God, which not only implies man's superiority to all other creatures, but indicates his original purity, integrity, and sanctity. From this state Adam fell, and in his fall involved the whole human race descended from him. Hence, depravity and corruption diffused through all parts of the soul, attach to all men, and this first makes them obnoxious to the anger of God, and then comes forth in works, which the Scripture calls works of the flesh. (Gal. v. 19.) Thus all are held vitiated and perverted in all parts of their nature, and on account of such corruption deservedly condemned before God, by whom nothing is accepted, save righteousness, innocence, and purity. Nor is that a being bound for another's offense; for when it is said that we, through Adam's sin, have become obnoxious to the divine judgment, it is not to be taken as if we, being ourselves innocent and blameless, bear the fault of his offense, but that, we having been brought under a curse through his transgression, he is said to have bound us.

"From him, however, not only has punishment overtaken us, but a pestilence instilled from him resides in us, to which punishment is justly due. Thus, even infants, whilst they bring their own condemnation with them from their mothers' womb, are bound not by another's, but by their own fault. For, though they have not yet brought forth the fruits of iniquity, they have the seed shut up in them; nay, their whole nature is a sort of seed of sin, therefore it cannot but be hateful and abominable to God. (*Inst.*, bk. ii., ch. 1, sec. 8.) To redeem man from this state of guilt, and to recover him from corruption, the Son of God became incarnate, assuming man's nature into union with his own, so that in him were two natures in one person. Thus incarnate he took on him the offices of Prophet, Priest, and King, and by his humiliation, obedience, and suffering unto death, followed by his resurrection and ascension to heaven, he has perfected his work, and fulfilled all that was required in a Redeemer of men, so that it is truly affirmed that he has merited for man the grace of salvation. (Bk. ii., ch. 13–17.) But until a man is in some way really united to Christ, so as to partake of him, the benefits of Christ's work cannot be attained by him. Now it is by the secret and special operation of the Holy Spirit that men are united to Christ, and made members of his body. Through faith, which is a firm and certain cognition of the divine benevolence toward us, founded on the truth of the gracious promise in Christ, men are, by the operation of the Spirit, united to Christ, and are made partakers of his death and resurrection, so that the old man is crucified with him, and they are raised to a new life, a life of righteousness and holiness. Thus joined to Christ the believer has life in him, and knows that he is saved, having the witness of the Spirit that he is a child of God, and having the promises, the certitude of which the Spirit had before impressed on the mind, sealed by the same Spirit on the heart. (Bk. iii., ch. 33–36.) From faith proceeds repentance, which is the turning of our life to God, proceeding from a sincere and earnest fear of God, and consisting in the mortification of the flesh and the old man within us, and a vivification of the Spirit. Through faith, also, the believer receives justification, his sins are forgiven, he is accepted of God, and is held by him as righteous, the righteousness of Christ being imputed to him, and faith being the instrument by which the man lays hold on Christ, so that, with his righteousness, the man appears in God's sight as righteous. This imputed righteousness, however, is not disjoined from real personal righteousness, for regeneration and sanctification come to the believer from Christ no less than justification: the two blessings are not to be confounded, but neither are they to be disjoined. The assurance which the believer has of salvation he receives from the operation and witness of the Holy Spirit; but this again rests on the divine choice of the man to salvation; and this falls back on God's eternal, sovereign purpose, whereby he has predestinated some to eternal life, while the rest of mankind are predestinated to condemnation and eternal death. Those whom God has chosen to life he effectually calls to salvation, and they are kept by him in progressive faith and holiness unto the end. (Bk. iii. *passim.*) The external means or aids by which God unites men into the fellowship of Christ, and sustains and advances those who believe, are the church and its ordinances, especially the sacraments. The church universal is the multitude gathered from diverse nations, which, though divided by distance of time and place, agree in one common faith, and it is bound by the tie of the same religion: and wherever the word of God is sincerely preached, and the sacraments are duly administered, according to Christ's institute, there, beyond doubt, is a church of the living God. (Bk. iv., ch. 1, sec. 7–11.) The permanent officers in the church are pastors and teachers, to the former of whom it belongs to preside over the discipline of the church, to administer the sacraments, and to admonish and exhort the members, while the latter occupy themselves with the exposition of Scripture, so that pure and wholesome doctrine may be retained. With them are to be joined, for the government of the church, certain pious, grave, and holy men, as a senate in each church; and to others, as deacons, is to be entrusted the care of the poor. The election of the officers in a church is to be with the people, and those duly chosen and called are to be ordained by the laying on of the hands of the pastors (ch. iii., sec. 4–16). The sacraments are two—Baptism and the Lord's Supper. Baptism is the sign of initiation, whereby men are admitted into the society of the church, and, being grafted into Christ, are reckoned among the sons of God; it serves both for the confirmation of faith and as a confession before men. The Lord's Supper is a spiritual feast, where Christ attests that he is the life-giving bread by which our souls are fed unto true and blessed immortality. That sacred communication of his flesh and blood whereby Christ transfuses into us his life, even as if it penetrated into our bones and marrow, he, in the Supper, attests and seals; and that not by a vain or empty sign set before us, but there he puts forth the efficacy of his Spirit whereby he fulfills what he promises. In the mystery of the Supper, Christ is truly exhibited to us by the symbols of bread and wine; and so his body and blood, in which he fulfilled all obedience for the obtaining of righteousness for us, are presented. There is no such presence of Christ in the Supper as that he is affixed to the bread, or included in it, or in any way circumscribed; but whatever can express the true and substantial communication of the body and blood of the Lord, which is exhibited to believers under the said symbols of the Supper, is to be received, and that not as perceived by the imagination only, or mental intelligence, but as enjoyed for the aliment of the eternal life. (Bk. iv., ch. 15, 17.)"

This body of doctrine, so ably set forth and defended by Calvin, has been often restated and modified by theologians and in accepted creeds. The "Federal Scheme" of Cocceius and the labors of the Westminster divines changed it somewhat in form. In this country, the views expressed by Hopkins, the younger Edwards, Emmons, N. W. Taylor, and others of the New England school, have had a marked influence in the restatement and modification of Calvinism, which characterize its presentation and acceptance at the present time to a very general extent.

Calvinism in history is a wonderful testimony to its power in personal character, and as a moral force in the life of the nations where it has been dominant. It has been the friend of education, developed unswerving loyalty to Christ, and proved itself an aggressive missionary faith.

Camaldules, a religious order founded by Romualdus about 1009, at Camaldoli, a village thirty miles east of Florence. Romualdus was a Benedictine monk, and a member of the noble family of the dukes of Ravenna. The rules of the order were very strict. The members lived in separate huts, and obeyed the command of silence. From Italy the order spread into France, Germany, and Poland, but it is now almost extinct.

Cambridge Platform, THE, was adopted by a synod of New England churches at Cambridge, Mass., June, 1648. It was substantially the Westminster Confession, with such modifications as adapted it to the Congregational polity of church government. See Schaff: *Creeds*, vol. i, 836. CONGREGATIONALISM.

Cambridge Platonists, a name given in the seventeenth century to a number of scholars connected with the Cambridge University, who sought to assimilate the doctrines of Plato with those of Christian faith. The four chief Platonists were Benjamin Whichcote, John Smith, Henry More, and Ralph Cudworth, accounts of whom will be found under their several names.

Camel is a beast of burden frequently mentioned in the Bible. In early times they constituted a large item of wealth among the Hebrews. The peculiar conformation of its stomach enables it to go without food or water for days, and it is satisfied with such coarse grass and shrubs as the desert affords. It has an elastic, broad, cushioned foot that does not easily sink in the sand. The common camel travels slowly, but the dromedary can make as many as nine miles an hour. Among the Hebrews the eating of the flesh of the camel was forbidden (Lev. xi. 4), but they used its milk. The Arabs use both flesh and milk. A coarse cloth was woven of its hair, with which John the Baptist is said to have been clothed. The proverb (Matt. xix. 24), "It is easier for a camel to go through a needle's eye," etc., is a figurative expression denoting something beyond human power. Some think it refers to the small door within the heavy door of the Oriental gate, called "the needle's eye." By unloading the camel it can be taken through this door.

Cameron, RICHARD, b. at Falkland, Fife; d. at Aysmoss, July 22, 1680. He was a popular field preacher. In 1680, in connection with Donald Cargill and Thomas Douglas, he drew up the Sanquhar Declaration (so called from the village in which they met), in which they disowned the authority of Charles II. At the head of a band of earnest men, he promulgated his views until killed in the battle of Aysmoss.

Cameronians. After the death of Richard Cameron his followers welcomed King William; but they were unwilling to join the Established Church. In 1706 the Rev. John Macmillian united with the "societies" that had been formed, and in 1743 they organized a Presbytery, taking the name of "Reformed Presbyterians." A presbytery was formed in the United States in 1774. In 1863 the majority of the body decided that it was right to countenance the political institutions of the country. This led to a rupture, and in 1876 the large body united with the Free Church of Scotland. See PRESBYTERIANS, REFORMED.

Camisards (from *camisade*, a night attack). After the revocation of the Edict of Nantes by Louis XIV., in 1685, the terrible persecutions that followed drove the great body of the French Protestants from the country, but the peasantry of Cévennes were too poor to escape, and in the fastnesses of the mountains still held their religious gatherings. The Romish authorities instigated the most cruel methods to suppress this rebellion. Fired with religious zeal, the Camisards, under the leadership of Cavalier (*q. v.*), resisted with desperate valor the armies sent against them (1702–1705), but were finally compelled to surrender, after the province of Languedoc had been laid waste. See *History of Ant. Court* (1760; new ed., by Alais, 1819).

Campanella, Thomas, a Dominican monk, distinguished for his philosophical ability; b. at Stilo, in Calabria, Sept. 5, 1568; d. in Paris, March 21, 1639. His exposure of many of the artificial dogmas of the "scholastic philosophy" aroused the hatred of the orthodox schoolmen and monks, and he was compelled to flee from Naples to Rome, and then to other cities. Returning to Calabria, he became involved in a political conspiracy, and was confined in a Naples prison for twenty-seven years. Liberated in 1626 by Pope Urban VIII., he finally left Rome for France, where he received a welcome worthy of his great abilities. He wrote in opposition to Aristotle, and was the earnest opposer of the Reformation. His best-known works on theology and philosophy are: *Universalis Philosophiæ......Partes Tres; De Gentilismo non Retinendo*, and *Atheismus Triumphatus seu reductio ad religionem per scientiam veritatis*.

Campani'le, the detached bell-tower of a church. In Italy there are very fine and lofty examples of such bell-towers, both round and square: that of Florence, 267 feet high and forty-five feet square, was designed by the famous Giotto; the tower of Avinelli, at Bologna, is 320 feet high and two yards out of the perpendicular; that of Pisa is 150 feet high and four yards out of the perpendicular; that of Cremona is 395 feet high.

Campaniles are not unknown in connection with English churches. There was one to old St. Paul's, and a fine one, until the last generation, opposite the south porch of Salisbury Cathedral, since the wanton destruction of which the peal of bells has had no home. There are also such detached towers at Elstow, near Bedford; at Ledbury and Pembridge, in Herefordshire; and at Berkeley, in Gloucestershire. There are traditions that they were the work of guilds of masons who were thrown out of employment by the cessation of church building at the Reformation.—Benham: *Dict. of Religion.*

Campbell, Alexander, founder of the Disciples of Christ; b. near Ballymena, in County Antrim, Ireland, Sept. 12, 1788; d. at Bethany, West Va., March 4, 1866. He was a student for a time at the University of Glasgow, and before coming to this country, in 1809, he was a licentiate of the Seceder Church, Scotland. His father, a minister in the same church, had been in this country two years when his son joined him at his home in Western Pennsylvania. He continued his studies under his father, and began to preach in 1810. His services met with popular approval, but both father and son fell under the displeasure of the church authorities because of the peculiar views which they held. Those who were in sympathy with them formed a congregation called "The Christian Association." The church was known as the "Brush Run Church," of which Thomas Campbell, the father, became elder, and Alexander Campbell the preacher. They held to the opinion that "Christian union can result from nothing short of the destruction of creeds and confessions of faith, inasmuch as human creeds and confessions have destroyed Christian union," and "that nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians that is not as old as the New Testament; nor ought anything to be admitted as of divine obligation in the Church constitution or management, save what is enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church, either in express terms or by approved precedent." In 1812, having become convinced that immersion is the proper form of baptism, Mr. Campbell, with his congregation, was immersed. He formed several congregations, which united with a Baptist Association, but, still protesting against creeds, and accepting the Bible alone as the rule of faith and practice, they were, in 1827, excluded from the fellowship of the Baptist churches. They then began to organize under the name of Christians, or Disciples of Christ, and have continued to grow until they now number over six hundred thousand communicants. In 1823 Mr. Campbell began the publication of *The Christian Baptist*, which was afterwards merged in *The Millennial Harbinger*, of which he was the editor until his death. In 1840 he founded Bethany College, and became its president. In labors he was abundant. As a pulpit orator he held the rapt attention of vast audiences that gathered to hear him as he journeyed through the interior States. He was always ready to contend for the truth as it had unfolded to his view, and he held several famous debates with prominent men, in which he gained wide recognition as a man of remarkable power, and did much to call attention to the denomination which he had founded. He published a summary of theology called the *Christian System* (often reprinted); a treatise on *Remission of Sin* (1846); *Memoirs of Thomas Campbell* (1861). See Richardson: *Memoirs of A. Campbell* (1868).

Campbellites. See Disciples of Christ.

Campbell, John M'Leod; b. May 4, 1800, in Argyllshire, Scotland; d. at Rosneath, Feb. 27, 1872. He was educated at the Universities of Glasgow and Edinburgh. In 1825 he became minister of the parish of Row. For preaching the doctrine of unlimited atonement he was tried for heresy, and deposed by the Assembly in 1831. In 1833 he began an independent ministry in Glasgow that continued for twenty-six years. He published, in 1856, the work that has made his name prominent: *The Nature of the Atonement, and its Relation to Remission of Sins and Eternal Life.* In this treatise he argues that "It was the spiritual essence and nature of the sufferings of Christ, and not that these sufferings were penal, which constituted their value as entering into the atonement made by the Son of God, when he put away sin by the sacrifice of himself." Compelled to retire from his Glasgow parish in 1859, by reason of failing health, he still continued, to some extent, in literary work at his quiet home at Rosneath. He was a man of beautiful Christian character, an able thinker, and beloved and honored by a large circle of devoted friends. He published: *Christ, the Bread of Life* (1851); *Thoughts on Revelation* (1862). See D. Campbell: *Memorials of John M'Leod Campbell* (London, 1877), 2 vols.

Campbell, Thomas, father of Alexander Campbell; b. in Ireland, Feb. 1, 1763; d. at Bethany, Va., Jan. 4, 1854. See Alexander Campbell and Disciples.

Camp-Meeting, a name given to religious gatherings held in the open air. The first meeting of the kind is said to have met in Kentucky, on the banks of the Red River, in 1799, and was in charge of a Methodist and a Presbyterian minister. These meetings were introduced into England in 1807, by the Rev. Lorenzo Dow. The Wesleyan Conference did not approve of them, and William Clowes and Hugh Bourne were expelled for holding them. In 1810 these ministers founded the Primitive Methodists, who sanction the use of camp-meetings. In recent years certain localities in the United States have been purchased and fitted up, both by Baptists and Methodists, to carry on these meetings, with special conveniences for those who attend.

Ca'na of Galilee, memorable as the scene of Christ's first miracle (John ii. 1–11; iv. 46), and the home of Nathaniel. (John xxi. 2.) The commonly received site is Kefr Kenna, about four miles northeast of Nazareth. Robinson thinks it was Kana-el-Jelil about nine miles north of Nazareth. See *Biblical Researches*, vol. iii, 204–208.

Ca'naan, the fourth son of Ham (Gen. x. 6; 1 Chron. i. 8); the progenitor of the Phœnicians ("Zidon"), and of the various nations who, before the Israelite conquest, peopled the sea-coast of Palestine, and generally the whole of the country westward of the Jordan. (Gen. x. 13; 1 Chron. i. 13.)

Ca'naan, Land of, the country inhabited by the posterity of Canaan, known as Canaanites. At the time of its conquest by Joshua it was peopled by several tribes known as Hittites, Jebusites, Amorites, Girgasites, Hivites, Perizzites, etc. The original boundaries of the country were Mount Lebanon on the north, the wilderness of Arabia on the south, and the Arabian desert on the east.

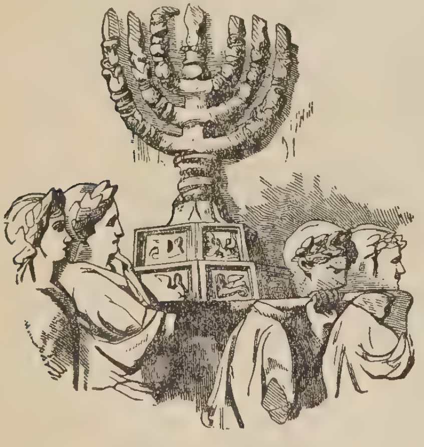
Ca'naanites. See above.

Can'dace, the title of an Ethiopian queen, whose treasurer was met by Philip and converted. (Acts viii. 27.) Her realm was situated north of Meröe, in upper Nubia.

Can'dlemas, the festival of the purification of the Virgin Mary, celebrated Feb. 2. The name is derived from the fact that lighted candles were borne about in the processions, and placed in churches in memory of him who "came to be a light to lighten the Gentiles."

Candles, Use of. A candle (from *candeo*, I burn) was originally made of wax. When it grew thinner in shape toward the end, it was a "taper." It is a matter of dispute whether the "many lights" of which we are told at the breaking of bread at Troas (Acts xx. 8) were symbolical or not. "There is no ground," says Dean Plumptre, "for assuming that the lamps at this early period had any distinctive ritual or symbolic character, though it would be a natural expression of respect that two or more should be placed in front of the Apostle, or other presiding elder at such a meeting, beside the loaf which was to be broken and the cup which was to be blest." (See art. "Acts of the Apostles," Bishop Ellicott: *Commentary on the Bible.*

The same writer inclines to the belief that the "*many* lights" are emphasized by way of answer to the calumny propagated by the enemies of the faith that the meetings were held in darkness for indulgence in shameful sins. The advocates of the ceremonial use of lights dwell on the fact that the early Christians were familiar with the symbolical meaning of the candlesticks in the Temple service, and that this has been continued from the beginning. There is no proof, however, of the use before the fourth century; it is mentioned both by Athanasius and Jerome. In the Roman Catholic Church it is a strict rule that wax candles must always be alight during the Mass—even a village priest cannot say Mass without two candles. One must always be used, also, when the Communion is brought to the sick, or when Extreme Unction is given. The two candles are to symbolize the two natures of Christ, His Divinity and Manhood.—Benham: *Dict. of Religion.*



GOLDEN CANDLESTICK.

(*From the Arch of Titus.*)

Candlestick, THE GOLDEN. See TABERNACLE.

Candlish, ROBERT SMITH, D. D., Free Church of Scotland; b. in Edinburgh, March 23, 1806; d. there, Oct. 19, 1872. Educated at the University of Glasgow, he entered the ministry of the Established Church of Scotland in 1831, and three years later was appointed to St. George's, Edinburgh, where he soon won distinction, and remained until his death. With Dr. Chalmers he was a leader in the formation of the Free Church in 1843, and in 1861 became honorary Principal of New College. See his *Memoir* by W. Wilson (Edinburgh, 1880).

Canker-worm. This name is given in the Bible to the larvæ, or caterpillar state of the locust. These larvæ consume what has been left by the winged locust. (Neh. iii. 15, 16; Joel i. 4.)

Cannon, JAMES SPENCER, b. Jan. 28, 1776; d. in New Brunswick, N. J., July 25, 1852. From 1818 to 1819, and from 1826 to 1852 he was professor of pastoral theology and ecclesiastical history in the Theological Seminary of the Reformed Church, New Brunswick. He was an able and conscientious teacher. His *Lectures on Pastoral Theology* were published after his death (N. Y., 1853).

Canon, a person who possesses a prebend or revenue allotted for the performance of divine service in a cathedral or collegiate church. Canons connected with the English cathedrals are required to spend three months of the year in residence; there are also minor canons, who take part in the daily choral service.

Canon of the Mass is that portion of the service in the Roman Church which begins after the "Sanctus."

Canon of the Scriptures. The collection of books which constitute our Bible is called the "canon," because being the rule of faith. In this latter sense, the word was first used only in the fourth century. Originally the word "canon" means a straight rod or ruler. In a figurative sense, it expressed that which serves to *measure* or *determine anything*, whether in ethics, or in art, or in language. Great epochs in history, made to serve in the determination of intermediate dates, were called "chronological canons." The Alexandrine grammarians spoke of the classic Greek authors, as a whole, as "the canon," the absolute standard of pure language, the perfect model of composition. By a common transition in the history of words, *canon*, as that which measures, was afterward used for that which is so measured, and so has passed into the category of approved standards. This much for the classical use of the word. As for the ecclesiastical use of the word, it occurs in its literal sense in the apocryphal book of Judith (xiii. 6), for the rod at the head of a couch. In the New Testament it is used in two passages with the meaning of measure or norm (Gal. vi. 16); and in the second of the two passages (2 Cor. x. 13) there is already a foreshadowing of the later patristic usage. Clement of Rome (*Epist. to the Corinthians* i.; vii.; xli.) still adheres in general to the New Testament definition; but Clement of Alexandria (*Stromata* vi. 15; vii. 16) who speaks of the "canon of truth," and others of his contemporaries we find broadening it to signify, not a single rule alone, but the leading, fundamental principles governing the Church of Christ. So, "little by little, the the word took on the higher meaning of a rule of doctrine, a certain correct type of teaching, as over against that which was erroneous or heretical. From this point the transfer of the title from the doctrine itself to the collection of books supposed to contain it was not far off. At first, parts of books, only, such as came frequently into use at church festivals, were referred to as 'canonized.' That is, they were understood to form a part of the established law and order of the discipleship." But the term canon, as applied to the Bible as a whole, to designate its proper contents, we first meet with about the middle of the fourth century, in one of the utterances of the Council of Laodicea (canon 59; A. D. 363), and simultaneously in the *Festal Epistles* of Athanasius (xxxix). Shortly after this time numerous witnesses testify to the common adoption of the term "canon" in this technical sense. The question arises: How did the collection of those books originate? To answer this we must treat each part of the Bible, viz., the Old and New Testaments, separately.

(*a*) *The canon of the Old Testament.* The traditional view, which prevailed for fifteen centuries, was that the collection of the Old Testament books proceeded from Ezra or (and) his contemporaries, or from a little later time, and that the tripartition of the canon, and the manner in which the individual books were placed, were intentional. This view is untenable; for some biblical books (*e. g.*, the present books of Daniel, and Chronicles) belong to a later time; and some books would have certainly been placed differently, had the entire canon originated at once. The order of the Old Testament books is rather to be explained from the history of the Old Testament canon.

The writings of the Old Testament divide themselves into four collections: the Pentateuch, the prophetico-historical books (Joshua, Judges, Samuel, Kings), the prophetical books of prophecy (Isaiah, Jeremiah, Ezekiel, twelve Minor Prophets), and the other writings. We may safely assume that, since the time of Moses, laws and documents concerning the Mosaic time were preserved in the sanctuary. (Deut. xxxi. 9, 26; Josh. xxiv. 26; 1 Sam. x. 25; 2 Kings xxii. 8.) The priests also would retain partly oral and partly written information (subsequently combined in the Priests' Codex), in regard to many similar matters; and between the eighteenth year of Josiah and the destruction of Jerusalem (about 586 B. C.), the writings of Moses and the Priests' Codex, long in existence, were combined. During and after the exile the influence of this book is great, and the prophets and the pious give it canonical authority.

As the prophets were the spiritual exhorters and guides of the people, it was a natural desire to have a collection of their writings. And thus, almost contemporaneously, originated the collection of *historico-prophetic* and distinctively *prophetic books* (or the so-called second canon).

Of a slower growth was the *third canon* or the *Hagiographa*. Since David, there existed collections of Psalms, and since Solomon, collections of Proverbs. These were increased in the course of time. The name of Solomon made the *Song of Songs* dear to the Israelites, and its age and contents made the book of *Job* precious. *Lamentations* appeal directly to the heart of the Jew, and was accepted as sacred; and *Ruth*, on account of its genealogy of David, was regarded as a fit introduction to the Psalms of the royal singer. To these six writings (Ruth, Psalms, Job, Proverbs, Song of Songs, Lamentations) were added, in the course of time, *Ezra*, *Nehemiah*, *Chronicles*, *Ecclesiastes*, *Esther*, and, finally, *Daniel* in the time of Maccabees. After this time no other book was received as canonical, not even the book of Jesus Sirach or Ecclesiasticus.

(*b*) *The New Testament Canon.* The canon of the Old Testament descended to the church from the Jews, with the sanction of Christ and the apostles. The New Testament canon was gradually formed, on the model of the Old, in the course of the first four centuries. The first trace of it appears in the second Epistle of Peter (iii. 15), where a collection of Paul's epistles is presumed to exist, and is placed by the side of "the other scriptures." From what we know, as early as the middle of the second century, the principal books of the New Testament, the four Gospels, the Acts, the thirteen Epistles of Paul, the first Epistle of Peter, and the first of John (designated by Eusebius as *homolegomena*, *i. e.*, universally acknowledged), were in general use in the Church, and acknowledged to be apostolic, inspired by the spirit of Christ, and, therefore, authoritative and canonical. By the close of the fourth century the doubts which had rested upon the so-called *antilegomena*, or spoken against, or controverted books, viz., Epistle to the Hebrews, the Apocalypse, the second Epistle of Peter, the second and third Epistles of John, the Epistle of James, and the Epistle of Jude, had vanished, and the books which formed then the canon of the New Testament were the same as we have them now.

(Such is, in short, a succinct history of the Canon of the Scriptures, prepared from the most reliable sources.)

B. Pick.

Canon Law is "a collection of ecclesiastical constitutions for the government and regulation of the Roman Catholic Church, although many of its regulations have been admitted into the ecclesiastical system of the Church of England, and still influence other Protestant bodies. It was compiled from the opinions of the ancient Latin fathers, the decrees of general councils, and the decretal epistles and bulls of the holy see. These, from a state of disorder and confusion, were gradually reduced into method, and may be briefly described in the following chronological order: (1) *Gratian's Decree*, which was a collection of ordinances, in three books, commenced by Ivo, Bishop of Chartres, 1114 A. D., and subsequently corrected and arranged by Gratian, a Benedictine monk, in the year 1150, after the manner of Justinian's *Pandects of the Roman Law*. This work comprises ecclesiastical legislation, as it may be called, from the time of Constantine the Great, at the beginning of the fourth to that of Pope Alexander III., at the end of the twelfth century. (2) *The Decretals*. They are a collection of canonical epistles, in five books, written by popes alone, or assisted by some cardinals, to determine any controversy, and first published about the year 1230, by Raimundus Barcinus. They lay down rules respecting the lives and conversation of the clergy, matrimony and divorces, inquisition of criminal matters, purgation, penance, excommunication, and other matters deemed to be within the cognizance of the ecclesiastical courts. To these five books of Gregory, Boniface VIII. added a sixth, published 1298 A. D., called *Sextus Decretalium*, or the *Sext*, which is itself divided into five books, and forms a supplement to the work of Barcinus, of which it follows the arrangement. The *Sext* consists of decisions promulgated after the pontificate of Gregory IX. Then there came the *Clementines*, which were constitutions of Pope Clement V., published 1308 A. D. These decretals form the principal portion of the canon law. John Andreas, a celebrated canonist in the fourteenth century, wrote a commentary on them, which he entitled *Novellæ*, from a very beautiful daughter he had of that name, whom he bred a scholar; the father, being a professor of law at Bologna, had instructed his daughter so well in it that she assisted him in reading lectures to his scholars, and, therefore, to perpetuate her memory, he gave that book the title of *Novellæ*. (3) The *Extravagants* of John XXII., and other later popes, by which term is meant to be denoted documents which transcend the limits of a particular collection of regulations. These books, viz., *Gratian's Decree*, the *Decretals*, and the *Extravagants*, together form the *Corpus Juris Canonici*, or great body of the C. L., as formerly received and administered by the Church of Rome. There are, however, other publications of a later period, of more or less authority, but which do not appear to have received the formal sanction of the holy see."—Chambers: *Cyclopedia*. In Germany the Canon Law is still the common law of both sections of the Christian Church, and in purely religious and ecclesiastical questions affecting their internal affairs, it is applicable, so far as not altered by modern church standards. The canon law is of no intrinsic obligation in England. In France, since the beginning of this century, the affairs of the Church and religion are regulated by civil enactment. As the canon law is one of the sources of common law in England, it has also had an important place in the law of Scotland.

Canonical Hours, otherwise called *Hours of Prayer*, are certain stated times of the day, consigned in the East, and in the West before the Reformation, more especially by the Church of Rome, to offices of prayer and devotion. These were at first three only, and were supposed to be inherited from the Jewish Church (see Psa. lv. 17; Dan. iv. 10; Acts iii. 1); namely, the third, sixth and ninth hours, corresponding to 9 A. M., noon, and 3 P. M. with us. They were increased to five, and subsequently to seven (see Ps. cxix. 164), and in time made obligatory on monastic and clerical bodies.

Canonization, a ceremony in the Church of Rome, by which persons deceased are ranked in the catalogue of the saints. This act is preceded by beatification; and after the merits of the individual have been duly tested and approved, the pope decrees the canonization.

Canterbury, a city and borough in the county of Kent, fifty-five miles southeast of London. As the capital of Ethelbert, the fourth Saxon king of Kent, it was the first settlement of Augustine, who was made bishop of the see in 597. From this time Canterbury became the permanent seat of the archbishopric. The *Diocese* of Canterbury consists of the county of Kent, with the exception of a small district, and includes a portion of Surrey, around Croydon and Addington, the archbishop's country residence, and Lambeth Palace, his London residence, on the south bank of the Thames. The *Province* of Canterbury includes twenty-four dioceses in England and Wales, over which the Archbishop of Canterbury exercises a metropolitan jurisdiction. He stands at the head of the Church of England, and is styled the Primate of all England, and Metropolitan; and he is, *ex officio*, the first subject of the crown, after the princes of the blood Royal. The endowment of the office is now fixed at £15,000 a year.

The magnificent Cathedral of Canterbury was erected between 1070 and 1495, on ground which had been the site of successive churches from the primitive ages of Christianity. The most ancient portions of the existing cathedral are the western half of the crypt, and the towers of St. Andrew and St. Anselm, eastward of the eastern transept. These portions of the church date from the times of Archbishops Lanfranc and Anselm. Next to these are the eastern part of the crypt, the choir, the retro-choir, and the corona, usually called "Becket's crown." The choir screen is early fourteenth-century work, the nave and transepts late fourteenth-century; and the latest portion of all is the central tower, dating, as has been said, from just before the Reformation. As a whole, the prominent architectural features of the cathedral may be said to be late Norman, the earliest of Pointed or Early English, and Perpendicular. The northwestern tower was rebuilt in 1834, and much restoration has been effected at later dates.

Apart from its glorious architecture, the cathedral of Canterbury is most interesting on account of its associations. It has been the Metropolitan Church of the Southern Province for thirteen centuries, and in later times it has been the chief church of the Anglican communion throughout the world. Within its walls are the graves of most of the Archbishops of Canterbury, down to the time of Cardinal Pole, the last of them who was laid there. In graves, known or unknown, within its walls there lie the bodies of St. Blaize, St. Wilfrid, St. Alphege, and St. Anselm; while it was for three centuries and a half (A. D. 1170–1538) regarded with the greatest reverence, as containing the shrine of Thomas à Becket. The cathedral is also the burial-place of Henry IV., and of Edward, the Black Prince, whose armor is still preserved over his tomb, although his good sword was appropriated by Oliver Cromwell. In short, to use the words of Dean Stanley, "There is no church, no place in the kingdom, with the exception of Westminster Abbey, that is so closely connected with the history of Great Britain."

Until the Reformation, Canterbury Cathedral was the church of a large Benedictine monastery. In A. D. 1538 it was refounded by Henry VIII. as a Cathedral Body of Secular Clergy, and it now consists of a Dean, six Canons, twenty-five Honorary Canons, six Preachers and four Minor Canons; the income of this body amounting to about £10,000 a year.—Benham: *Dict. of Religion.* See Stanley' *Memorials of Canterbury* (London, 10th ed 1883).

Canticles. See SONG OF SOLOMON.

Cantor. See PRECENTOR.

Caper'naum (*village of Nahum*) is called Christ's "own city" (Matt. ix. 1), and was the scene of many of his mighty acts (Matt. viii. 5–14; ix. 2; xvii. 24; John vi. 17–59; iv. 46, etc.). The Gospels tell us that it was (1) a city of Galilee (Luke iv. 31); (2) on the shore of the lake (Matt. iv. 13; John vi. 17–24); (3) the seat of a collector and of a garrison (Matt. viii. 5), and probably a custom-house (Matt. xvii. 24; Mark ii. 1, 14; Luke v. 27; compare Matt. ix. 1, 9); (4) it had a noted synagogue built by a Roman centurion (Luke vii. 1, 5); (5) it was named with Chorazin and Bethsaida in the woes pronounced by Jesus, and its destruction predicted. (Matt. xi. 20–23; Luke x. 13–15.) There is little doubt but that the city was on the west side of the Sea of Galilee, and near its northern end. Two places lay claim to its site. One is *Khan Minieh*, at the northern end of the plain of Gennesaret, near the lake, and the other is *Tell Hum*, about two miles north of *Khan Minieh*. Eminent scholars have favored both these sites. It has been generally conceded that the situation of *Khan Minieh* is most in accord with the New Testament narrative, being near the shore, and on the high road from Jerusalem to Damascus. The main reason for favoring *Tell Hum* has been the fact that extensive ruins were found there, while they were lacking at *Khan Minieh*. This reason, however, has been removed by the discoveries of an American scholar. Dr. Selah Merrill, in 1876–77, superintended excavations which brought to light the existence of well-preserved ruins, beneath a now fertile and cultivated piece of ground near *Khan Minieh*, and it is but justice to add that it was Dr. Merrill who called the attention of Lieut. Kitchener, the English explorer, to these ruins, the discovery of which has been frequently credited to him. Capernaum had a custom-house and garrison, and the fact that *Tell Hum* is two miles away from the lake and road that the custom-house was designed to accommodate, while at *Khan Minieh* we have the point where road and lake intersect, would seem to give the weight of argument in favor of the latter place, now that it is known to be the site of an ancient town.

Caph′tor, the primitive seat of the Caphtorim, or Philistines. (Deut. ii. 23; Jer. xlvii. 4.) It is probably identical with *Caphtur*, and the northern delta of Egypt.

Capitularies, a name given to the laws issued by the Frankish kings. Each nation composing the Frankish Empire was bound by these laws. As the kings exercised a legislative authority in the affairs of the Church the capitularies (so called from *capitula*, because the edicts were divided into chapters) often had important ecclesiastical bearings.

Cappado′cia, the most eastern district of Asia Minor. It is an elevated table-land intersected by mountain ranges. It is sparsely wooded, but a good grain and grazing country. Some of its Jewish residents were among the hearers of St. Peter's first sermon (Acts ii. 9), and, afterward, converts in this province were addressed by him. (1 Peter i. 1.)

Cappel, the name of a family of distinguished theologians and scholars (1491–1722). LOUIS CAPPEL, the most celebrated member of the family (b. 1585; d. 1685) at the age of twenty-eight accepted the chair of Hebrew at Saumur, and, twenty years after, that of theology. He advocated liberal views with regard to the verbal inspiration of Scripture, and the history of the Bible, which were condemned by the authorities at Rome, and he had great difficulty in securing the printing of some of his works.

Captivity of the Jews. The Jews reckon their national captivities as four: The Babylonian includes "the 'seventy years' between the first invasion of Judæa by Nebuchadnezzar and the permission for the return, given by Cyrus (B. C. 605–536); the Median was from Darius the Mede to Darius Codomanus (B. C. 536–332); the Grecian, from the entrance of Alexander the Great into Jerusalem to the insurrection of the Hebrews under the Maccabees (B. C. 332–167); and the Roman, from B. C. 63." In A. D. 70 Jerusalem was destroyed, and the Jews driven forth as wanderers upon the earth.

Capuchins. In the Roman Church, a monastic order which grew out of the Order of St. Francis, and was instituted by Matthew de Baschi, of Urbino. He was an observant of the Convent of Monte Falco, and, having convinced himself that the friars of his time wore a different *capuche*, or cowl, from that worn by St. Francis, he obtained the leave of Pope Clement VII., in 1526, to resume what he held to be the original form. He obtained further permission to retire into solitude and live a hermit life, with as many others as chose to embrace the strict observance. The new order multiplied fast, for in 1529 they had four monasteries, keeping strict rules as to hours for worship, for mental prayer, for silence, for discipline. They had no revenues, but were to live by begging (and were not to ask for meat, eggs, or cheese, though they might eat them if offered); everything about their churches was to be poor and mean, their very chalices of pewter. It was a terrible shock to the order when, in 1543, the third vicar-general, Bernardine Ochino, became a Protestant (OCHINO). The pope, in his anger, was very near dissolving the order, but their eager and submissive entreaties saved them, and the result was that this order became one of the most extreme types of monasticism. It stands in contrast to Jesuitism, inasmuch as the latter represents the clever and unscrupulous casuistry of the Roman Church, whereas the Capuchins exhibit a strong sympathy with the coarse instincts of the ignorant masses. They had found their way into France and Germany by the end of the sixteenth century, and into Spain early in the seventeenth. The order was abolished in France and Germany at the end of the eighteenth century: it figures much in the history of the French Revolution. In Germany it revived again, but the monks were driven from their convents in 1880. There are still several thousands of them, chiefly in Austria and Switzerland. There are five Capuchin convents in England, two in

Wales, and three in Ireland.—Benham: *Dict. of Religion.*

Caraites. See KARAITES.

Carbuncle, a pellucid green stone, supposed to be either the emerald or beryl.

Carche′mish, a city of northern Syria taken by Pharaoh-Necho shortly after the battle of Megiddo (2 Kings xxiii. 29), afterward retaken by Nebuchadnezzar. (Jer. xlvi. 2–12.) Its precise site is still a matter of discussion.

Cardinal, the name of the highest dignitary in the Roman Catholic hierarchy, next to that of the Pope. The origin of the name, and the period in which it was first used, are uncertain. The majority of the cardinals are always Italians. Cardinals alone are eligible to the papal see, and they alone elect the Pope. By reason of their close connection with the papal dignity they were allowed by Innocent IV. (1245) to wear the red hat with the pendent tassels, and by Paul II. (1464) to wear a purple robe. See CONCLAVE.

Cardinal Virtues, THE, are prudence, justice, temperance, and fortitude.

Carey, WILLIAM, D. D., Baptist missionary; b. at Paulerspury, Northamptonshire, Eng., Aug. 17, 1761; d. at Serampore, India, June 9, 1834. In early youth he learned the trade of a shoemaker, but before he was twenty he developed remarkable gifts as a linguist, and had made such good use of scanty opportunities that he was an acceptable village preacher. He became pastor of a church at Moulton (1786), and then at Leicester (1789). Five years later he was sent out by the Baptist Missionary Society as their first missionary to India. Having the misfortune to lose all of his property, he accepted the superintendence of an indigo factory at Malda, and for a time was able at his own expense to prosecute his labors of translation. Through the opposition of the British Government, he was compelled to remove to Serampore in 1799. There he accomplished a great work through his schools and the printing-press, from which proceeded many versions of the Bible. He made a version of the Bible into Bengali, and other languages of India, and prepared grammars and dictionaries. In 1801 he was appointed professor of Sanskrit, Bengali, and Mahratta, in the Fort William College, Calcutta, and filled this position for thirty years. See J. C. Marshman: *Life and Times of Carey, Marshman, and Ward* (London, 1859), 2 vols.; *Life*, by George Smith (1885).

Cargill, DONALD, one of the leaders of the Scotch Covenanters; b. at Rattray, Perthshire, about 1619; executed in Edinburgh, July 27, 1681. He was educated at St. Andrews, and became minister of the Barony Church, Glasgow, in 1650. When Episcopacy was established in Scotland in 1661, he refused to accept his charge from the archbishop, and openly denounced the character of Charles II., and the measures of the Government. He was banished beyond the Tay in 1662, but in his wanderings plotted rebellion, and in 1679 joined Richard Cameron (*q. v.*) and others, and was wounded at the battle of Bothwell Bridge. He fled to Holland, where he remained for a little time. On his return, he was captured, July 11, 1681, and taken to Edinburgh, where he was condemned after a brief trial.

Carlstadt, ANDREAS RUDOLPHUS BODENSTEIN, "one of the boldest of the German Reformers, first the friend and afterward opponent of Martin Luther," was b. at Carlstadt in 1480; d. at Basel, Dec. 24, 1541. As the result of his quarrel with Luther, he was ordered to leave the territory of the elector of Saxony. He sought the intercession of Luther, and through his influence he was permitted to return to Saxony. For a few years he led a quiet life at Carlstadt, when he again allied himself with the opponents of the German Reformer. Zwingli took part in support of the views of Carlstadt on the Supper. In 1534 he became pastor and professor of theology at Basel, where he remained until his death. "He was the first to write against celibacy, and the first Protestant divine to take a wife."

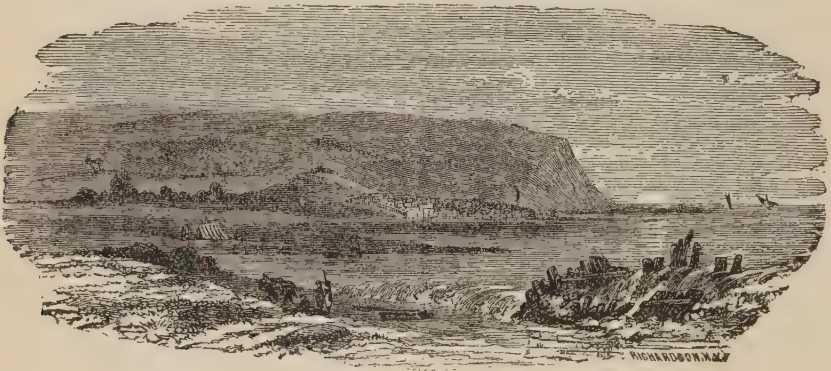
Car′mel (*fruitful*), a mountain, promontory, or range, about twelve miles long, that juts out into the Mediterranean, south of the bay of Acre. Its highest elevation is 1,740 feet. Now, as in Old Testament times, it is covered with verdure and forests. (Song of Sol. vii. 5; Isa. xxxiii. 9; xxxv. 2; Amos i. 2.) The history of Elijah and Elisha is intimately connected with this region. (2 Kings ii. 25; iv. 25.) The scene of the contest between Elijah and the prophets of Baal (1 Kings xviii. 20–42) is supposed to have been near the east end of the ridge, at *el Mahrakah,* "the burning." On the summit of the mountain is a Carmelite monastery, the home of a little company of monks. A German colony, settled in recent years at Haifa, at the foot of Carmel, have been successful in the cultivation of vineyards.

Carmelites, one of the four orders of mendicant friars founded in the twelfth century by Berthold, a crusader, who had vowed to embrace the religious life if he should be victorious in battle. He settled as a monk in Calabria, where it was believed the prophet Elijah appeared to him in a vision; he then removed to Mount Carmel (1156), and from this place his successors take their name of *Carmelites.* Albert, Patriarch of Jerusalem, a native of the diocese of Amiens, and kinsman of Peter the Hermit, gave them sixteen rules of severe discipline in 1205, which Pope Honorius III. confirmed. The severity of these rules was relaxed by Innocent IV. in 1245. The habit was at first striped, but they afterward changed it for brown, with a white cloak and scapulary. They are sometimes called White Friars. A second order of Carmelites, known as the *Discalceati*, or barefooted friars, was established in the sixteenth century, chiefly by the zeal of St. Theresa (*q. v.*), a nun of this order, belonging to the convent of Avila, in Castile, who restored the ancient rigor of the rule. Pope Clement VIII. gave them large privileges, and they had many houses in Spain and France.

In Spain they are still numerous, but have been swept away in France. In England there are now six nunneries, and one house of friars, and in Ireland, also, they have several establishments.—Benham: *Dict. of Religion.*

Carnival, a name given in Roman Catholic countries to the days immediately preceding Lent. Carnival season has been marked by wild and often riotous revelry, and dates back, probably, to ante-Christian times, and the Bacchanalian festivals of the Romans. Races, masquerading, buffoonery, and banqueting are the outward forms of carnivals. Carnival-time at Rome has for many generations attracted great crowds of strangers, but is now shorn of most of its old splendors.

Caroline Books, THE, are four works which originated in the controversies of the eighth century concerning image worship. The action of the second Synod of Nice (787) in commanding the worship of images, met the disapproval of Charlemagne, who brought the matter before the theologians of his court for discussion. The result was the preparation of the Caroline Books, which, while admitting the use of Christian art for instruction, protested against its superstitious misuse.



MOUNT CARMEL, with the village of Haifa and the mouth of the Kishon.

Carpenter, MARY, philanthropist; b. at Exeter, Eng., April 3, 1807; d. at Bristol, June 14, 1877. Her life was spent in seeking to improve the criminal class. She was especially interested in organizing reformatory schools for vicious girls. Between 1866 and 1876 she visited India four times in order to develop philanthropic enterprises in that country. Her life was eminently useful. See her *Life and Work* by J. E. Carpenter (London 1879).

Carpocratians, a Gnostic sect founded by Carpocrates early in the second century. Their principles were both pantheistic and immoral. Image worship was first fostered by them.

Carroll, JOHN, the first Roman Catholic bishop of the United States; b. at Upper Marlborough, Md., Jan. 8, 1735; d. at Baltimore, Md., Dec. 3, 1815. He was ordained a priest at Liege, and became a member of the Society of Jesus. At the breaking out of the War of the Revolution he returned to America, and in 1786 was appointed vicar-general of the recently established Roman Catholic hierarchy, and in 1789 was consecrated in England under the title of "Bishop of Baltimore." In 1815 he was made archbishop.

Carson, ALEXANDER, LL. D., b. in Ireland, 1776; d. at Belfast, Aug. 24, 1844. From 1797 to 1805 he was pastor of a Presbyterian church in Tubbermore, Ireland, where he withdrew from the denomination. He was followed by most of his congregation, but, as they could gain no legal control of their former church edifice, he preached for a long time in barns and fields. He was led by investigation to accept Baptist principles, and became an earnest advocate of their views. His writings upon this subject have been widely read. See *Baptism in its Mode and Subjects, with a Sketch of the Life of Dr. Carson* (5th ed., Phila. 1857).

Carstares, WILLIAM, D. D., a prominent political and ecclesiastical leader of the seventeenth century, who took an active part in bringing about the Revolution of 1688; b. at Cathcart, Scotland, 1649; d. at Edinburgh, 1715. He was employed to negotiate between the English and Scotch conspirators in the Rye House plot. Arrested and put to the torture of the thumb-screw, he refused to make any confession. Returning to Holland in 1685, he became one of the principal advisers of the Prince of Orange, and after the prince came to the English throne Carstares was able to effect a reconciliation between him and the Scottish Church. His influence was such in ecclesiastical affairs that he was popularly called "Cardinal Carstares." He was elected principal of the University of Edinburgh in 1704, and in the course of eleven years was four times elected Moderator of the General Assembly.

Carthage, ANCIENT CHURCH OF. The African churches were not planted by the Apostles, nor were any preachers, so far as we know, sent thither by them. Petitian is positive that the Africans were the last people of the empire to receive the Gospel. St. Augustine, in his book *De Unitate Ecclesiæ*, does not affirm that Christianity was planted in Africa in apostolic time; he only asserts that some barbarous nations received the message of the Gospel later. Tertullian, in his *Prescriptions*, does not range the African Christians with those of apostolic times. Salvian, in his seventh book, *De Providentiâ*, seems to say that the Church of Carthage was founded by the apostles, but, being of another country, and much later in time, his testimony is not so reliable as that of St. Augustine and Tertullian. Nicephorus and Dorotheus relate that Simon, the Canaanite, surnamed Zelotes, and St. Peter, preached the gospel in Africa, but this account appears altogether fabulous.

But, by whomsoever it was founded, the Church of Carthage exerted a vast influence upon the whole of Christendom. Like Egypt, Carthage had undergone great changes through foreign conquest: originally a Punic settlement, it was altogether crushed by the Roman conquest. Consequently, the Church of Carthage was a Latin church; and Dean Milman says that "Carthage, not Rome, was the mother of Latin Christianity."

The first great name in its annals is that of Q. Septimius Florens Tertullianus, in the latter part of the second century. (TERTULLIAN.) After him, we come to the great name of St. Cyprian, and the schism of the Donatists, which began in his days. (CYPRIAN; DONATISTS.)

The invasion of the Vandals, who took Carthage in 439, almost ruined the African churches; many of the bishops were banished, and the see of Carthage was vacant for some time. But when, in 534, Belisarius recovered Africa for the Emperor Justinian, the Catholic religion revived, and held its own till the Moors and Saracens conquered the country. This event made such havoc in the Church that in Gregory the Great's time there were not more than three bishops there, who had a very small number of Christians under their care.—Benham: *Dict. of Religion.*

Carthu'sians, "a monastic order which owes its origin to St. Bruno, who retired in 1084, with six companions, to the solitude of La Chartreuse (whence the name), near Grenoble, where they built hermitages, wore rude garments, and lived upon vegetables and coarse bread. After 1170, when the order received papal approbation, it extended rapidly. It dates from 1180, in England, where the name of Chartreuse-houses was corrupted into charter-houses. The Carthusians were divided into two classes, fathers (*patres*), and brothers (*conversi*). Each occupied a separate cell, with a bed of straw, a pillow, a woolen coverlet, and the means of manual labor, or of writing. They left their cell, even for meals, only on festivals, and on days of the funeral of a brother of the order. Thrice a week they fasted on bread, water, and salt, and there were several lengthened fasts in the year. Flesh was forbidden at all times, and wine, unless mixed with water. Unbroken silence, except on rare occasions, was enforced, as well as frequent prayer and night-watching. These austerities were continued, with little modification, by the modern Carthusians. The order at one time counted sixteen provinces, and can still boast some of the most magnificent convents in the world—as *La Grande Chartreuse*, near Grenoble, and *Certosa*, near Pavia. They were given to hospitality and works of charity, and were, on the whole, better educated than the mendicant orders. Their principal seats were in Italy, France, and Switzerland; but they have shared the fate of the other monastic establishments, and their convents are now, for the most part, solitudes indeed. The Carthusian nuns arose at Salette, on the Rhone, in France, about 1229. They followed the rules of the Carthusian monks, but with some mitigations, of which the most notable is that they have a common refectory."—Chambers: *Cyclopedia*.

Cartwright, Thomas, was one of the earliest and most learned champions of Puritanism, and he may be regarded as the founder of Presbyterianism in England. Born in 1535, he went to Clare Hall, Cambridge, in 1547, and eventually became a Fellow of Trinity College in 1562. He is said to have been a most hard-working student, and never to have slept above five hours a night; his studies, however, were interrupted when Mary became Queen of England, in 1553, for Cartwright then left Cambridge, and studied as a lawyer's clerk. On the accession of Elizabeth, however, he returned to Cambridge, took his B. A. degree in 1567, and two years later was appointed Lady Margaret Professor of Divinity; his lectures now were so hostile to Episcopacy and the established customs of the Church of England, that he came under the displeasure of the Vice-Chancellor of the University, John Whitgift, a strong Episcopalian; the result was that Cartwright was deprived of his professorship in 1570, and of his fellowship in 1571. He now went to Geneva, but was persuaded to return to England in the following year (1572). On his return a bitter controversy arose between the Puritans and Episcopalians, Cartwright championing the former and Whitgift the latter.

Hooker, in his preface to *The Ecclesiastical Polity*, refers to Cartwright's method of conducting the controversy, and says: "There will come a time when three words, uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit." Cartwright's statements, in his published replies to Whitgift, were accounted so dangerous to the peace of the Church and of the kingdom that a warrant was issued for his arrest on December 11, 1574. He, however, fled to Antwerp, and ministered there to the English congregation. Meanwhile, the first Presbyterian body in England had established themselves at Wandsworth, and Cartwright had published a translation of Travers's work, naming it a *Full and Plain Declaration of Ecclesiastical Discipline*, in which it was sought to prove that a Presbyterian form of government, after the Geneva fashion, was the true form of church government. Cartwright remained abroad till 1585. During his absence from England, he published a second reply to Whitgift (1575–1577); visited the Channel Islands, in order to aid in establishing Presbyterianism there (1576); received an offer of the Divinity chair at St. Andrew's University, Scotland, from James I. (1582), but refused it; and finally, in 1583, issued, in conjunction with Walter Travers, a rough draft of a Presbyterian Book of *Holy Discipline* which was gradually adopted by Presbyterian bodies all over England, so that in 1590 the movement originated by Cartwright boasted of 500 ministers. Efforts were now made to suppress it, and Cartwright himself was, by order of the Court of High Commission, committed to the Fleet (May, 1590). This was the second time that he had been imprisoned; for on his return to England, in 1585, he was arrested by order of Aylmer, Bishop of London, and suffered two months' imprisonment; he was then released through the influence of his friend and patron, the Earl of Leicester (a strong defender of the Non-conformists), and received from him the chaplaincy of a hospital at Warwick, where he stayed till his second imprisonment. He was again released in 1592, and allowed to return to his hospital at Warwick, on condition that he did "not meddle with controversies, but inclined his hearers to piety and moderation; and this promise he kept during his life." (Walton: *Life of Hooker.*) His old opponent, Whitgift, who was made Archbishop of Canterbury in 1583, now showed him many acts of kindness, of which the Earl of Leicester says that Cartwright was deeply sensible. In 1603–1604, the two opponents died within a few weeks of each other, "each ending his days in perfect charity with the other."

Cartwright's books against the Discipline and Prayer Book of the Church of England were answered in the famous *Ecclesiastical*

Polity of Richard Hooker, published in 1594. Many writings of Cartwright were published after his death, including Commentaries on Ecclesiastes, Proverbs, Colossians, and on the whole Gospel history. His greatest work was *A Confutation of the Rhemish Translation of the New Testament*, published in 1618. Other works from his pen are a *Catechisme* (1611); *Christian Religion* (1616); and *Harmonia Evangelica* (1627).—Benham: *Dict. of Religion.* See Brook: *Memoir of Thomas Cartwright* (1845).

Cartwright, PETER, a western Methodist preacher, whose eccentric character but sterling ability made him widely known; b. in Virginia, 1785; d. near Pleasant Plains, Ill., Sept. 25, 1872. He was converted in 1801, and for more than fifty years he was in active ministerial service. He is said to have received over ten thousand persons into the church, and preached more than fifteen thousand sermons. See *Autobiography of Peter Cartwright, the Backwoods Preacher*, edited by Rev. W. P. Strickland (N. Y., 1856).

Casas. See LAS CASAS.

Casaubon, ISAAC, b. at Geneva, Feb. 18, 1559; d. in London, July 1, 1614. Next to Scaliger, he was the greatest scholar of his age. He was professor of Greek at Geneva (1582–96), then at Montpellier (1596–1600). From 1600 he was librarian to Henry IV., until the assassination of that monarch (1610), when he removed to London. He frequently engaged in the theological discussions of his times, and edited a *Novum Testamentum Græcum* (Geneva, 1587).

Cassander, GEORGE, b. 1515; d. at Cologne, 1566. His life-work was a futile attempt to bring about a reconciliation between the Roman Church and the Reformers. An edition of his works was published in Paris, 1616.

Cassianus, JOHANNES, one of the first founders of monastic institutions in western Europe; b. about 360, and d. about 448. He was the founder and first representative of semi-Pelagianism. (See PELAGIANISM.) The first collected edition of his works is that of Basel (1559).

Cassiodorus, MAGNUS AURELIUS, a Roman monk, distinguished as a historian and statesman; b. about 468; d. in the monastery of Viviers, about 568. He was very successful in inciting the monks of his time to literary work. The most valuable of his works is *Variarum Epistolarum, Libri* xii. This is the best source of our knowledge of the Ostrogothic empire in Italy. He wrote much on religious and theological subjects.

Cassock, a close-fitting garment with tight sleeves, used by clergy of all orders, and also by laymen officially employed in the conduct of Divine worship, such as choirmen, sacristans, clerks, etc. It is worn beneath the surplice or alb. Black is the usual color, but in some churches violet, as a matter of taste, is preferred, while scarlet also is sometimes employed for acolytes and servers on great festivals. In the Roman Church, priests and the minor orders wear black; bishops, purple; cardinals, scarlet; and the pope, white.

Castell, EDMUND, a learned English Orientalist; b. 1606; d. in Belfordshire, 1685. While connected with Cambridge University he prepared his great *Lexicon Heptaglotten.* He spent eighteen years and $60,000 on this work, which broke down both his health and fortune. At his death he was rector of Hingham. He aided Dr. Walton in the preparation of his Polyglot Bible.

Casuistry is that branch of theology and morals which deals with cases of conscience; that is, deciding what is right or wrong in doubtful matters. Casuistry was developed among the Jews to a remarkable extent, because of their reverence for the Mosaic laws and the various regulations found in the Apocrypha and the Talmud, in the keeping of which innumerable questions arose. The Stoic philosophers wrote elaborate treatises on the questions, "Is suicide justifiable?" "Is duty to a friend paramount to the claims of the state?" etc. The practice of confession in the Roman Catholic Church necessitated rules and regulations for the guidance of the bishop or priest. Up to the thirteenth century the confessor had to depend to a great extent upon his own discretion in questions of doubtful conscience. But since that time elaborate books of instruction have been prepared under the sanction of the ecclesiastical authorities. Thomas Aquinas was one of the great casuists of the Middle Ages. Among the Jesuits casuistry has had a rank growth, and their avowed principles and actions have often shocked the consciences of Christians of every name, giving permission as they do to the use of deceit and falsehood, under the plea that this is permissible if the intentions and purposes are good. Among casuistical writers of the Protestant faith may be mentioned Melancthon, Jeremy Taylor, and Sanderson. In recent times the tendency has been to treat the great fundamental questions and principles of religion and morality without attempting to formulate specific rules of application.

Catabaptist (from *kata*, against, and *baptizo*, baptize), one who opposes baptism, especially that of infants.

Catacombs (Gr. *kata*, and *kumbos*, a hollow), subterraneous chambers and passages formed generally in a rock which is soft and easily excavated, such as *tufa*. Catacombs are to be found in almost every country in which such rocks exist, and, in most cases, probably originated in mere quarries, which afterward came to be used either as places of sepulture for the dead or as hiding-places for the living. The most celebrated catacombs in existence, and those which are generally understood when catacombs are spoken of, are those on the Via Appia, at a short distance from Rome. To these dreary crypts it is believed that the early Christians were in the habit of retiring, in order to celebrate their new worship, in times of persecution, and in them were buried many of the saints and martyrs of the primitive Church. They consist of long narrow galleries, usually about eight feet high and five feet wide, which twist and turn in all directions, very much resembling mines, and at irregular intervals expand into wide and lofty vaulted chambers. The graves were constructed by hollowing out a portion of the rock, at the side of the gallery, large enough to contain the body. The entrance was then built up with stones, on which usually the letters D. M. (Deo Maximo), or the monogram forming the Greek name of Christ, were inscribed. Other inscriptions and marks, such as the cross, are also found. The original extent of the catacombs is uncertain, the guides maintaining that they have a length of twenty miles, whereas about six only can now be ascertained to exist, and of these, many portions have either fallen in or become dangerous. When Rome was besieged by the Lombards in the eighth century, many of the catacombs were destroyed, and the popes afterward caused the remains of many of the saints and martyrs to be removed and buried in the churches. Art found its way into the catacombs at an early period, and many remains of frescoes are still found in them. After being neglected for centuries they were again brought to notice by Father Bosio, who spent thirty years in their exploration. His investigations were published in 1632, two years after his death; but the most exhaustive treatise on the subject in all its aspects is the *Roma Sotterranea* of De' Rossi (1864–67), of which an abridgment is published in English by Dr. Northcote. The catacombs at Naples, cut into the Capo di Monte, resemble those at Rome, and evidently were used for the same purposes, being in many parts literally covered with Christian symbols. In one of the large vaulted chambers there are paintings, which have retained a freshness which is wonderful, considering the time and the dampness of the situation. The palm-tree, as a memorial of Judea, is a prominent object in these pictures. At Palermo and Syracuse there are similar catacombs, the latter being of considerable extent. They are also found in Greece, in Asia Minor, in Syria, Persia, and Egypt. At Milo, one of the Cyclades, there is a hill which is honey-combed with a labyrinth of tombs running in every direction. In these, bass-reliefs and figures in *terra-cotta* have been found, which prove them to be long anterior to the Christian era. In Peru and other parts of South America, catacombs have been discovered. The catacombs in Paris are a species of charnel-houses, into which the contents of such burying-places as were found to be pestilential, and the bodies of some of the victims of 1792, were cast."—Chambers: *Cyclopedia*. See J. H. Parker: *The Archæology of Rome* (London 1874–77), 9 vols.; W. H. Withrow: *The Catacombs of Rome* (London, 1888); Smith and Cheetham: *Dict. of Chris. Antiquities*.

Cataphrygians. See MONTANISTS.

Catechism (from the Greek *katēcheō*, to teach orally), oral instruction in any science or art, conveyed by questions and answers. The word from which it is derived is used in Luke i. 4: "That thou mightest know the certainty concerning the things wherein thou wast instructed," *margin*, "wast taught by word of mouth" (*katēchēthēs*). It is, therefore, particularly applied to elementary religious teaching, for the use of those who are about to be confirmed. So entirely was this the case in the early Church, that every person applying for admission into the Church by baptism was known as a *catechumen*. The teacher was known as a "catechist," and the position of the candidate was called that of the "Catechumenate," as we talk of the "Episcopate" and the "Diaconate." A person admitted to the Catechumenate was signed with the cross, and received imposition of hands. He was then regarded as a Christian, though not one of the *fideles*. He now became one of the *Audientes*, or hearers, who remained in church till the sermon was ended, then withdrew before the celebration of the sacrament. Presently he became one of the *Genuflectentes*, who were permitted to kneel while prayer was being said for them. Next came the *Competentes*, who learned the Creeds, preparatory to being baptized.

Catechising somewhat declined after the establishment of Christianity. For, in the first place, infant baptism became the custom of the Church, parents became instructors, and in place of individual instruction came external organization. Missionaries went into heathen lands and converted the rulers, who thereupon caused their subjects to embrace the Faith. Such was the process under the new state of things. It was the Reformation which gave an impulse to the revival of catechising. Luther, in 1529, put forth his Longer and Shorter Catechisms, the one for the use of teachers, the other for scholars, and these books are still the recognized textbooks in Germany and Scandinavia. Almost contemporaneously appeared the Catechism of the Gallican Reformed Church, and in England Cranmer followed the example. He drew up two books, *The Institution of a Christian Man*, and *A Necessary Doctrine and Erudition for any Christian Man*, which contained an explanation of the Apostles' Creed, the Ten Commandments, and the Lord's Prayer. These, and a somewhat voluminous work of the same character, published in 1548, formed the basis of the Church of England Catechism, which appeared in the first Prayer-book of Edward VI. It is almost identical with the first part of that which we have now.

The other great Catechism which the Reformation produced in Great Britain is that of the Westminster Confession, and this also appears in a double form. The shorter was published in 1646, the longer in 1647. It is the standard book in all Presbyterian churches. (WESTMINSTER CONFESSION.) The first question and answer form a noble opening of this celebrated document:—

Q. What is the chief and highest end of man?

A. Man's chief and highest end is to glorify God, and fully to enjoy Him for ever.

The following is a short analysis of the longer Westminster Catechism:

What man ought to believe concerning God.—His Existence, the Holy Trinity, Creation, Providence, the Fall, Original Sin, and the Punishment of Sin, the Covenant of Grace both in the Old and New Testaments, the Mediator, the Incarnation, Christ's Offices, His Humiliation, Death, Resurrection, Ascension, Present Intercession, Future Judgment, Church, the Elect, Justification, Sanctification, Assurance.

The Duty of Man.— Obedience to the Moral Law, the Ten Commandments, what things make Sins more heinous, their Deservings, Ordinances of the Word, Sacraments, and Prayer, The Lord's Prayer.

The Council of Trent, recognizing the force of the impulse in the favor of catechising, drew up the Catechism which is the authoritative work of the Church of Rome, *Catechismus Romanus ex Decreto Conc. Trident.* It was published, under the authority of Pope Pius V., in 1566.—Benham: *Dict. of Religion.*

Catechu'mens. See CATECHISM.

Catena (Lat., *a chain*), a continuous chronological collection of extracts from writers, to prove that a given doctrine, as regards faith or morals, has been held without break from the beginning.

Caterpillar. See CANKER-WORM.

Cath'ari, a name very generally given to various branches of a sect which appeared in Southern Europe during the Middle Ages. They probably originated among the Slavs, and they had a bishopric in Southern Macedonia, which is mentioned in the twelfth century. The Bogomiles (*q. v.*) were a sect of the Cathari. Slav merchants brought their doctrine into Italy, and about 1035 some of the Cathari were burned by order of the Roman Church. They continued to spread, and within a hundred years they had many churches, and also dioceses, but before the close of the fourteenth century the bitter persecution of the Inquisition had driven them out of Italy. The most numerous body of the Cathari had their seat in Southern France, where they were known as Albigenses. For a more full description of their history and doctrines see ALBIGENSES; PAULICIANS.

Cath'arine "is the name of several saints of the Roman Catholic Church. The simple designation of *Saint Catharine*, however, is given to a virgin, said to have been of royal descent in Alexandria, who, publicly confessing the gospel at a sacrificial feast appointed by the emperor Maximinus, was put to death in 307 A. D., after being tortured on a wheel. Hence the name of 'St. Catharine's wheel.' Very extraordinary legends exist as to her converting fifty philosophers sent by the emperor to convert her in prison, besides a multitude of other persons; the conveyance of her head by the angels to Mount Sinai, etc. She is regarded as the patroness of girls' schools. *St. Catharine of Siena*, one of the most famous saints of Italy, was the daughter of a dyer in Siena, and was born there in 1347 A. D.; practiced extraordinary mortifications; and was said to be favored with extraordinary tokens of favor by Christ, whose wounds were impressed upon her body, etc. She became a Dominican, and therefore, afterward, a patron saint of the Dominicans. She wrote devotional pieces, letters, and poems, which have been more than once printed; the best edition appeared at Siena and Lucca in 1707–1713, in 4 vols., 4to, under the title of *Opere della serafica Santa Catarina.* St. Catharine *of Bologna* and St. Catharine *of Sweden* are of less note."—Chambers: *Cyclopædia.*

Cathedral (Lat. *cathedra*, a chair), the principal church in a diocese, so called from its possessing the chair or throne of the bishop of the diocese. The officials connected with a cathedral are, generally, the dean, canons, archdeacons of the diocese, honorary canons, minor canons, lay clerks, choristers, organist, chapter clerk, architect, master of grammar-school, vergers, bedesmen.

Catholic (*universal*), a designation adopted at a very early period by the Christian Church to indicate its world-wide universality in contrast with the national particularism of Judaism. It is used in this sense in the phrase in the Apostles' Creed, "The holy Catholic Church."

Catholic Apostolic Church, "a religious community, often called 'Irvingites,' but not itself acknowledging any other name than that of 'The Catholic Apostolic Church,' which, the members say, belongs to them in common with the whole of baptized Christendom. The relation of the celebrated preacher, Edward Irving, to this community was, as they state it, somewhat similar to that of John Baptist to the early Christian Church; *i. e.*, he was the forerunner and prophet of the coming dispensation, not the founder of a new sect; and, indeed, the only connection which Irving seems to have had with the existing organization of the Catholic Apostolic body was in 'fostering spiritual persons who had been driven out of other congregations for the exercise of their spiritual gifts.' Shortly after Irving's trial and deposition, certain persons were, at some meetings held for prayer, designated as 'called to be apostles of the Lord' by certain others claiming prophetic gifts. In the year 1835, six months after Irving's death, six others were similarly designated as 'called' to complete the number of the 'twelve,' who were then formally 'separated' by the pastors of the local congregations to which they belonged, to their higher office in the Universal Church, on the 14th of July, 1835. This separation is understood by the community not as 'in any sense being a schism, or separation from the one Catholic Church, but a separation to a special work of blessing and intercession on behalf of it.' The twelve were afterward guided to ordain others—twelve prophets, twelve evangelists, and twelve pastors—'sharing equally with them the one Catholic Episcopate,' and also seven deacons, for administering the temporal affairs of the Church Catholic. The central episcopacy of eight and forty was regarded as 'indicated by prophecy,' being foreshown in the forty-eight boards of the Mosaic Tabernacle. For ecclesiastical purposes the Church Universal is under their charge in twelve tribes, for Christendom is considered to be divided into twelve portions, or tribes, each tribe being under the special charge of an apostle and his co-ministers, and the seat of the Apostolic College being at Albury, in England. For the service of the church a comprehensive book of liturgies and offices was provided by the 'apostles,' and lights, incense, vestments, holy oil, water, chrism, and other adjuncts of worship have been appointed by their authority. Each congregation is presided over by its 'angel,' or bishop, who ranks as pastor in the Universal Church; under him are four and twenty priests, divided into the four ministries of 'elders, prophets, evangelists, and pastors,' and with these are the deacons, seven of whom regulate the temporal affairs of the church, besides whom there are also 'sub-deacons, acolytes, singers, and door-keepers.' The understanding is that each elder, with his co-presbyters and deacons, shall have charge of 500 adult communicants in his district, but this has been but partially carried into practice. This is the full constitution of each particular church or congregation, as founded by the 'restored apostles,' each local church thus 'reflecting in its government the government of the Church Catholic by the angel or high-priest, Jesus Christ, and his forty-eight presbyters in their fourfold ministry (in which apostles and elders always rank first), and under these the deacons of the Church Catholic.' The priesthood is supported by tithes, it being deemed a duty, on the part of all members of the church who receive yearly incomes, to offer a tithe of their increase every week, besides the free-will offering for the support of the place of worship, and for the relief of distress. Each local church sends a tithe of its tithes to the 'Temple,' by which the ministers of the Universal Church are supported; by these offerings, too, the needs of poorer churches are supplied, and other expenses connected with the administration of the Church Catholic. From recent statements made by members of this community, it appears to be making steady progress. It claims to have among its clergy many of the Roman, Anglican, and other churches, the orders of those ordained by Greek, Roman, and Anglican bishops being recognized by it with the simple confirmation of an 'apostolic act.'"—*Ency. Britannica.*

They have one church in New York, and a few adherents scattered in different parts of the United States. See *Edward Irving and the Catholic Apostolic Church*, by J. S. Davenport (N. Y., 1853); *The True Constitution of the Church and the Restoration*, by W. W. Andrews (N. Y., 1854); *History of Irvingism*, by E. Miller (London, 1878), 2 vols.

Catholic or UNITED COPTS, that portion of the Coptic Church which acknowledges the supremacy of the pope.

Catholic Emancipation Act, an act passed by Parliament in 1829 repealing former laws which imposed political disabilities upon Roman Catholics.

Catholic (*universal*) **Epistles**, a name given to the following epistles—James, First and Second Peter, First, Second, and Third John, and Jude.

Cattle, as a scriptural term, includes the tame quadrupeds used for domestic purposes as oxen, horses, camels, goats, etc. (Gen. xiii. 2; Num. xx. 19; Job. i. 3.) Cattle formed a large part of the wealth of the Hebrews.

Cavalier (ka-va-le-a), JEAN, the leader of the Camisards; b. at Ribaute, Languedoc, France, Nov. 28, 1681; d. at Chelsea, London, May 17, 1740. An ardent Protestant, he espoused the cause of the Camisards in their uprising in the Cévennes, 1702, and was remarkably successful in repelling the forces sent against them, until, overwhelmed by superior numbers, he was defeated near Nages, April 16, 1704. He served under the Duke of Savoy, 1704–09: was with the French colony at Portarlington, Ireland, 1709–27; came to England and was made brigadier-general, 1735; lieutenant-governor of Jersey, 1738; major-general, 1739.

Cave, WILLIAM, D. D., Church of England· b. at Pickwell, Leicestershire, Dec. 30, 1637; d. at Windsor, Aug. 4, 1713. Educated at Cambridge; became vicar of Islington, 1662; of Isleworth, 1690; canon of Windsor, 1684. His fame rests upon his historical works, among the best known of which are his *Primitive Christianity* (London, 1672), and *Historia Literaria* (1688–98; best ed. Waterland, Oxford 1740–43), 2 vols.

Cecil, RICHARD, in his day one of the principal leaders of the Evangelical party; b. in London, Nov. 8, 1748; d. at Hampstead, Aug. 15, 1810. In early life he imbibed skeptical views, but the Christian character of his mother exerted an influence that led to his conversion. After graduating at Oxford he was ordained to the ministry in 1776. In the places where he preached he gained a high reputation for eloquence. His *Works* with *Memoir*, were reprinted in New York (1845, 3 vols.), from the London edition.

Cecilia, ST., the patroness of music, because she is said to have united instrumental with vocal music in Divine worship. According to tradition she was martyred with her husband, Valerian, in the third century, but nothing is known of her actual history. Her festival day, Nov. 22, is celebrated with splendid music in many Roman Catholic Churches.

Cedar. This name is applied in Scripture to several cone-bearing trees, and once to the juniper-tree of Sinai (Lev. xiv. 4), but ordinarily it refers to the cedar of Lebanon. Several groves of cedars are still found on the mountains of Lebanon. It is distinguished by its gnarled strength, and massive, wide-spreading branches. The wood is hard and fragrant, and takes a high polish.

Celestine I., ST., a Roman by birth, succeeded by Boniface I. as Bishop of Rome in 423, and held the seat eight years, five months, and three days. It is told of him that in his time some innovators in the provinces of Narbonne and Vienna, insisting upon the passage of Scripture, "Let your loins be girt," persuaded the clergy to change their former dress, and to wear great cloaks, girded with belts. Thereupon he wrote, in 428, a long epistle to the bishops of the two provinces, condemning this abuse. The great events of his pontificate were two: (1) the Council of Ephesus in 430, at which Nestorius was condemned (EPHESUS), and (2) the dispute about appeals of the African clergy to the Pope of Rome, which had made so much noise in the time of Zosimus (*q. v.*), and which was now raised again. The bishops of the African Synod having sent their legates into the East to inspect the records of the Council of Nice, these legates brought a copy of the records back with them, which clearly destroyed the pretence of appeals to Rome, and determined the controversy on the side of the African bishops; upon which they wrote a letter to Pope Celestine, defended the privileges of their churches, and denounced the pope's insistence upon appeals, as a piece of secular vanity and encroachment.—Benham: *Dict. of Religion.*

Celestines, a monastic order, established in 1254, and so called from their founder, Pope Celestine V. They spread rapidly in France, Germany, and Italy, but there are now only a few convents left. They followed the order of St. Benedict, and wore white garments with black capes and scapularies, and were devoted to a life of contemplation.

Celibacy, the unmarried state to which, according to the discipline of the Church of Rome, the clergy are bound, as are other persons who pledge themselves to it, by a special vow. In the Jewish Church the priests lived in marriage, but were forbidden to marry a harlot, or a woman who had been divorced, or even a widow. We know that some of the apostles of Christ were married, though St. Paul expressed the opinion that there were certain circumstances which made it better not to marry. This is a passage of his writings worth considering, for it is much relied upon by advocates of celibacy.

It is the seventh chapter of the first Epistle to the Corinthians. Now, by a thorough consideration of this chapter it appears, firstly, that in some cases the apostle advises marriage, without exception of any order of person (verse 9). Secondly, he leaves it to choice and discretion. Thirdly, he recommends single life, not upon the score of merit, but of convenience, because the Church was likely to fall under a state of persecution (verse 28). Fourthly, that the advice was not particularly directed to the clergy, but to Christians in general. The apostle nowhere limits his discourse to the former, but all along applies himself to believers in common. Indeed, some of the greatest divines of the Church of Rome have owned the celibacy of the clergy as neither of Divine nor apostolical institution. Thus, in the Canon Law, which may be looked upon as the sense of the Church of Rome for some ages, we have Gratian saying, "The marriage of priests is forbidden neither by evangelical, legal, nor apostolical authority; but, for all that, it is altogether proprohibited by the laws of the Church."

St. Paul, elsewhere, not only does not forbid, but even expressly permits, marriage to the clergy. For, laying down the qualifications of a bishop, in the Epistle to Titus, he proposes this as one, "that he be blameless, the husband of one wife, having faithful children." In the ancient Church many persons were admitted to holy orders who had their wives living and dwelling with them. In the Apostolical Constitutions the apostles were introduced in this manner: "We have ordered that a bishop, priest, or deacon, should be the husband of one wife, whether their wives be alive or dead." The preference for single life seems to have been started by Tertullian, who, in the latter part of his time, being led away with the enthusiasms of Montanus, endeavored to refine upon the Christian religion, and strain it up to angelical perfection. We may likewise observe that the excessive commendation of virginity and ignorance grew together, and that the reputation of celibacy was highest when knowledge was at the lowest ebb, as will appear to any one who considers the history of the tenth and eleventh centuries, and compares them with the other periods of the Church; whereas, when the argument is impartially considered, it will be found that there is no intrinsic excellence in single life above that of marriage, and that the imputations of discredit and disadvantage thrown upon marriage are no better than a reflection upon the state of creation and the order of Providence. That sobriety is not inconsistent with marriage appears plainly by the apostle's assuring us that "marriage is honorable in all men, and the bed undefiled." (Heb. xiii. 4.) In the Council of Nice, when the celibacy of the clergy was proposed, under the pretence of promoting chastity, the celebrated Confessor and Bishop, Paphnutius, declared that cohabitation with a lawful wife was chastity, and was applauded for his sentence by the whole Council. He added that, though he had lived all his lifetime in celibacy, yet he did not think this yoke ought to be imposed upon the clergy. Clement of Alexandria affirms that just men under the old law had children, and lived in marriage with sobriety. "What," says he, "cannot people cohabit in matrimony with the character of temperance? Without all doubt; let us not, therefore, attempt to dissolve a union of God's institution." (*Stromata*, lib. iii.) And St. Ambrose says: "The apostle commands a bishop to be the husband of one wife, not that he excludes an unmarried man, for that is farther than the precept reaches. There is, therefore, no more meant by this qualification than that by conjugal chastity he may guard his virtue, and preserve the grace given him in baptism." (Ambrose: *Epist.* 82, *ad Vercell.*)

To put the case in a single sentence, the celibacy of the clergy was looked upon as a thing indifferent in the first two centuries, was proposed in the third, magnified in the fourth, and, in some places, imposed in the fifth.

But, notwithstanding that it gained ground in some provinces of the West, celibacy never universally prevailed even there till the thirteenth or fourteenth century. In the East it has never been imposed or practised from the apostles' time to the present age. It is very noticeable that, among all the heresies, from the Apostles' time to the Council of Nice, there was scarcely one which did not either condemn or decry marriage, and laud celibacy as a most perfect state. Thus did Saturninus, the Cerinthians, Basilidians, Marcionites, and Carpocratians; to whom we may add Tatian, and many others.—Benham: *Dict. of Religion.* See Lea: *Sacerdotal Celibacy* (Phila., 1867; 2d ed., 1884).

Cellites or CELLITÆ. This name, derived from *cella*, a cell, was given in early days to a class of monks midway between hermits and cenobites. They lived alone like hermits, but, unlike them, repaired at festivals to the church of the monastery to which they had attached themselves. In the Middle Ages the name was applied to a religious order, founded in 1300, which had houses at Antwerp, Louvain, Malines, Cologne, and other German towns; their special work was to nurse the sick poor and to bury the dead. They are sometimes called *Alexians*, from their founder, Alexius, a Roman, but they were a branch of the *Beghards* (*q. v.*).

Celsus is the first writer against Christianity of whom history makes mention. His book has perished, and it is only through the answer made to it by Origen that we have any clew to its contents or the history of the writer.

Celtic Church. See ENGLAND, CHURCH OF; SCOTLAND, CHURCH OF; IRELAND, CHURCH OF.

Celtic Religion. See DRUIDISM.

Cen'chreæ, the eastern harbor of Corinth (nine miles distant) on the Saronic Gulf, and the emporium of its trade with Asia. Phœbe was a deaconess in the church formed there (Rom. xvi. 1), and Paul sailed from thence to Ephesus. (Acts xvii. 18.)

Censer, a portable metal vessel used for receiving from the altar burning coals, on which the priest sprinkled the incense for burning. (2 Chron. xxvi. 16, 18, 19; Luke i. 9.)

Censer, IN ROMAN CATHOLIC WORSHIP. See THURIBLE.

Censor. See INDEX EXPURGATORIUS.

Censures, ECCLESIASTICAL, the penalties visited by Church authorities upon offenders. The different kinds of censure are the following: *Excommunication* cuts off from the Communion of the Church; *Suspension* forbids the use of the Ecclesiastical Functions, either wholly, or with respect to some branches; *Deposition* degrades an ecclesiastic, and deprives him of his Orders; an *Interdict*, in the Church of Rome, forbids the administering of the Sacraments and performance of Divine Service in public.

Centuries of Magdeburg, the name given to the first great work on Church History by Protestant writers. It was planned by Matthias Flacius Illyricus, and written with the aid of associates, all of whom lived at Magdeburg, where the work was published (1560–1574). It covers the first thirteen centuries of the history of the Church, and gives a volume to each century. In learning and criticism it has never been superseded.

Centurion (from *centum*, one hundred) is the name of an officer in the Roman army, commanding a hundred men.

Cerdo, a Gnostic teacher. See MARCIONITES.

Cerinthus, the founder of one of the earliest heretical sects of Christians. He was a Jew, and his views represent a mixture of Gnosticism and Judaism. See GNOSTICISM.

Chaderton, LAURENCE, a Puritan divine; b. in Lancashire, Sept. 14, 1536; d. 1640. He was a fellow of Christ's College, Cambridge, and for many years was a favorite preacher there. He was one of the five Puritan representatives in the Hampton Court Conference (*q. v.*), and one of the translators of the Bible, from Chronicles to Canticles inclusive.

Chalcedon, an ancient maritime town of Bithynia, in Asia Minor. In 451 A. D. it was the seat of the Fourth General Council, which condemned the Monophysites.

Chalced'ony, a brilliant, transparent green stone, named after Chalcedon, in Bithynia, where it was found. (Rev. xxi. 19.)

Chaldæ'a, the country of Assyria and Babylonia. See ASSYRIA.

Chaldees. See ASSYRIA.

Chalice (Latin *calix*, a cup), the cup used in the sacrament of the Lord's Supper.

Chalmers, THOMAS, D. D., LL. D., "was b. at Anstruther, in Fifeshire, 17th March, 1780, educated at the university of St. Andrews, and in his nineteenth year licensed to preach the gospel. In 1803, he was ordained minister of the parish of Kilmany, in Fifeshire, about nine miles from St. Andrews. At this period his attention was entirely absorbed by mathematics and natural philosophy, to the neglect of the studies appertaining to his profession. To gratify his love of scientific pursuits, he even formed mathematical and chemistry classes in St. Andrews, during the winter of 1803–04, and, by his wonderful enthusiasm and lucidity of exposition, excited intense interest, and obtained for himself a great reputation. In 1808, he published an *Inquiry into the Extent and Stability of National Resources*, which proved his capacity for dealing with questions of political economy. Shortly after this, certain domestic calamities, and a severe illness of his own, opened up the fountains of his soul, and rendered him keenly susceptible to religious impressions. Having to prepare an article on Christianity for Brewster's *Edinburgh Encyclopædia*, he commenced an extensive study of the evidences, and rose from his investigations convinced that Christianity was a *fact*, and the Bible the veritable 'word of God.' Then the great genius of the man broke forth like sunshine. He grew earnest, eloquent, devout, and faithful to his pastoral duties. In July, 1815, he was translated to the Tron church and parish, Glasgow, where his magnificent oratory took the city by storm. His *Astronomical Discourses* were probably the most sublimely intellectual and imaginative that had ever been preached in a Scottish pulpit. They were published in 1817, and had a prodigious popularity. During the same year he visited London, where his preaching excited as great a sensation as at home. But Chalmers' energies could not be exhausted by mere oratory. Discovering that his parish was in a state of great ignorance and immorality, he began to devise a scheme for overtaking and checking the alarming evil. It seemed to him that the only means by which this could be accomplished was by 'revivifying, remodeling, and extending the old parochial economy of Scotland,' which had proved so fruitful of good in the rural parishes. In order to wrestle more closely with the ignorance and vice of Glasgow, in 1819 he became minister of St. John's parish, 'the population of which was made up principally of weavers, laborers, factory workers, and other operatives.' 'Of its 2,000 families,' says Dr. Hanna, 'more than 800 had no connection with any Christian church, while the number of its uneducated children was countless.' We have not space to narrate at length how vast and successful were the labors of Chalmers. It is sufficient to say that, in pursuance of his favorite plan, he broke up his parish into twenty-five districts, each of which he placed under separate management, and established two week-day schools, and between forty and fifty local Sabbath-schools, for the instruction of the children of the 'poorer and neglected classes,' more than 1,000 of whom attended. In a multitude of other ways he sought to elevate and purify the lives of his parishioners. While in Glasgow, he had matured his opinions relative to the best method of providing for the poor. He disliked the English system of a 'compulsory assessment,' and preferred the old Scotch method of voluntary contributions at the church-door, administered by elders. The management of the poor in the parish of St. John's was intrusted to his care by the authorities, as an experiment, and in four years he reduced the pauper expenditures from £1,400 to £280 per annum.

"Chalmers was a leader in the General Assembly, and came forward as the vindicator of popular rights; the struggles in regard to patronage between the high-church and the 'moderate' or 'Erastian' party became keener and more frequent, until the decision of the civil courts in the famous 'Auchterarder and Strathbogie' cases brought matters to a crisis; and on the 18th of May, 1843, followed by 470 clergymen, he left the church of his fathers, rather than sacrifice those principles which he believed essential to the purity, honor and independence of the church. The rapid formation and organization of the Free Church were greatly owing to his indefatigable exertions, in consequence of which he was elected principal of the Free Church College, and spent the close of his life in the zealous performance of his learned duties, and in perfecting his *Institutes of Theology.* He died suddenly at Morningside, Edinburgh, May 30, 1847."—Chambers: *Cyclopedia.* See *Memoir* by his son-in-law, Rev. William Hanna (Edinburgh 1847–52), 4 vols.; *Life* by Donald Fraser (N. Y., 1881).

Chambers, TALBOT WILSON, S. T. D. (Columbia College, 1853), LL. D. (Rutgers, 1885), Reformed (Dutch); b. at Carlisle, Pa., Feb. 25, 1819; was graduated at Rutgers College, 1834; studied theology in both the New Brunswick and Princeton Theological Seminaries; pastor of the Second Reformed Church, Somerville, N. J., 1839, and since 1849 one of the pastors of the Collegiate Dutch Church of New York City. He is the author of *The Noon Prayer-Meeting in Fulton Street* (N. Y. 1857): *Memoir of Theodore Frelinghuysen,* (1863): *Exposition of Zechariah,* in Schaff-Lange's *Commentary* (1874); *The Psalter: a Witness to the Divine Origin of the Bible* (1875); *Companion to the Revised Version of the Old Testament* (1885); Associate editor of Jackson's *Dictionary of Religious Knowledge.*

Chamberlain, an officer in Eastern courts who was placed in charge of the king's lodgings, wardrobes, etc. As a rule eunuchs were employed in this service. The term, as used in Acts xii. 20, denotes one holding a position of very close intimacy with the king. Erastus, who sent salutations to the Roman Christians (Rom. xvi. 23), was probably treasurer of the city.

Chamier, DANIEL, a distinguished French Protestant divine; b. at Montélimart, Dauphiné, France, 1565; killed during the siege of Montauban, 1621. He was professor and pastor at Montauban, 1612. A skilled controversalist, he became a trusted leader of the Protestants. It is said that he drew up the Edict of Nantes. His chief work is *Panstratiæ Catholicæ* (Geneva, 1626), 4 vols.

Chancel, the upper end of the church, commonly raised above the general level, and including the space for the communion table, altar, and the choir, which is railed off. The name chancel is derived from the lattice or railing (*cancelli*), by which the choir is separated from the body of the church.

Chancellor of a Diocese, in England, is the keeper of the seals of an archbishop or bishop, and the judge of his diocesan court. He exercises jurisdiction when the bishop, by any reason, is disabled. Generally the diocesan chancellor is a layman.

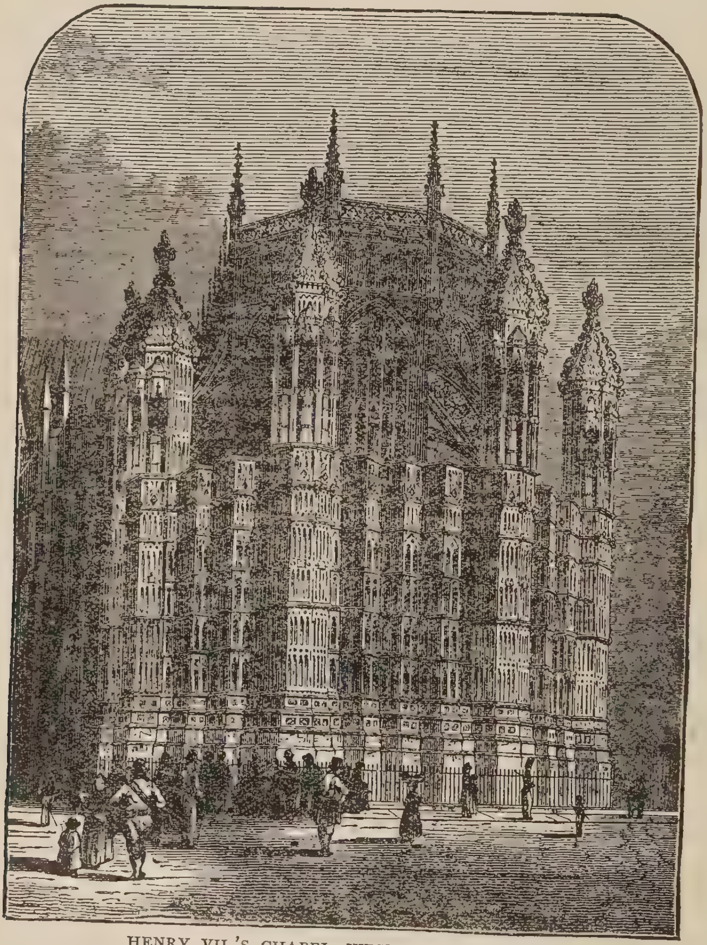
Channing, WILLIAM ELLERY, the most celebrated Unitarian preacher of modern times, and one of the noblest of philanthropists. He was born April 7, 1780, at Newport, R. I., the son of a judge. Both father and mother were Calvinists of deep religious feeling. After graduating at Harvard College, he passed through a time of very anxious religious doubt, which occasioned him such suffering as permanently enfeebled his health, but, emerging from it, he became a preacher in Boston. His fire and eloquence, as well as his personal character, drew large congregations, who soon discovered that their preacher was really an Arian. He was, however, so eagerly bent on the redress of social and moral evils, that he had hardly formulated with definiteness his own creed. It was a time of much controversy in America, parties dividing themselves into "Anti-Trinitarian" and "Anti-Calvinistic." Channing became the spokesman of both, but his endeavors to recognize the unity between "all lovers of truth and followers of Christ, both on earth and in heaven," caused him to be much esteemed by men of all schools.

Though the theology of Channing is unmistakably Unitarian, it has nothing in common with the coldness of Priestly, or the coarseness of Belsham. He combats the traditional views of the Atonement, and of human depravity, and emphasizes the "human element" in the character of Christ; but he maintains firmly the sinlessness, the miracles, and the Resurrection of Christ. One of his sermons on the Resurrection was preached, without acknowledgment, not long ago by a celebrated preacher in the cathedral of which he is a canon. Channing's last sermons were among his noblest. His literary essays, too, are of supreme beauty, notably that on Milton. But high among all his works rank his labors for the abolition of slavery, for the promotion of temperance, and for the reform of prisons. A Roman Catholic writer calls him "the American Fénélon." He died at Bennington, Vt., Oct. 2, 1842. — Benham: *Dict. of Religion.* Channing's *Works* were published in Boston (1848), 6 vols., and a cheap edition in 1880. See his *Memoir, with Extracts from his Correspondence and*

Manuscripts, by his nephew, the Rev. W. H. Channing (1848, 10th ed., 1874).

Chant (Lat. *cantus*, song), words recited to musical tones without musical measure. It is chiefly used for prose compositions, though sometimes employed for hymns. It is the oldest form of church music. The *Ambrosian* is the earliest style of chant that has come down to us, but it is not until the time of Gregory the Great that we have any certain knowledge of church chanting.

Chantry. Chantries were small buildings, originally founded and endowed with lands and other revenues, for the maintenance of one or more priests to say daily mass for the souls of the founder and his relatives, or other benefactors. A chantry was often annexed to cathedral and parochial churches, either within the walls, or attached to the exterior of the building. Chantries were dissolved by the statute of 1 Edward VI., c. 14.



HENRY VII.'S CHAPEL, WESTMINSTER ABBEY.

Chantry Priest, one whose office it was to serve the altar of a chantry.

Chapel (Latin *capella*), "a small church destined for a family or a convent, but without parochial rights; or an addition to a large church, destined for occasional service or for a mission congregation. The derivation of *capella* is obscure, but generally referred back to the *capa*, or cloak, of St. Martin, which the French kings carried with them in battle, deposited in a small, transportable structure, hence called a capella."—Schaff-Herzog: *Ency.*

Chapin, Edwin Hubbell, D. D., a Universalist minister, distinguished for his pulpit and platform eloquence; b. at Union Village, N. Y., Dec. 29, 1814; d. in New York City, Dec. 26, 1880. He entered the Universalist ministry in 1837; pastor at Richmond, Va., 1837–40; Charlestown, Mass., 1840–46; Boston, 1846–48, when he came to New York, and was pastor of the Fourth Universalist Society until his death. He published several volumes of sermons and addresses.

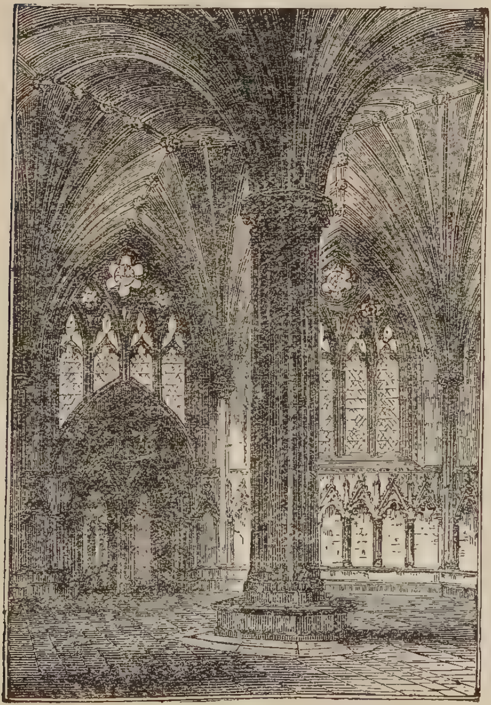
Chaplain, originally a clergyman who performed religious services in a chapel. The name is now commonly applied to ministers who are appointed to discharge religious duties in connection with governmental, philanthropic, and military bodies. Bishops' chaplains are those who aid them in correspondence, the examination of candidates, etc. There are thirty-six chaplains-in-ordinary to the Queen, who receive from the Crown £30 annually, and twelve honorary chaplains, without salaries. These preach in turn before the Queen.

Chapter, the community of clergymen connected with a cathedral, or collegiate church. See Cathedral.

Chapter-house, the apartment, or hall, in which the dean and chapter meet to transact official business. Some of them, connected with English cathedrals, are very beautiful.

Chapter and Verse. See Bible.

Charge, (1) the *spiritual care* of a pastor over his flock, or of a bishop over his diocese. (2) An *address* from a bishop to his clergy at his visitation, in which he instructs, exhorts, or *charges* them on matters of peculiar importance, or takes occasion to dilate on the general obligations and responsibilities of the ministerial office. A *charge* is addressed to the *clergy*; a *pastoral letter* principally to the *people.*



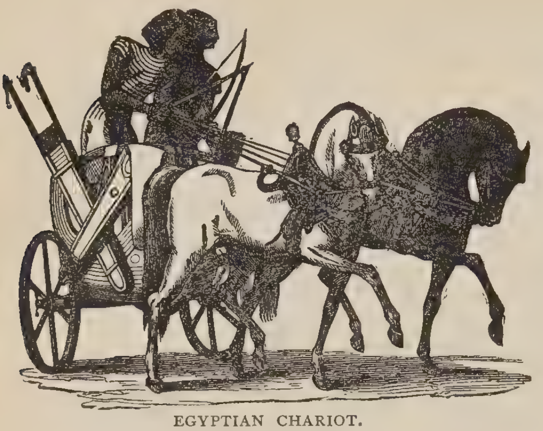
DURHAM CATHEDRAL: CHAPTER-HOUSE.

Chariot, "a vehicle used either for war-like or peaceful purposes, but most commonly for the former. Of the latter use the following are only probable instances: as regards the Jews, 1 Kings xviii. 44; and as regards other nations, Gen. xli. 43; xlvi. 29; 2 Kings v. 9; Acts viii. 28. The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen. xli. 43), and, later, when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (xlvi. 29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort, or as a guard of honor (l. 9). The next mention of Egyptian chariots is for a warlike purpose. (Ex. xiv. 7.)"—Smith: *Dict. of the Bible.*

Charismata. See Gifts, Spiritual.

Charity, Brothers of, a Romanist order, founded in 1540, at Seville, by Johannes di Dio, a Portuguese. Its special mission has been the nursing of the sick. Magnificent hospitals of the order are found in Milan, Paris, Rome, Naples, Vienna, and Prague. The members study medicine in the place of theology.

Charity, Sisters of, a name given to



EGYPTIAN CHARIOT.

several orders of celibate women in the Roman Catholic Church, who care for the sick, and needy children. The two most important are "The Sisters of St. Vincent de Paul," and "The Daughters of St. Carlo Borromeo." The first was founded in 1629, in France, by Vincent de Paul, aided by Madame Louise de Marillac le Gras. They spread rapidly, but, until the end of the eighteenth century, were mostly confined to France. Since 1815 they have been established in all the countries of Europe where monastic orders are allowed. They were established in the United States by Elizabeth Seaton (*q. v.*). Not only girls of lowly position, but many from the highest ranks of society have united with this and other similar orders. The order of the "Daughters of St. Borromeo" dates from 1652. The work accomplished by the noble women who have devoted their lives to the care of the sick, and the care of needy children, is worthy of the praise and admiration of Christian believers of every name.

Charlemagne (*shar-le-mān*), b. about 742 at the Castle of Ingelheim, near Mayence; and crowned King of the Franks at Noyon in 768, after the death of his father, Pepin the Short. He began his reign by the defeat of the Duke of Aquitaine and Gascony. The death of his brother, Carloman, made him the sole and absolute monarch of France.

The next year he overthrew the Saxons near Osnaburg, and demolished the famous temple dedicated to their false god, Irmensul. About this time, Desiderius, King of the Lombards, continuing his predecessor's design of humbling the Roman pontiffs, attacked Pope Stephen, and Adrian, his successor, who begged Charlemagne's assistance; whereupon he led a powerful army into Italy in 771, overthrew Desiderius, and destroyed the kingdom of the Lombards in 776, two hundred years after its foundation. The victorious prince then visited the pope, and confirmed the gift his father had made the Church by the addition of the territory of Sabina, the dukedom of Spoleto and Beneventum.

After this, he turned his arms a second time against the Saxons, and forced their king, Witikind, to receive baptism.

The same zeal for religion set Charlemagne upon a journey into Spain against the Saracens in 778. He won great victories over them, but as he was returning from Spain, with a very rich booty, his army was set upon in the narrow Pass of Roncesvalles, in the Pyrenees, by the Gascons, who then lived on theft and robbery. This disaster was the theme of many a romance of song.

At last, after engaging in many other wars, he was crowned emperor of the West at Rome, in 800, by Leo III.; the Eastern Emperor, Nicephorus, consenting, and agreeing that the State of Venice should be the limit of both empires. Charlemagne took the name of Cæsar and Augustus, the first two emperors of Rome, with the spread and the two-headed eagle to symbolize respectively the Roman and the German Empire. This was the restoration of the ancient empire of the Cæsars, and was known as "the Holy Roman Empire," the first adjective signifying the sanction which it received from the Church. It lasted, though after the sixteenth century much shorn of its splendor, until 1806, when Napoleon put an end to it. Charlemagne died at Aix-la-Chapelle, and was buried there in 814. There are many relics of him in the cathedral there.

Charlemagne was a great patron of learning: always, while sitting at table, he had read to him either history, or some book of St. Augustine. He collected the laws and customs of the nations which had become subject to him, gathered learned men to his court (among them the English Alcuin), and founded universities and schools of learning.

His dynasty, known in history as the Carlovingian, or Karling, divided itself after his death. Three main divisions sprang from it, Italy, Germany, France. His influence lasted in all these countries long after his family had ceased to rule. But each nation took its line diverse from the others, and in Germany only did the imperial form of government prevail. France slowly became a consolidated monarchy, under the descendants of Hugh Capet; Italy became a collection of republics. —Benham: *Dict. of Religion.* See Bryce: *The Holy Roman Empire* (1883); *Life of Charlemagne*, by J. I. Mombert (New York, 1888).

Charles V., emperor of Germany during the period of the Reformation; b. at Ghent, Feb. 24, 1500; d. at Yuste, Spain, Sept. 21, 1558. He succeeded his grandfather, Ferdinand, as king of Spain in 1516, and was elected emperor of Germany in 1519. Soon after his coronation he held the Diet at Worms, at which Luther was put under the ban of the empire. He became involved in a long war with Francis I., king of France, whom he took prisoner at the battle of Pavia, in 1525. At the Diet at Augsburg, in 1530, he acted in the interests of the Romanists, and demanded the submission of the Protestants. But even when his arms were victorious he showed great leniency toward his Protestant subjects, and labored to bring about compromises that might again unify the Church. Worn and disappointed at his efforts, in 1556 he abdicated the throne, and retired to the monastery of Yuste, where he lived in seclusion until his death. See his *Life* by Robertson (London, 1764; Prescott's ed., Boston, 1857).

Charm. See DIVINATION.

Charnock, STEPHEN, a celebrated Puritan divine; b. in London, 1628; d. there, July 27, 1680. He obtained a fellowship at New College, Oxford, and afterward became chaplain, in Ireland, to Henry Cromwell. He was disqualified under the Act of Uniformity. His fame rests upon his great work, *Discourses on the Existence and Attributes of God*, which has passed through many editions. His *Works* were published in Edinburgh, 1864, 5 vols.

Chassidim (*saints*), a name given to a Jewish sect, or party, that was active in the time of the Maccabæan struggle. They were very strict in their observance of the written and traditional law. Carrying their austerity to an extreme limit, they finally degenerated into the "haughty, tyrannical, and censorious Pharisees, the Separatists of the Jewish religion." The sect and name disappeared until about 1740, when Rabbi Israel, called Baal-Shem (*lord of the name*), since he professed to work miracles by the use of the cabalistic name of God, became the leader of a party in Podolia, who called themselves Chassidim, or Saints. His fame attracted large numbers in Eastern Europe and Palestine, and when he died (1760) his followers numbered about 40,000. The Chassidim are divided into separate congregations, having at their head a rabbi called Tsaddik, or Saint. They spend much time in contemplation and in prayer, working themselves into a peculiar frenzy. They lay great stress on absolute faith, but the outcome of their religion shows that it is formal, and, in its spirit, coarse and ignorant. The orthodox Jews repudiate them.

Chastity "is the inner side of modesty, the condition of bodily and moral purity in the sexual relations, and the virtue of self-control from forbidden sexual longings. The New Testament idea of chastity is the natural result of its new view of the body as the temple of the Holy Spirit. Hence the obligations to be chaste were of the strongest. (1 Cor. vii. 15–20.) But obedience is difficult, owing to the force of passion. (1 Peter ii. 11.) This sexual passion is not in itself sinful, but it is to be gratified only within the marriage bond. Unchastity is a scourge, a pestilence, which lays low body and soul. It has a certain and sad effect upon the religious feelings, killing them, so that God is utterly cast out, and, therefore, the door is open to every sin. It leads to unnatural vice. (Rom. i. 26, 27.) And therefore, according to the Bible, the unchaste are lost. (1 Cor. vi. 9; Eph. v. 5; Rev. xxi. 2, 27.) Chastity is to be in thought (Matt. v. 28) and word (Eph. v. 3, 12), as well as in deed. In regeneration the Christian receives grace to attain this high ideal. It is the duty of both sexes, and of all ages and relations, married or not, to be chaste. To some a special grace to this end is given. (Matt. xix. 12; 1 Cor. vii. 7.) To those who preserve absolute chastity outside of the married state there is peculiar honor; though this is no implied disparagement to marriage (Rev. xiv. 4), which is a divinely ordered protection. Modern ways of living have debarred many from entering that state, but their celibacy is no excuse for unchastity." — *Karl Burger* in Schaff-Herzog: *Ency.* vol. i., p. 439.

Chasuble, the uppermost part of the robes of Roman Catholic priests, worn over the alb during the celebration of the mass. In recent years it has been worn by many clergy in the English Church while administering the Holy Communion.

Chauncey, CHARLES, 1589–1671, second president of Harvard College; b. in England; d. at Cambridge, Mass. Graduate of Cambridge, Eng., 1617. Silenced by Laud for his Puritan views. He came to New England in 1638, and after preaching at Plymouth for three years he became pastor at Scituate. He was elected president of Harvard College in 1654, where he remained until his death. When first condemned by Laud, he recanted. This weakness, which was only for a short time, was the source of life-long regret. He wrote a volume explaining and regretting his action, published in London, 1641; *The Retraction of Mr. C. C., formerly Min. of Ware, in Harfordshire.*

Chautauqua, on Chautauqua Lake, in Western New York, famous as the site of the "Chautauqua Assembly," a summer school whose varied educational interests have reached out into every part of the nation. The Assembly was projected by the Rev. Dr. J. H. Vincent, now a bishop of the Methodist Episcopal Church, and Lewis Miller, Esq., a wealthy manufacturer in Akron, O. The first meeting was held in August, 1874. Each year the scope of the work of the Assembly has broadened, and lectures religious, scientific, and literary have been given by distinguished teachers, authors, and preachers. The C. L. S. C. (Chautauqua Literary and Scientific Circle) was organized in 1878, and now numbers many thousands of members. Its course of reading covers a period of four years. Various other departments are in active operation, and the entire movement has had a remarkable influence in "cultivating independent self-education at home, by those who have hitherto lacked educational opportunity."

Chemnitz (*kem-nits*), MARTIN, next to Luther and Melancthon the most eminent Protestant theologian of the sixteenth century; b. at Treuenbrietzen, in Brandenburg, Nov. 9, 1522; d. at Brunswick, April 8, 1586. While filling the position of librarian at Königsberg, he became interested in the Osiander controversy, and went to Wittenberg, 1553, where he gave lectures on Melancthon's *Loci Theologici.* In 1554 he was called to Brunswick as coadjutor, and in 1557 became superintendent. His great work was an examination and criticism of the theology propounded at the Council of Trent, *Examen Concilii Tridentini* (1565–73), 4 vols. See *Life* by Lentz (Gotha, 1855).

Chemosh (*subduer*), the national deity of the Moabites (Num. xxi. 29; Jer. xlviii. 46), identical with Molech. (Judg. xi. 24.) His worship was introduced by Solomon (1 Kings xi. 7), and suppressed by Josiah. (2 Kings xxiii. 13.) The inscription on the Moabite stone throws light on the Moabite worship of Chemosh. It was to Chemosh that Mesha offered his son. (2 Kings iii. 27.)

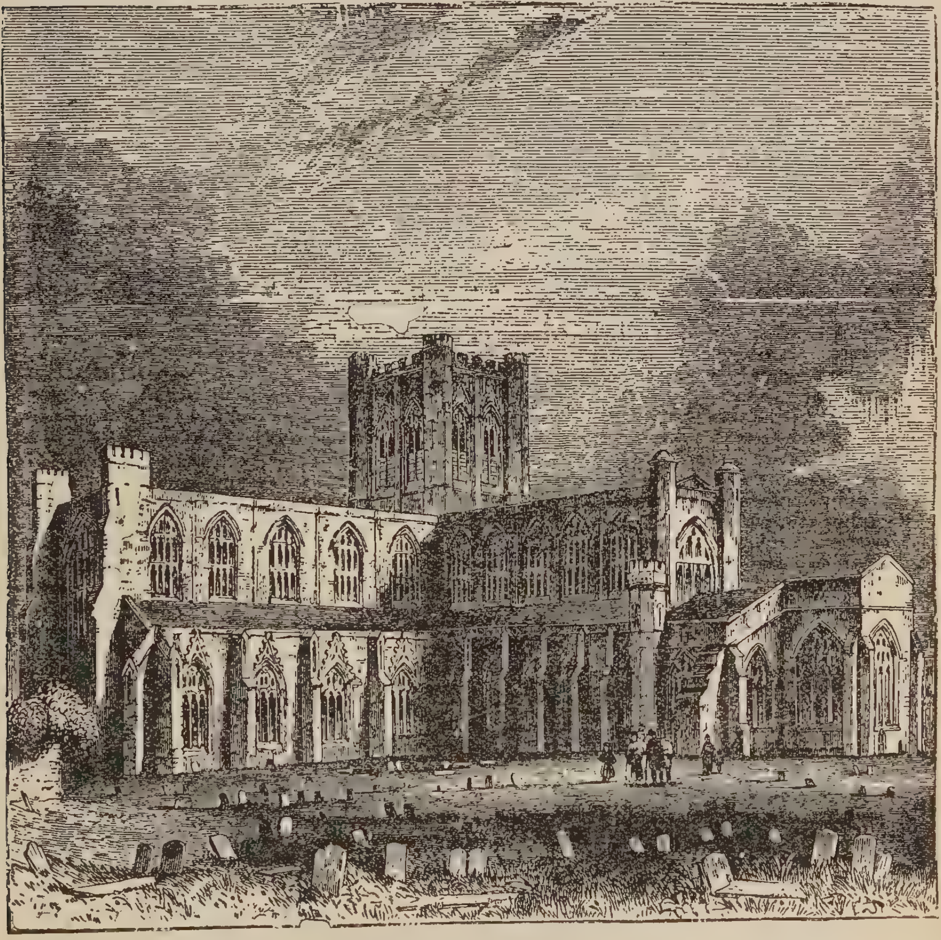
Chester, THE CATHEDRAL OF, is the ancient abbey church belonging to the monastery of St. Werburgh; that of St. John the Baptist having been used by the two Norman Bishops of Lichfield, while they occupied Chester, as the seat of the latter bishopric. It stands on the site of a very ancient church, dedicated to St. Peter and St. Paul, which was the mother-church of Chester when the relics of St. Werburgh were removed thither from Hanbury in the year 875, nearly two hundred years after her death. This church was rebuilt in the tenth century by Ethelred, ealdorman of Mercia, and his wife Ethelfled, and was then, perhaps, re-dedicated in the name of the saint whose shrine it held. In the year 1095 it was again rebuilt, and turned into a Benedictine monastery by Hugh Lupus, Earl of Chester, under the direction of St. Anselm, Archbishop of Canterbury; but this Norman cathedral became ruinous before the end of the twelfth century, and has disappeared. Of the present cathedral, the eastern part is Early English, having been built at various periods between 1194 and 1230. The lower portion of the rest of the building belongs to the Decorated or fourteenth-century period, while the upper part of the central tower, the transept and nave, are Perpendicular, as is nearly the whole of the exterior casing of the church, all this part having been constructed at some time between 1485 and 1537. The modern restoration, at an estimated cost of £50,000, was begun in 1844. When the see of Chester was founded, in 1541, the dedication of the church was altered to that of Christ and the Blessed Virgin.

The cathedral establishment consists of a dean, four canons, twenty-four honorary canons, and four minor canons; and its endowments amount to about £4,000 a year. —Benham: *Dict. of Religion.*

Cheyne (*chān*), THOMAS KELLY, D. D. (Edinburgh, 1884), Church of England; b. in London, Sept. 18, 1841; was graduated at Worcester College, 1862; fellow of Balliol College, Oxford, 1868; Oriel professor of the interpretation of Holy Scripture, 1885. He is the author of *Commentaries on Isaiah* (1880–81), 2 vols.; *Micah* (1882); *Hosea* (1884); *Jeremiah* (1883–84), and a new translation of the Psalms (1884).

Childermas Day. See Innocents' Day.

Chili. "The form of worship recognized by the constitution is the Roman Catholic, yet Government tolerates the public profession of others. For the purposes of ecclesiastical administration, Chili is divided into four dioceses—one archbishopric and three bishoprics—which are subdivided into 144 parishes. The mission department is under the direction of Capuchin friars, and consists of a prefect and sub-prefect, and a staff of thirty missionaries and several chaplains, stationed in the provinces of Aranco, Valdivia, Llanguihue, and Magallanes. Their labors among the adult Indians produced little fruit, but in their schools they have been more successful. Worship, including salaries and repairs of churches, costs the Government annually £63,425. In Santiago there is one handsome Protestant church; in Valparaiso, three; and a chapel in Talca. Roman Catholicism exists in a mild form among the educated classes, but with a good deal of superstition among the miners and peasantry."—*Ency. Britannica.*



CHESTER CATHEDRAL.

Chiliasm. See Millennium; Millenarianism.

Chillingworth, William, a learned theologian of the Church of England; b. at Oxford, Oct. 1602; d. at Chichester, Jan. 30, 1644. A fellow of Trinity College, Oxford, 1628, he joined the Roman Church in 1629, and went to Douay. The further study of the subject soon led him to renounce his new faith, and he returned to England, where he devoted himself to writing in defense of the Protestant faith. In 1638 he was ordained to the ministry in the Church of England, and the same year appeared the work upon which his fame rests, *The Religion of Protestants a Safe Way to Salvation.* His *Works* were last published at Oxford, 3 vols. (1838). See Des Maizeaux: *Historical and Critical Account of the Life and Writings of W. Chillingworth* (London, 1725).

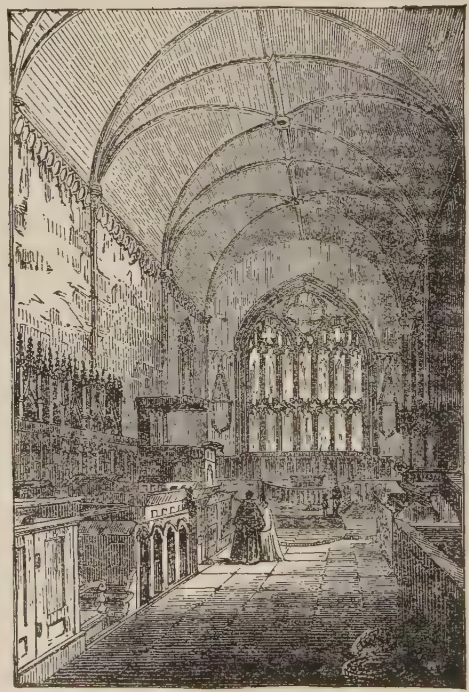
Chimere (Old French, *chamarre*, a gown or coat), the vestment which bishops wear over the rochet, which is a short and narrow surplice. It was originally sleeveless, and the lawn sleeves now worn are the sleeves of the rochet, very much lengthened and widened.

China. "The principal religions of China are Buddhism, Taonism, and Confucianism, to which must be added Mohammedanism in the northern and western provinces of the empire. Buddhism was introduced from India during the first century of the Christian era; and thus, coming at a time when the national mind had been prepared by the teachings of Confucius and the mysticisms of Laon-tsse for the reception of a religious system which should satisfy the requirements of its higher nature, the new faith spread rapidly through the country, and, at the present day, numbers more adherents than either of the other two leading religions.

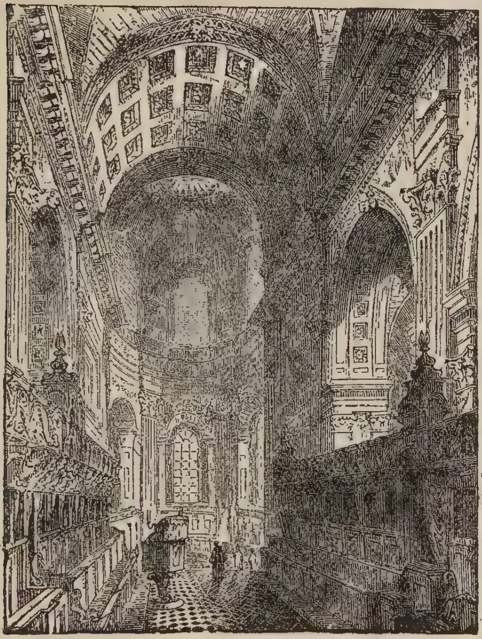
"Laon-tsse, who was the founder of the Taonist sect, was a contemporary of Confucius. Like that sage, also, he held office at the court of Chow, but, being disheartened at the want of success attending his efforts to reform the manners of the age, he retired into private life, and devoted himself to the composition of *The Sûtra of Reason and Virtue.* In this work he enunciated a scheme of philosophy which bears a strong analogy to the doctrines of the Quietists and Manichæists, the leading point being the relation between something, which he calls *Taon*, and the universe. The philosophical bearing of his system was, however, soon lost sight of, and his profound speculations were exchanged for the pursuit of immortality and the search after the philosopher's stone by his followers. But while Buddhism and Taonism find their adherents among the common people, Confucianism is, *par excellence*, the religion of the learned. The opinions and teachings of the sage are their constant study; and at stated periods they assemble in temples devoted to his honor to worship at the shrine of the 'Throneless King.' But the process of decay, which has been going on for so many centuries in the distinctive features of these creeds, has served so to obliterate the lines of demarcation which originally separated them, that, at the present day, the dogmas of Buddha and Laon-tsse, and the teachings of Confucius, may, as far as the masses are concerned, be treated as the foundations of a common faith."—*Ency. Britannica.* See BUDDHISM; TAONISM; CONFUCIUS.

China, MISSIONS IN. See MISSIONS; MISSIONARY STATISTICS in Appendix.

Chirothecæ, the embroidered gloves worn by Roman Catholic bishops. They were formerly worn by bishops of the Church of England.



CHOIR OF ST. ASAPH CATHEDRAL.



CHOIR OF YORK MINSTER.

Choir (Latin *chorus*) has always been used in a double sense: (1) of the singers of the church; (2) of the part of the church where they sit. There was a choir in the Jewish temple (2 Chron. v. 12), and very early mention is made of their services in Christian worship.

The choir "in churches of fully developed plan is that part between the nave and the apse which is reserved for canons, priests, monks, and choristers during divine service. In cruciform churches the choir usually begins at the transepts, and occupies the head of the cross, including the altar; but sometimes, especially in monastic churches, it extends beyond the transepts, thus encroaching on the nave. In churches without transepts the choir is similarly placed."—*Century Dictionary*, *s.v.*

Chora'zin, a city of Galilee, associated with Capernaum and Bethsaida in the woes pronounced by Christ. (Matt. xi. 21; Luke x. 13.) Dr. W. M. Thomson identifies it with *Kherazeh*, two miles west of *Tell Hum*, where there are extensive ruins.

Chorepiscopi (*country bishops*), those bishops that acted in country districts, but whose position was subordinate to the bishop of the diocese in which they worked. The friction which was caused by this relation led to their abolition in the ninth century.

Chrism, the consecrated oil used in the Greek and Roman Church, in the administration of baptism, confirmation, ordination of priests, and extreme unction.

Chrisom, the old English name for the white dress of a child at its baptism. It originally signified the linen band tied over the forehead when the child had been anointed, either at baptism or confirmation. The dress was returned when the mother was churched, but in case the infant died before the chrisom was returned to the church it was called a "chrisom child," and the dress was sometimes used as a shroud.

Christ. See JESUS CHRIST.

Christ, IMAGES AND PICTURES OF. The evangelists give us no hint of the personal appearance of Christ, but the Gnostics had what they called images of Christ as early as the second century. In the early church some took the ground that he was physically uncomely, as described in Isaiah lii. 14; liii. 2; while others declared him to have been the most beautiful of mankind. A spurious letter of Lentulus, not older than the fourth century, described Christ as a man of noble appearance, with curly hair parted in front, and falling, dark and glossy, over his shoulders, with a smooth, high forehead, and a reddish beard. He is represented on the sarcophagi, and in some of the frescoes of the catacombs, under the figure of the Good Shepherd, as a young man of joyful countenance. In the middle ages the face of Christ is idealized in art, and finds its highest expression in Leonardo da Vinci's painting of the Last Supper. Romanists claim that certain images and pictures of Christ, still preserved, are of miraculous origin. One of the most noted of these is the Veronica (the picture known as the *Ecce Homo*) on a linen cloth which, tradition says, was given to Christ while on his way to Calvary by a woman named Veronica, and with which he wiped his brow.

Christ, KNIGHTS OF THE ORDER OF, founded by Dionysius, King of Portugal, in 1317. At one time the order had immense revenues, but in 1708 it was abolished, and its estates confiscated.

Christ, MONOGRAM OF, a combination of the letters X and P, found in the catacombs, and used by Constantine on military standards, coins, etc.

Christ, PERSON OF. See CHRISTOLOGY.

Christ, SINLESSNESS OF. See JESUS CHRIST.

Christ, THREE OFFICES OF, are those of prophet, priest, and king. This distinction, introduced by Calvin, was adopted in the Westminister and Heidelberg catechisms.

Christadelphians (so called because they believe that all who are *in* Christ are his brethren), a small sect founded about 1860 by John Thomas, M. D., who had been connected with the Disciples of Christ. They have a few congregations, which they designate as "ecclesias," in the United States and Great Britain. They reject the Trinity, and hold that Jesus Christ is the manifestation of the eternal spirit of God; and that there is only immortality in Christ. Immersion is essential to salvation, and only those who hold the faith as taught by the Christadelphians will have part in the resurrection, and enjoy immortality, all others being annihilated. See *A Declaration of the First Principles of the Oracles of Deity* (Washington, D. C.)

Christening, a name given to the act of baptism.

Christian. "The disciples were called Christians first in Antioch" (Acts xi. 26)—at Antioch, that is, on the Syrian River Orontes—about A. D. 43.

Other names by which believers in Christ were called were "the brethren" (Acts xv. 1), and "the believers." (Acts v. 14.) It is thus likely that at the time St. Luke speaks of, the name Christian was not self-assumed; and it is clear that it could not have been given by the Jews, since they would have considered it as profaning the title of their expected Messiah—the names given by them were Nazarenes or Galileans; it must, therefore, have been imposed by the heathen population of Antioch. It was at once adopted, and "I am a Christian" became the formula of the martyr's confession (Tertullian's *Apologia*, ii.).

Christian Commission, THE UNITED STATES. This noble organization, which did so much for the spiritual welfare of the Union armies during the Civil War, was organized in 1861 in New York City under the auspices of the Young Men's Christian Association. Through its agency, Bibles, tracts, religious newspapers, and books were distributed, and a great amount of personal service rendered in camps and hospitals. Counting in the various gifts bestowed through the Society, it distributed over $6,000,000. See Lemuel Moss: *Annals of the U. S. Christian Commission* (Phila., 1868).

Christians (CHRISTIAN CONNECTION), an organization of believers that arose almost simultaneously in various parts of the country about the close of the last century.

The leading spirit of the movement was Rev. James O'Kelly, a prominent minister in the Methodist Episcopal Church. Mr. O'Kelly lived in Virginia, and seems to have become dissatisfied with various requirements in the creed and discipline of his church. The same feeling was shared by a considerable number of his brethren, some of whom were Baptists—who, like the Puritans of old, wanted more liberty of conscience. These brethren, after some consultation, decided to form a new denomination. They called themselves, at the first, "Republican Methodists," but adopted almost substantially the principles now held by the Christians, and the following year (1793), they unanimously adopted the name "Christian," which name has since properly designated the denomination.

The denomination is peculiar in that the members subscribe to no creed but the unqualified Word of God. They reckon human creeds and formal statements of faith as mischievous, and tending to bigotry and disunion among God's people. But no people are more orthodox in their adherence to the Bible as the "only infallible rule of faith and practice." They regard Jesus Christ as the Son of God and the supreme head of the Church, hence they adopt the name Christian as an appropriate name for all followers of Christ. They also hold that not mere intellectual belief, but Christian character, is the proper test of church fellowship; and, while acknowledging the right and duty of private judgment, they believe in the union of all loyal believers—many advocating even the organic union of the various sects upon the principles of the teachings of Christ.

The denomination has its chief following among the rural population, although churches are well sustained in Albany and Brooklyn, N. Y., Fall River, Mass., Springfield, Ohio, and other important towns. It has two Theological schools, one at Stanfordville, N. Y., and one at Merom, Ind. It also maintains several chartered colleges and institutions of a high grade, among which are Antioch College, Ohio; U. C. College, Ind.; Elon College, N. C., and the Christian Correspondence College, N. Y. One of its oldest and most successful institutions, also located in N. Y., is Starkey Seminary and College, which celebrated its semicentennial in June, 1890.

The denomination is liberal, but not lax. The churches number about 1,500, and the membership nearly 30,000 in this country alone. Within the past few years aggressive foreign missionary work has been begun in Japan, and the Christians already have four commissioned missions and several churches in that field.

The principal organ of the church is the *Herald of Gospel Liberty*, published under the direction of the Christian Quadrennial Association at Dayton, Ohio. This paper is said to be the first distinctively religious newspaper that was ever published in America, having been founded in 1808. It is now a sixteen-page weekly, open to free and candid discussions on all biblical topics. It has an efficient corps of editors and a good circulation. Various other periodicals are published in the interests of the cause. See *History of the Christians*, by J. R. Freese, M. D., and the writings of N. Summerbell, D. D., Warren Hathaway, D. D., Austin Craig, D. D., and others. L. J. ALDRICH.

Christian Endeavor, THE YOUNG PEOPLE'S SOCIETY OF. This "latest-born of the children of the Church," as the Society of Christian Endeavor has been fitly called, was first established in the Williston Church in Portland, Maine, on the second day of February, 1881. It was founded by the pastor of that church for the sake of helping the young people to become more stalwart in their Christian lives, and more devoted to and useful in the church to which they belonged. It was established, in the first place, with little thought beyond the needs of that one church, but it has been providentially used in a marvelous way, in all denominations and in all lands, for the quickening of the zeal of young disciples, and for their establishment in the faith. The following figures show its remarkable growth in the number of societies and members:

	Societies.	Members.
In 1881	2	68
In 1882	7	481
In 1883	56	2,870
In 1884	156	8,905
In 1885	253	10,964
In 1886	850	50,000
In 1887	2,314	140,000
In 1888	4,879	310,000
In 1889	7,672	485,000
In 1890 (on record to June 1)	——	660,000

There are no doctrinal tests imposed, since every society is connected with and is absolutely controlled by some local church, whose doctrines and polity it loyally accepts. The distinguishing features of the society are the voluntary pledges, which bind the Active members to attend and participate in every weekly prayer-meeting of the society, "unless prevented by some reason which can conscientiously be given to Christ for an excuse"; the monthly consecration meeting, when the roll of Active members is called (unexcused absence from three consecutive consecration meetings forfeiting membership), and the various committees, which vary in number from three to twenty, according to the needs of the churches to which the societies belong. The Lookout, Prayer-meeting, and Social Committee, however, seem essential to every real Society of Christian Endeavor.

Besides the Active members, who are young Christians willing to take the pledges of the society, there are Associate members, who are those "who, though not yet ready to be considered decided Christians, are willing to put themselves under the influences of the society," and for whom the Active members especially promise to labor and pray. The pledge, usually taken by the Active members, reads as follows:

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will pray to him and read the Bible every day, and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an Active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration-meeting, I will, if possible, send an excuse for absence to the Society.

"SIGNED.......................

"DATE........ "RESIDENCE............"

That taken by the Associate members, as follows:

"As an Associate member I promise to attend the prayer-meetings of the Society habitually, and declare my willingness to do what I may be called upon to do, as an Associate member, to advance the interests of the Society.

"SIGNED....................... .."

Besides these two classes, the pastor, deacons, Sunday-school superintendent, elders, and stewards are, *ex officiis*, honorary members of the society; and there are also Affiliated members, who consist of persons no longer young, but who desire to express their interest in its work, and who are excused from the obligations and service of the Active members. Into this class the Active members may be "graduated" when other religious duties press so heavily upon them that they cannot do the active work of the society. Thus provision is made for keeping the burden and responsibility constantly upon young shoulders.

It cannot be insisted on too strongly that the Society of Christian Endeavor is, first and last and always, a *Religious Society*. It has social and literary and other features, but it is not a social nor literary society.

In the Platform of Principles set forth by the President of the United Society when he accepted the position, and since very generally endorsed by the societies, and adopted by their conventions, is the following:

"The purely religious features of the organization shall always be *paramount*. The Society of Christian Endeavor centres about the prayer-meeting. The strict prayer-meeting pledge, honestly interpreted, is essential to the *continued* success of a Society of Christian Endeavor."

A society thus organized among the young people has proved itself to be, in many cases, a half-way house to the Church.

Into this Society the new Christian, however young or feeble he may be, may come at once. Here he may at once be recognized as a Christian, may at once have the opportunity and be encouraged to acknowledge his Saviour, and be at once set to work for him. To use another figure, this Society bridges the dangerous gap between conversion and church-membership, which is often a long one in the case of young disciples, an interval when many stray away, and are lost forever to the Church and the cause of Christ.

This society is also a training-school in the Church. *It gives the young Christian something to do at once.*

It accustoms him to the sound of his own voice in the prayer-meeting.

It causes him to understand that he has a part to perform in the activities of the Church, as well as the oldest Christian. It sends him upon a hundred errands for Christ. Very soon he learns that he has a duty in the general church prayer-meetings, and he becomes naturally and easily one of the pastor's trusted helpers. We are speaking from actual experience in this matter, and are not theorizing.

A generation of Christians, trained from early boyhood and girlhood in this way, patiently, persistently, kindly, would be a generation of *working* Christians.

This society is also a watch-tower for the Church. The pastor ought always to attend the prayer-meetings and the social gatherings, and, unseen, keep his hands on the reins of the organization. If he does so, wisely and constantly, he cannot help knowing how the young converts are progressing in the Christian life. If they are faithful to their voluntary vows, he knows it, and can mark with joy their growth in grace. If they are negligent, he knows that, and can at once look after and reclaim the unfaithful ones.

No month need ever go by without the pastor knowing the religious status of each of his young people. The various committees are very important features of the Young People's Society of Christian Endeavor. With faithful, earnest, intelligent committees, the work can hardly fail to succeed. Perhaps the most important committee is the "Lookout Committee." This committee has for part of its work to introduce new members to the society, and *it needs to take great pains that only those who have begun the Christian life are thus introduced as Active members.* But its most delicate, and at the same time, important, duty is the reclaiming of those who have grown lax and indifferent to their vows. If any Active member is away from the monthly consecration meeting, the lookout committee should know the fact, and should find out the reason for the absence. The very fact that this committee is on the "lookout," will prove a salutary restraint upon many. There are but few young people who stay away who cannot be reclaimed and brought back to their allegiance by a wise and faithful lookout committee.

The other committees — especially the prayer-meeting and social committees—are scarcely less important, but their duties are easily understood, as defined in the constitution, and we do not need to dwell upon their work.

All these committees, according to their zeal and devotion, can make much or little of their office. Each one of them affords a grand opportunity for efficient service, if it is rightly used. Who may become members? Should there be an age limit? These are questions which are often asked. We are not in favor of a strict age limit, since youth and age are such variable terms. Many a man is old at twenty-five. Many a man at fifty is still young. This matter can usually be left to the sanctified common-sense of Christian men and women. As a general rule, the older church-members will feel that they can do more good by praying for the young people's meeting at home. Their presence in large numbers would embarrass, and, perhaps, silence many timid young Christians. Still, there are exceptions to this rule. It is very essential that there should be in the society a number of older young people, say those between twenty and forty, to give stability to the work, and to take the lead in the committees. While the children should always be welcomed and encouraged to come, yet a society composed wholly of children will hardly succeed. On the younger side the age limit easily takes care of itself. Children whom their parents allow to be out in the evening are not too young to become members.

The Junior Society of Christian Endeavor is a more recent development of the movement, and one which promises greatly to bless the children between six and fourteen years of age.

The United Society of Christian Endeavor was founded in 1885, and is simply a bureau of information. It exerts no authority, claims no allegiance, and levies no taxes. It answers nearly fifty thousand letters of inquiry a year, sends out explanatory literature which is called for, and is governed by a board of trustees representing the various evangelical denominations.

In the Northern and Western States and several Southern States the societies are associated in State "Christian Endeavor Unions," which hold annual conventions of great size and enthusiasm. Local county and city Christian Endeavor Unions are also formed in nearly all parts of the country, and are productive of much good. In 1886 the *Golden Rule* newspaper of Boston was adopted as the National representative of the societies. It has attained a very large circulation, and is self-supporting. In 1888, in consequence of a visit of the President of the United Society to England, a British Section of the Christian Endeavor Society was established. There are also many branches of the society in all lands to which American missionaries have gone. The annual Conventions of the society have been meetings of immense power and influence. The Convention in Chicago in 1888 called together over 4,000 young people from all parts of the land, and the Convention in Philadelphia in 1889 over 6,500. It attracted much attention in the religious and secular press, and was pronounced in many quarters "the largest delegated religious convention ever held in the world's history." F. E. Clark.

Christian Union, The. This organization was established in 1864, the prime mover and founder being the Rev. J. F. Given, of Columbus, O. The first Council convened in Columbus, O., Feb. 3, 1864, where the following "basis of union" was subscribed:

"Having a desire for a more perfect fellowship in Christ and a more satisfactory enjoyment of the means of religious edification and comfort, we do solemnly form ourselves into a religious Society under style of The Christian Union, in which we aver our true and hearty faith in the received Scriptures of the Old and New Testaments as the Word of God, and the only and sufficient rule of faith and practice, and pledge ourselves, through Christ who strengtheneth us, to keep and observe all thing whatsoever he hath commanded us." The first General Council convened June the 10th, 1865, at Terra Haute, Ind., embracing delegates from the State Unions of Ohio, Indiana, Iowa, and Illinois.

They now have two annual Councils in Ohio, one in Indiana, one in Illinois, two in Missouri, one in Iowa, one in Kansas, one in Tennessee and Kentucky, one in Colorado, and many local churches scattered through the other States. Each local church is independent, the government of the body being Congregational. The Councils are advisory, and have charge of the literature and publishing interests of the church. The *Christian Witness*, edited by Rev. H. J. Duckworth, and published by The Christian Publishing House, is the acknowledged organ and authorized church paper. The body now numbers about 1,000 ministers, 1,500 churches, and 125,000 communicants. H. J. Duckworth.

Christianity, the religion which we profess, is based upon a new and specific revelation in the person of Jesus Christ. Its aim is to restore to mankind the lost fellowship with God in an eternal kingdom, set up here on earth, and called the Church, to be brought to its full and perfect consummation in the world to come. The history of Christianity, then, is the record of the facts pertaining to the nature and growth of the Kingdom of God upon earth, in their external and internal relations. This history falls into three main divisions: Ancient, Mediæval, and Modern. The Ancient history of Christianity is the narrative of the supremacy won by the Church over Greek culture and the Roman Empire. It closes, and Mediæval history begins, with the epoch of the Carlovingian dynasty. The Mediæval period comprises the victories of the Church over the Celtic, Teutonic, Slavonian, and Scandinavian tribes in the centre and north of Europe, the conflicts and rupture of the Eastern and Western branches of the Church, and the contest between the imperial and papal powers for supremacy. This period closes with the Reformation. The Modern history recites the struggles between Catholicism and Protestantism, and between Christianity and Philosophy, and the growth of Protestant civilization.

I. *Ancient Christianity.* The first subdivision in this portion (1) reaches from Christ to the days of the Antonines. It comprises the age of the apostles and of the whole of the New Testament Scriptures, and is prior to the most wide-spread persecutions, and to the more definite formation of the Catholic polity and theology. The energy of the Church is displayed in its zealous missionary work, and its unparalleled expansion. During this time were also written the works of the Apostolic Fathers and the first Apologists, to which must be added some heretical writings. Next comes (2) the formation of the Catholic Church in the midst of conflicts and persecutions (A. D. 180–313). The Church, having won her victory over Judaism and the cruder forms of Gnosticism, is in conflict with popular heathenism, with the philosophic culture of the time, and with the civil power, and passes through each conflict with the calm conviction of final supremacy. At the beginning of this period it is diffused beyond the bounds of the Roman Empire; at the close, it is firmly established as a social and moral power, its civil rights are recognized, and its superiority to pagan religions and philosophy is conceded. This is the period of the severest persecutions by the imperial power, with intervals of repose. A new philosophy, neo-Platonism, aims to supersede Christianity by reforming heathen mythology, and though it fails, it proves a large factor in the formation of Alexandrian Christian theology. (ORIGEN; ALEXANDRIA.) Eastern and Western Christianity show divergence as regards method: the Western, or Latin, tendency is practical, resting on authority; the other is speculative and exegetical. Doctrinal controversy is chiefly concerned with the Person of Christ, starting from simple faith in him as a Divine Redeemer, and seeking to formulate his relation to the Godhead. As the period closes, the struggle for supremacy between Christianity and heathenism takes decisive form: the latter put forth all its strength to crush the advancing faith, but so entirely failed that the great change under Constantine was universally accepted. During this time the diocesan system had become fully developed; the canon of Scripture was definitely formed; but the Church was afflicted with the Novatian Schism. (3) The Church was now allied with the State; heathenism was gradually rooted out in East and West, and the barbarian hordes which began to desolate the Empire were brought by degrees under Christian rule. Monasticism had become a powerful influence. The third and fourth centuries were the most marked period in Church history (the sixteenth alone ranking with it) in the development and formal statement of fundamental Christian doctrines, and the height of Greek theology was now reached. The formulas of the *Trinity* and the *Person of Christ* were attained, and have ever since remained in the creed of the Church. Gnosticism was now at an end. The first great controversy was the Arian, the question at issue being whether in Christ there is absolute or only relative Divinity. (ARIUS.) Then came the question, Had Christ a real human soul? (CONSTANTINOPLE, COUNCIL OF.) This being affirmed, and the Person of Christ declared to be *One*, with *Two Natures*, controversies arose on the relation of these two natures. (EPHESUS AND CHALCEDON, COUNCILS OF.) Now, too, appears the greatest name in the Latin Church, Augustine, Bishop of Hippo. (AUGUSTINE.) With him is connected the first great controversy which began in the Western Church, which we may call *Anthropological:* questions respecting nature, grace, and their relations —predestination and free-will. Opposed to Augustine was PELAGIUS (*q. v.*). The Catholic idea of the Church, too, was more elaborated by Augustine than it had been before, he insisting on unity and episcopal succession against the DONATISTS (*q. v.*).

(4) The West has now become the chief seat of learning and culture in the Church, the Empire is divided and falling to pieces, when, under Leo the Great, begins that transformation which makes Rome the seat of the Papacy, as it had once been of paganism. The barbarian incursions which shattered the Roman Empire in the West infused a new life-blood into the old and dying world. The terrible miseries which ensued were as the labor-pangs of a new world. Chaos was brought into order by the power of the Christian Church. The Eastern Church was comparatively isolated: the Emperors claimed power over it, and controversies were determined mostly by political considerations; the Western Church had to look to Rome as its centre of unity, for the Roman bishop was its only metropolitan. The barbarian tribes had nearly all been converted to Christianity by Arian missionaries expelled from the Empire; but, one by one, they were won over to the Catholic faith, and thus the Roman power was consolidated, and, while the East was continually engaged in subtleties and distinctions of doctrines, the definiteness and concentration

of the Western mind made its decisions obeyed. But doctrinal controversies still continued with vehemence, the chief being the MONOPHYSITE (*q. v.*). The other, the SEMI-PELAGIAN (*q. v.*), was left undecided, and was one of the foremost questions of the Reformation in the sixteenth century. (5) The next division of this period begins with the accession to the Papacy of Gregory the Great, in 590. This period witnesses the most marked contrast between the Eastern and Western Churches. The new states of the West are shaped more and more into a political and religious unity; the Frankish Empire takes the lead among the nations, and saves Europe from Mahometan subjugation; Frank arms and monastic zeal combine in propagating Christianity in Northern Germany; the Greek Empire is riven by the warlike fanaticism of the Mahometans, and in less than a century Asia Minor, Egypt, Africa, and Spain are subdued to the Crescent. The Iconoclastic dispute between East and West weakens the former, the former seeing in the use of images the progress of superstition, the latter following its usual policy by elevating the popular feeling into a dogma of the faith. (ICONOCLASTS.)

II. *Mediæval Christianity:* from Charlemagne to the Reformation. (1) The end of the Greek Exarchate in Italy, in 752 (RAVENNA), the destruction of the Lombard Kingdom, in 774, the alliance of the Frank Empire with the Papacy, the division of the Mahometan Khalifate, in 750, into the Abbasides of the East and the Ommiades in Spain, and the decline of the Greek Empire, all make the reign of Charles the Great a turning-point in human history. (CHARLEMAGNE.) The Papacy pushes its claim to universal obedience, which is tacitly acquiesced in by Charlemagne, though he and his successors assert imperial rights as to the election of the popes. The papal claim is greatly strengthened by the FORGED DECRETALS (*q. v.*). The result of the claim of the Papacy was the final separation of the Eastern and Western Churches. The dismemberment of Charlemagne's Empire after his death encouraged the papal claims, but the latter part of the ninth century saw the popes become the puppets of rival Italian factions, and for a while the Papacy became the shame and derision of Europe. Controversies concerning the Eucharist began; monasticism made progress, and gradually exempted itself from episcopal jurisdiction, and was made subject to the pope only. The best life of the Church was seen in its northern missions. These troubles, and the confusions and struggles of the new nations bring us to what is known as (2) "The Dark Age" (900–1073). The old classical learning had died out, theology was at a standstill or retrograde, art was unknown, the schools of Charlemagne were closed; the Papacy was under the feet of a Roman faction, which placed its tools on the papal throne. Out of this evil state Europe was dragged by the establishment of the new German Empire, under Otto the Great (936), which gave to Germany a centre of unity, restored order in North Italy, and for a century and a half controlled the Papacy. (3) Out of this order—the work of the secular power—came fresh claims from the Papacy which it had purified. Pope Gregory VII. (1073) declared that the Popedom was a theocratic monarchy to rule all the nations; and though this doctrine (as he formulated it) was never admitted, sufficient remained to make the papal power for a couple of centuries the greatest power upon earth. By the enforcement of celibacy in the clergy, Gregory separated the priesthood from sympathy with their own national governments, and branded investiture with ecclesiastical office by the secular power as simony. The ban and interdict were the terrible instruments of this vast usurpation. (INVESTITURE.) The other salient characteristics of the Middle Ages come out in bold relief within this period. *Feudalism* belongs rather to secular than to ecclesiastical history, but the *Crusades*, in which the old contest between Europe and Asia, between Islam and Christianity, was revived, were a more distinctly religious movement. (CRUSADES.) Though they were ineffectual in restoring Christianity in the lost countries, they kept the Moslems in check, brought back something of Eastern learning to the West, and helped the Papacy to strengthen its hold upon popular impulses. Christian theology took a new form in Scholasticism. (SCHOOLMEN.) Not as yet widely felt, but beginning a new order of things, were three influences: (*a*) The germs of popular literature in the native languages (minnesingers and troubadours); (*b*) the Third Estate, in the Lombard cities and in France; (*c*) the protesting parties in the Church (Waldenses, etc.), who cried for religious reforms. (4) The accession of Pope Innocent III., in 1198, raised the papal system to its height. He brought the chief kings of Christendom to submission, held the gates of the East through the new Latin Empire at Constantinople, and consummated his plans at the Lateran Council, in 1215. But his successors were unable to carry out his schemes; they were exhausted by the long struggle with the HOHENSTAUFENS (*q. v.*), and retired from this struggle only to become the vassals of France. The rise of the new Mendicant Orders of this period will be described under MENDICANT ORDERS. To the same period belongs the establishment of the INQUISITION (*q. v.*). But now a new power appears: the mightiest for many ages. The rise of fanatical sects, both within and without the Church (FLAGELLANTS; FRATICELLI; ALBIGENSES), gave an indication that Rome was losing its hold of the common people; so did the tone of the modern literature, which now began to rise in all its glory, first in Italy. Rome and Scholasticism could only use dead Latin; the *Divine Comedy* of Dante, the tales of Boccaccio, and the sonnets of Petrarch were in the common tongue. In England, Wycliffe's projected reforms touched the very heart of Church and State. (5) The Mediæval Church had done a good work in subduing the rude tribes of the North to the Gospel, in keeping the Church from being subject to the State, in collecting and transmitting ancient learning. It was a schoolmaster to the nations, but now their pupilage was ending. But when old weapons were found unavailing, the Church took up those of fraud and coercion. Exactions, simony, extortions, were multiplied; the traffic in indulgences practically became the purchase of the right to commit sin. St. Bridget, in her time, had declared that at Rome the whole Decalogue had come down to one precept: "Give gold." The popes were men of shameless lives. At the Councils of Constance and Basle attempts were made to reform scandalous abuses, but they were too deeply rooted to be thus cured. The invention of printing diffused among the people the culture which hitherto had been the monopoly of the clergy, and the revived study of Greek and Roman literature, owing chiefly to the flight of the Greek scholars before the Turks, who were pressing on Constantinople, opened up the sources of Christian history, and drew back the veil which had long hidden primitive Christianity and the sacred Scriptures. The Papacy was seen to lack historical foundations. The balance of power was moved from the centre to the west of Europe; Venice declined, and the discovery of a new world placed the future in the grasp of the commercial nations. The Greek Empire fell under Ottoman dominion, by the capture of Constantinople in 1453; but forty years later the Moslem was driven out of Spain, and in 1462 the Greek Church was made the standard of orthodoxy in Russia.

III. *Modern History.* — Even Roman Catholic historians have ceased to describe the Reformation as a mere violent rupture with the past. The causes of it run back into the very heart of the Middle Ages; its warrant was found not only in the needs of the nation, but in the Holy Scriptures, and the earliest traditions of the Christian Church. The immediate cause was not opposition to the Papacy, but a deeper spiritual experience; a sense of sin, and a need of redemption. So wide-spread was this need that in the first period (1) of the Reformation (1517 — 1555) more was gained than was retained; a reaction then began (2) under the Inquisition and the Jesuits, which brought back France and Southern Germany to the Mediæval Church. No Celtic race finally accepted the Reform. The Council of Trent (1542—1562) committed Rome irretrievably to the Mediæval system. (TRENT, COUNCIL OF.) The Reformed Churches on the Continent were divided into two main portions, the "Evangelical" and the "Reformed," or Lutheran and Calvinistic. In England the old order was scrupulously observed, and the succession of bishops remained unbroken. (3) The Peace of Westphalia (1648) put an end to the Thirty Years' War, and established the political rights of the Reformed Churches and princes of Europe. All of the great Confessions of Faith had then been written. The subsequent period saw the progress of the Church in the midst of its conflicts with the civil powers, and also with philosophy. Its three chief foes were the Deism of England, the Atheism of France, and the Pantheism of Germany. The Anglican theology was shaped by such men as Hooker, Andrewes, Bull, and Waterland. In the early part of the eighteenth century a low tone of theology prevailed. Butler, in his *Analogy*, defeated the Deists on their own grounds. Whitefield and Wesley raised a religious fervor where there had been torpor. The French Revolution came like an earthquake upon Europe, and had a powerful effect, both in humbling the Church of Rome, and in creating a reaction against the infidelity which was so marked a feature of the outbreak. The Roman Catholic Church entered upon a new career, in alliance with absolutism, at the restoration of the Bourbons, and is still a mighty influence in Europe. But in the centre of the reaction, namely France, the division between Religion and Science is growing stronger every day. — Benham: *Dictionary of Religion.*

The progress of Christianity in the United States is given in the historical sketches of the various denominations, many of which have had a marvelous growth. The present century has been marked by great activity in missionary service, and all forms of Christian philanthopy, and the outlook of the future was never so encouraging as now.

Christians, BIBLE. See BIBLE CHRISTIANS.

Christians of St. John. About the middle of the seventeenth century some Carmelite missionaries, in the neighborhood of Basrah and Susa, found a body of Christians who called themselves Nazaræans, or Mendæans. They claimed to be the descendants of John the Baptist, hence their name, given by the missionaries. Their holy books are written in an Aramæan dialect. They are called Sabians by the Mohammedans.

Christians of St. Thomas, the name of a Christian sect living on the Malabar coast. They claim to be descendants of converts made by St. Thomas on his visit to India. Probably they are of Nestorian origin. When the Portuguese conquered the country, efforts were made to convert them to the Roman Church, but they have kept a separate existence, although often oppressed. They are now under British protection, and number about 60,000 souls.

Christlieb, THEODOR, Ph. D. (Tübingen, 1857), D. D. (Berlin, 1870); German Evangelical preacher and theologian; b. at Birkenfeld, Würtemburg, March 7, 1833; d. at Bonn, Aug. 15, 1889. Educated at Tübingen, he became pastor of the Islington German Church, London, 1858–1865. In 1868 he was appointed professor of practical theology and university preacher at Bonn, where he remained until his death. He was the author of: *Modern Doubt and Christian Belief* (1868; Eng. trans., Edinburgh and New York, 1874); *Protestant Foreign Missions: their Present State* (1879; Eng. trans., New York, 1880).

Christmas Day. " A festival of the Christian Church, observed on the 25th of December, in memory of the birth of Jesus Christ. There is, however, a difficulty in accepting this as the date of the Nativity, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in the fields of Bethlehem. Although, as regards Christmas, an ingenious case on behalf of the month of October has been made out, from what is known concerning the course of Abia (Luke i. 5) it does not seem possible to arrive at any certain conclusion. By the fifth century, however, whether from the influence of some tradition, or from the desire to supplant heathen festivals of that period of the year, such as the Saturnalia, the 25th of December has been generally agreed upon. Augustine expressly mentions this date (*De Sien.* iv. 5); and Chrysostom seems to speak of it as a custom imported from the West within ten years. Before that time it appears to have been kept conjointly with the feast of the Epiphany, on the 6th of January. It is generally considered to rank third among the festivals of the Church (Easter and Whitsuntide alone being placed above it), and to have a joy peculiarly its own. In all civilized countries the annual recurrence of Christmas has been celebrated with festivities of various kinds."—*Ency. Britannica.* This festival was in England attended by such revelry that the Puritans abolished it altogether, and it was not observed by the churches sprung from them, both in Great Britain and America. In recent years, however, the custom among them of keeping it as a family day, devoted especially to the bestowing of gifts and the joy of childhood, has increased, and the celebration of Christmas is now well-nigh universal. See Chambers *Book of Days* (Edinburgh, 1864).

Christology. Transcending in importance even the teachings and the life of Christ is his unique personality. This was, in fact, the central subject of his teaching, as it was the secret of his incomparable life. He is not only " the author and finisher of our faith," he is its object. Christology is, accordingly, the heart of Christianity. Without this it ceases to be Christianity. It is the centre of assault and of defense, the foundation of Christian experience, as well as of Christian theology. Salvation is the work of the personal Christ—Christ for us and Christ in us. All the sources of light and of life are in him.

The importance of Christology can, therefore, not be exaggerated. The most momentous question ever addressed to human ears is, " What think ye of Jesus ? Whose Son is he ? "

That Jesus Christ is the Son of God, begotten of the Father from all eternity, is a doctrine properly discussed under the Trinity (which see). But the Logos became flesh. Christ is the incarnation of deity, unquestionably true man, born of the Virgin Mary. He possesses all the attributes of our nature intact and unabridged; his body subject to the conditions of birth, nourishment, growth, fatigue, sleep, suffering, death, and resurrection; his soul characterized by limitations of knowledge, intellectual growth, emotions of joy and sorrow, love, anger, wonder, and prayer.

Significantly he is called in the Scriptures now Son of God, now Son of man. He is at once God and man—a theanthropic subject, the God-man.

The advent of such a composite person is foreshadowed in the Old Testament. A divine Messiah in human form hovered before prophetic vision. The thought of God visiting his people coincides with the coming of a deliverer who is to proceed from the House of David. Such instances as that of the Branch raised unto Jehovah (Jer. xxiii. 6), the paradox of David's Son being David's Lord (Matt. xxii. 41 ff.); the designation of this deliverer, in the earlier Isaiah, by the terms Immanuel, The Everlasting Father, The Mighty God (Isa. ix. 6; Mal. iii. 1); and his representation, in the later Isaiah, as a despised, suffering servant of Jehovah, offering up his soul as a vicarious sacrifice (Isa. liii.), present collectively a portraiture so complex and so contradictory, that, without an actual incarnation of God, there is no correlative fulfillment of these mysterious prophecies, no solution to their meaning, and no realization of the exalted hopes excited by them.

The possibility of the infinite entering into relations with the finite appears to be assumed in revelation. It inheres in the nature of divinity, and in the nature of humanity created in the image of God. Even heathenism shared the conception of such a union, since it presents in many of its systems a world of divine-human ideals. The doctrine of an incarnation holds a prominent place, especially in the Oriental philosophies, the unaided human mind feeling the need of it, and struggling with the idea. The supreme miracle of Christianity is the consummation of the yearnings and anticipations alike of inspired and uninspired conceptions, the centre of the world's history.

Following the light of the Scriptures and the postulates of Christian consciousness, the primitive Church held fast both to the deity of the Redeemer and to his humanity. They worshiped him as God. They trusted to his death on the cross for salvation. God only could accomplish the work of saving sinners. Man only could properly represent man in this office. When, in the first century, the Docetæ denied his human body, and, subsequently, Arians and Apollinarians disputed the completeness of his rational human soul, theology soon triumphed in establishing the reality of his body, as it is confessed in the Apostles' Creed, and declared fundamental in the Scriptures (1 John iv. 3); and, later, it declared the completeness of his humanity, as embracing the rational part as well as the psychical and physical. Nothing human, it was seen, could be wanting to him who took his place at the head of humanity, on the cross and before the throne, in order to lift it back to God. Thus, as protracted and profound discussions resulted in asserting the perfect divinity of Christ, similar controversies yielded the unalterable result of his perfect humanity. Both points of the dogma are clearly traced in the early Christian writers. That the third point, the union of the two natures in one person, was also the common faith, is quite evident, for, staggering as was this paradox when it first confronted scientific reflection, there is nowhere an instance of Christ being viewed as divided into two subjects, some things being predicated of a divine Christ, some of a human Christ. There never was a time when the Church did not believe in "one Christ, true God and true man;" "God, of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world."

But the proper mutual relation of the two natures, conditioned by their being joined in a personal and perfect union, the part sustained by the divine, and that by the human, in the life, experiences, actions and offices of the God-man, what was to be ascribed to either nature, what to both, was not clearly apprehended, and a long contest ensued before a satisfactory definition of this profound mystery was formulated. The problem to be solved was to preserve the distinction of the two natures without surrendering the unity of person, and, conversely, to hold the unity of person without confounding the two natures of which it is composed. The appearance of error impelled to a progressive unfolding of the truth, and aided in its final and fixed determination. Misleading terms and overstatements, endangering either of the elements essential to the dogma, were rejected, and definitions were reached which the consensus of the Church has never materially altered.

Two schools appeared. The Antiochians, carefully separating and distinguishing in thought the two natures, emphasizing the reality, completeness, and unchangeableness of the human nature, developed two personal centres—two subjects, God and man, brought, indeed, into a relation of common being and common action, yet each to be conceived as independent of the other. Their union is merely a mechanical conjunction, an indwelling of the Son of God in the son of Mary, analogous to God's indwelling in believers. Christ is the man with whom God is united. Thus deity in no sense participated in the birth, passion, or death, of the humanity. Such a view, it was charged, would confuse the two natures, and, therefore, destroy them, paralyzing the action of the finite, and degrading the infinite to creaturehood. The current phrase, "Mary, the mother of God," was repudiated as blasphemous. What was born of Mary is flesh. This may be adored in so far as it is the organ of the redeeming Logos, but not because of sharing, itself, in any divine attributes.

The Alexandrians, always rejecting every theory that involved the mutilation of Christ's human nature, yet with a predilection for what is transcendental and inconceivable, emphasized the union to a point approximating the deification of the humanity. Cyril broached a communication of properties, whereby the "Logos imparts himself entirely to the flesh, which he assumes, and thus lifts it up into the deity." The term used by this school to express the relation was *phusikē henosis*. The divine indwelling in Christ was altogether different from his indwelling in good men. There was but one Son of man. In him divinity assumed humanity, making flesh his own. In the process of the miraculous conception, the Son of God assumed the human nature, creating it for himself. The predicates of being born, suffering, dying, were applied also to the divinity. The subject of these experiences was God. After the incarnation, and *in concreto* we can speak of only one nature, that of the God-man, "one nature of the divine Logos, incarnate and to be worshiped." Mary was the mother of God.

The extreme representation of this view, known as Eutychianism, from Eutychus, Presbyter of Constantinople, sacrificed the distinction of natures to the unity of person, the incarnation being regarded an absorption of the human nature into the divine. This was the very opposite of the extreme of the Antiochians, called Nestorianism, from Nestorius, patriarch of Constantinople, although this school did not admit that it sacrificed the unity, and taught, with the others, that at the incarnation the human nature had lost its personality and independence. By the latter the union was viewed as subjective in us, while objectively the two natures were separated to the point of two persons. By the former a distinction between the two natures is regarded as logically still existing. God does not cease to be God, nor man cease to be man, but in reality there are no longer two natures. As the Logos is the principle which constitutes the personality, Christ being not a human person with a divine nature, but a divine person with a human nature, that which is assumed by this divine person becomes one with it.

Thus the extremists confronted each other with the problem of a transformation of the two natures, or a division of the one person. Each party had, by undue emphasis, carried one aspect of the truth beyond the limits of orthodoxy into positive error. To eliminate the error on both sides, and to combine the truth as held by both, to effect a union of antagonisms and comprehend the truth in its entirety, became now the task of theology.

Nestorianism was shown to be destructive of the redemptive activity, which is the work of the theanthropic person. All of Christ's actions and sufferings possess a priestly and mediatorial character, and they lose their significance when referred to the human Jesus, or predicated only of his human nature. Nothing that a man may do or endure can effect human redemption. This is the work of the divine Son incarnate. Nestorianism, in effect, precludes the humiliation, and annihilates the incarnation, thus taking away the very basis for redemption. Such a theory is as irreconcilable with the facts of Christian experience as it is incompatible with "the undivided consciousness of the Christ pictured to us in the Gospels." Christ always speaks of himself as a unit. He always uses the personal pronoun to cover the action of both natures. (John viii. 58; xvii. 5.) The man and the God never hold converse with each other. There is nothing in the historic Christ implying a divided personality, or a consciousness of two persons conjoined; but from his birth the two natures are hypostatically united, concurring in one personal consciousness which covers the realities of both the divine and the human natures.

Eutychianism, especially the error that, since the body of Christ was that of deity, it could not have been of the same nature as ours, was likewise seen to be in conflict with the Church's traditional faith, and to be substantially a reproduction of the heresies of Docetism and Apollinarianism, which had been previously condemned. Nestorius was excommunicated by the Council of Ephesus, A. D. 431, Eutychus at a synod held in Constantinople, A. D. 448.

No final definition of the boundary-line between Christological truth and Christological error was, however, laid down until the assembly of the fourth Œcumenical Council at Chalcedon, A. D. 451. Here, expanding the briefer forms of the Apostolic and the Nicene creeds, guarding equally against an abstract separation of the divine and human, and an absorption of the human by the divine, in clear, calm, and balanced statements, the Catholic faith was pronounced to be "one and the same Son, our Lord Jesus Christ, the same perfect in Godhead, and also perfect in manhood; truly God and truly man, of a rational soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father, according to the Godhead; and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; One and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, *inconfusedly*, *unchangeably*, *indivisibly*, *inseparably;* the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son and Only-begotten, God the Word, the Lord Jesus Christ."

The Athanasian creed, in a more condensed form, reads: "Perfect God and perfect Man; of a rational soul and human flesh subsisting; equal to the Father as touching his Godhead; and inferior to the Father as touching his Manhood: Who, although he is God and Man, yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by assumption of the Manhood into God. One altogether: not by confusion of substance, but by unity of Person. For, as the rational soul and flesh is one Man, so God and Man is one Christ, who suffered for our Salvation, descended into Hell," etc.

Nestorianism and Monophysitism were both excluded from the orthodox faith. The incarnation, it was recognized, made no change in either of the natures, while it joined them in the perfect individual unity of one personality, whose ego is the central point of both the divine nature, which was proper to him, and of the human nature which he took unto him, the latter being, indeed, not personal of itself prior to the union, but being so in and with the divine nature. The personality of the hypostatic union is from the divine side. The constitutive act for Christ's composite person is, throughout, acknowledged to have been the assumption of the human nature into union with itself by the divine Logos, through whom all things were made.

That this is an inscrutable mystery is freely admitted by all who sit at the feet of revelation. All natural reasoning is dashed on this rock. Yet the necessity for the undivided person of a God-man arises from the exigency of our fallen state. It is the only means of closing the chasm which sin has made between man and God, the absolute condition of the restoration of real communion between man and God.

Recoiling from extremes, the Church has generally been content with the Chalcedonese statement. It has been practically accepted as a final presentation by some, indeed, as the *ne plus ultra* of the endeavor to unfold the mystery of Christ's complex person.

Extremists were, however, not silenced by the decision of the Council. The Monophysites continued to assert that nature and person were equivalent concepts; that Christ had but one composite nature; and that the doctrine of two natures involved the idea of two persons. Some unimportant concessions were made to them at the Fifth Council, A. D. 553. When, later, the Monothelites argued that one person could have but one will, since there could not be two wills if they were in perfect harmony, while two inharmonious wills would destroy the unity of person; the orthodox replied that will is an attribute of nature, rather than of person, and that consequently Christ had two wills, the human following the divine will. This view received the sanction of the Sixth Council, A. D. 680.

When the Reformation restored the personal Christ to the centre of Christian truth and life, a fresh impulse was given to Christological study, and divergence on this point became a characteristic difference between the Lutheran and Reformed Churches. The former have been charged with a Eutychian, the latter with a Nestorian leaning. The Reformed, however, attempted no advance beyond the definitions of Chalcedon, whereas, the Lutherans, proceeding from the basis of the ancient Christology, developed the doctrine of the communication of properties under three heads:

(1) The *genus idiomaticum*, according to which the properties of both natures are communicated and belong to the same person. What is peculiar to the divine or the human nature is truly and really ascribed to the entire person, designated by either nature, or by both. "Those properties which belong only to one nature are ascribed to the person, not apart from the other nature but to the entire person, who is, at the same time, God and man," and may be indifferently designated by divine or human titles. He is God when he dies; he is man when he raises and judges the dead. (Form. Conc. cf. Rom. i. 3; 1 Pet. iii. 18; iv. 1.) Any statement short of this destroys the true theanthropic, undivided consciousness of Christ.

(2) The *genus apotelismaticum*, according to which the redemptive functions, which belong to the undivided person, are predicated, not of one nature only, but of both natures. All actions pertaining to the office of Christ are common to both, each contributing that which is its own; "each acting and working what is peculiar to each, with the participation of the other." "The person does not act with one, or through one, nature only, but in, with and according to, and through, both natures." All redemptive work, on earth and in heaven, including the impartation of himself in the Supper, proceeds from the single centre of the Redeemer's personality, and is participated in by both natures. The sufferings and death of Christ constitute the decisive act of redemption, but that it may be this, both natures must actually concur, the forces of both natures be exercised. The Redeemer acts in nothing as God only, or as man only; but in all as God-man, unity of action resulting from unity of person, all action and all suffering bearing a divine-human character. Christ is never for a moment our Savior, Mediator, or King, according to one nature only, but according to both.

(3) The *genus majestaticum*, according to which, since the person of the divine nature has become also that of the human, there results to the human nature a participation in the attributes of the divine. The human nature, by its participation in the divine person, becomes a participant in the divine nature, and accordingly enters into the possession and use of properties which are inseparable from the divine essence. No reciprocal transfusion of properties is admitted, nor any conversion of the human into the divine, the human, *per se*, always remaining finite and circumscribed; but the divine omnipresence, power, majesty, and glory, shining, manifesting and exercising themselves in, with, and through the assumed, exalted human nature, the person of which it forms an integral part causing it to share in such attributes. The Logos is never and nowhere without or beyond his flesh. Christ is present with his composite, undivided person, wherever he pleases. Thus, at least a relative ubiquity is predicated of his humanity, and this view was used in support of the "Real Presence" in the Eucharist. The Reformed rejected both the doctrine and the sacramental theory sought to be confirmed by it.

Confessional statements have never gone beyond the developments here briefly traced. But speculation has boldly sought to sound yet other depths. Was the incarnation due solely to the catastrophe of sin? is a question which suggested itself to some of the early Greek Fathers. Is the supreme event of history the result of an accident? It has been answered, on the one side, that it is but the summit of creation, the perfecting of humanity, independent of the fall. There is, in the divine nature, a metaphysical necessity for union with the human nature, which is its complement. The finite, too, is capable of the infinite. Others have answered that the Bible explicitly declares the incarnation to have occurred for the salvation of sinners. But this objection is met by the fact that the Bible confines itself to the history of the revelation of redemption, taking no cognizance of truths outside this province.

What may be called the modern kenotic theory has been developed, alike by representative Lutheran and Reformed theologians. Its distinctive conception is that of "a humanized Logos." Resting, for the most part, on the old Christological foundations, and proceeding from the classic passage, Phil. ii. 8, the dominant idea of this view is that the "eternal, preëxistent Logos reduced himself to the rank and measures of humanity." The *kenosis* was an abandonment of the divine attributes, omnipotence, omniscience, omnipresence, during the humiliation. The assumption of human nature involves this self-limitation. The theory seems to be the reverse of the principle of the *communicatio majestaticum*, communicating the properties of the humanity to the divinity. The infinite is lowered to the finite. There is a temporary exinanition or depotentiation. The Logos passed from the divine mode of existence to the human mode. There was a metamorphosis from the *morphē Theoú* to the *morphē Thoúlon*. He became subject to time and space, and the laws of development and growth, although retaining the essential attributes of truth, holiness, and love, which, indeed, he revealed during his humiliation. A copious and stimulating literature has appeared on this subject, which, however, reveals such a diversity of view, that, while it is a proof of the transcendent and ever-increasing interest of the human mind in the person of the Redeemer, is also an admonition that the province of reason here is not to reduce the unknowable to finite terms, but to hold all its powers in adoring wonder.

Literature: Dorner: *The Person of Christ;* Liddon: *Our Lord's Divinity;* Thomasius: *Christi: Person und Werk;* Martensen: *Christian Dogmatics;* Bruce: *Humiliation of Christ;* Krauth: *Conservative Reformation;* Schmid: *Doctrinal Theology of the Evang. Luth. Church;* Schaff;

Christ and Christianity; Sartorius: *The Doctrine of Divine Love.* E. J. WOLF.

Christopher, ST., according to untrustworthy traditions a Christian martyr of the third century, and a native of Lycia. The well-known legend connected with his name is as follows: "He was very strong, and of gigantic stature, and, wishing to use his strength for the good of others, he carried people across a stream near which he lived. One night he was aroused by hearing some one call him, and going out found a child waiting to be carried across. St. Christopher at first found his burden very light, but it grew heavier and heavier, so that he seemed ready to sink under it. When they reached the bank the child had grown to be a man, who said, 'Wonder not, my friend; I am Jesus, and you had the weight of the sins of the whole world on your back.'" His day is celebrated by the Greek Church, May 9, and by the Latin, July 25.

Chronicles, I., II. "These are united into one book in the Hebrew, 'The Diaries,' from whence our title arises. In the LXX. they are called 'Things Omitted' (*Paralipomena*), or 'Supplement.' They contain much of the matter of the previous Books of Kings, but supply additional information. The genealogical tables are valuable, since they record the unbroken line of the chosen people for about 3,500 years.

"The authority of these books has been unsuccessfully assailed by those critics who wish to maintain that the origin of the Pentateuch belongs to the period subsequent to the Captivity. Jewish tradition and Christian writers agree in ascribing their compilation to Ezra, who obtained his material from various annals of the monarchy. The cause of their compilation is naturally suggested by the first difficulties which would present themselves to the leaders of those who returned from captivity, in allotting the various portions of territory to the families entitled to them according to the Mosaic Law. Again, the maintenance of the Temple service and of the payment of tithes, etc., required strict legal proof of hereditary descent on the part of the officiating Priests and Levites. These two great political questions necessitated the compilation of authoritative genealogical tables. To this work Ezra and Nehemiah seem to have earnestly set themselves. In their hands, moreover, the restoration of the Temple and its worship became the great feature in the new constitution. They felt the vital importance of restoring a spirit of patriotism in the people, and of confidence in the favor of God, notwithstanding the punishment he had inflicted upon them by captivity. For this purpose, nothing could be more effectual than a continuous history of the nation, from David downward, representing the Divine favor as dependent upon the faithfulness of rulers and people to the original covenant, and Divine punishment as the natural result of unfaithfulness. The Book of Chronicles (for it is properly only one) draws the picture which would most stimulate hope and patriotism. It gives, in order, the establishment of the Temple ritual, with its course of priests and officers, under David; its further development under Solomon; its restoration under Jehoshaphat, Hezekiah, and Josiah; and the reappearance of Divine favor at the final restoration of church and nation after the captivity. Thus the Chronicles are the beginning of the ecclesiastical history which continues in an unbroken thread to the end of the Book of Nehemiah."—"Oxford" *Bible.* See Commentaries of Bertheau (2d ed., 1873); C. F. Keil (1870 translated in Clark's Foreign Theo. Library).

Chrys'olite (*golden stone*), the precious stone which garnished the seventh foundation of the New Jerusalem, which John saw in his vision. (Rev. xxi. 20.) The yellow topaz, or the beryl of the Old Testament.

Chrysopra'sus (*golden leek*) (Rev. xxi. 20), an agate stone resembling, in its green color, the juice of the leek, with golden spots.

Chrys'ostom, JOHN (Gr. *Chrysostomos*, golden-mouth; so named from the splendor of his eloquence), "was b. at Antioch, in 347 A. D. His mother, Anthusa, was a pious woman, wholly devoted to her son, who grew up, under her loving instructions, into an earnest, gentle, and serious youth, passing through, as Neander significantly observes, none of those wild, dark struggles with sinful passion which left an ineffaceable impress on the soul of Augustine, and gave a sombre coloring to his whole theology. He studied oratory under Libanius, a heathen rhetorician; soon excelled his teacher; and, after devoting some time to the study of philosophy, retired to a solitary place in Syria, and there read the Holy Scriptures. The ascetic severity of his life and studies brought on an illness which forced him to return to Antioch, where he was ordained deacon by Bishop Meletius in 381, and presbyter by Bishop Flavianus in 386.

The eloquence, earnestness, and practical tone of his preaching excited the attention of Jews, heathens, and heretics, and secured for him the reputation of the chief orator of the Eastern Church. In 397, the eunuch Eutropius, minister of the Emperor Arcadius, who had been struck by his bold and brilliant preaching, elevated him to the episcopate of Constantinople. Chrysostom immediately began to restrict the episcopal expenditure in which his predecessors had indulged, and bestowed so large a portion of his revenues on hospitals and other charities, that he gained the surname of 'John the Almoner.' He also endeavored to reform the lives of the clergy, and sent missionaries into Scythia, Persia, Palestine, and other lands. His faithful discharge of his duties, especially in reproof of vices, excited the enmity of the Patriarch Theophilus, and of the Empress Eudoxia, who succeeded in deposing and banishing him from the capital. He was soon recalled, to be banished again shortly afterward. He now went to Nicæa, in Bithynia, but was from thence removed to the little town of Kukusus, in the desert parts of the Taurus mountains. Even here his zeal was not abated. He labored for the conversion of the Persians and Goths in the neighborhood, and wrote the seventeen letters (or rather moral essays) to Olympias, to whom he also addressed a treatise on the proposition—'None can hurt the man who will not hurt himself.' The emperor, enraged by the general sympathy expressed toward him by all true Christians, gave orders that he should be more remotely banished to a desolate tract on the Euxine, at the very verge of the eastern Roman empire. Accordingly, the old man was made to travel on foot, and with his bare head exposed to a burning sun. This cruelty proved fatal. Chrysostom died on the way, at Comanum, in Pontus, Sept. 14, 407 A. D., blessing God with his dying lips. The news of his death excited much sorrow among all pious Christians, for he was a man who drew the hearts of his fellows after him—a lovable, manly Christian, hating lies, worldliness, hypocrisy, and all manner of untruthfulness with that honest warmth of temper which all vigorous people relish." —Chambers: *Cyclopædia*. See W. A. W. Stephens: *Life and Times of Chrysostom* (London, 1872; 2d ed., 1880).

Chubb, Thomas, a well-known deistical writer; b. at East Harnham, near Salisbury, Sept. 29, 1679; d. at Salisbury, Feb. 8, 1746. Under the most adverse circumstances he secured a fair education. His first volume, *The Supremacy of the Father Asserted*, grew out of a discussion, with his friends, of the views presented by Whishton, in his *Primitive Christianity Revived*. From this time on, Chubb wrote a large number of controversial tracts that attracted much attention. "He denied a special providence, miracles, literal inspiration, and, apparently, Christ's resurrection." —Cairns: *Unbelief in the Eighteenth Century* (Edinburgh and N. Y., 1881).

Church (Greek, *kuriakon*, the Lord's house); some derive it from the Celtic root, *circus*, whence *kirk*, a circle, because many of the oldest temples in which Christians gathered were circular in form. "In the New Testament the original word is *ecclesia*, which means an assembly, either secular (Acts xix. 32), or religious (Acts ii. 47), etc. It is applied either to the whole body of believers in Christ, the Church universal (Matt. xvi. 18; Eph. i. 22), or to a particular congregation in a local sense, as "the Church at Jerusalem" (Acts xv. 4), "at Antioch" (Acts xvii. 1), etc. The original word is used only twice in the Gospels, each time by Matthew, xvi. 18, where it means the Church universal, and xviii. 17, where it means a local congregation. The evangelists usually employ the term "the kingdom of God," or "the kingdom of heaven," for the spiritual substance of the Church universal."—Schaff: *Bible Dict.* The definition of a church which is most generally accepted by Protestants, is that given in the Nineteenth Article of the Church of England—" a congregation of faithful men in the which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." The Church is made up of all true Christians, but, in its organization, is now divided either by names that have a local significance, or by differences on points of doctrine or polity. These differences are noted in the historical sketches of religious bodies given under their several names.

Church-Congress, an annual gathering of clerical and lay members of the Church of England. The first congress was held at Cambridge, in 1861.

Church-Diet (*Kirchentag*), a name given conventions of clergy and laity in German Protestant churches, having for their purpose the discussion of religious and social questions. They have been held since 1848.

Church and State. The primordial social institution is the family. In this both

Church and State have their prototype and source. The former is the organization of society for its spiritual welfare; the latter for its civil well-being. The former has to do with man's conscience; the latter concerns his political interests. While no power exists but of God, Christ draws a distinction between the spiritual and the civil domain, as wide as that between God and Cæsar. In accordance with this distinction, each has its own character, sphere, purpose, and instrumentalities, the one being governed and maintained by spiritual agencies, the other wielding the sword.

There are, however, questions, such as public morality, marriage, and education, where the boundaries of Church and State seem necessarily to intersect, and often produce a commingling or a collision of jurisdiction involving extreme perplexity.

Paganism blended politics and religion under one rule. The gods were national, the sovereign was supreme pontiff, the priests were state officials, and war and worship were conducted under the same authority—were constituent parts of the same system. Judaism was a theocracy, embracing Church and State in immediate union, all political and religious administration being vested in divinely appointed organs.

When Christ came, the chosen people had lost their independence. They looked to him for national deliverance, and were prepared with one mind to seat him on the throne of David. He protested alike to Jews and to their Roman rulers that his kingdom was not of this world, and his refusal of temporal power excited the hostility of the leaders, and estranged many who stood ready to enlist under his standard.

Christianity thus arose in absolute independence of the civil power. As it avowed its purpose, in its rapid progress, to supplant all other religions, and as these were everywhere institutions of the State, pervading all social and civic relations, an attack upon the religion of the State was an attack upon the State itself. The opposition of the government was, therefore, to be expected, and the more an emperor felt his responsibility to guard all the interests of the empire, the more inexorable was his purpose to exterminate a movement that threatened a religious revolution. For centuries, accordingly, the only relation which the Church sustained to the State was its encountering a series of bloody persecutions inaugurated for its destruction. And by common consent those were the golden centuries of Christianity; the period of its greatest purity and vigor; the age of its matchless triumphs. Such was the light which shone out from the teachings of the Church, from its superior morality and from the flames of its martyrs, that it converted the civilized world, and one of the greatest of rulers proclaimed it as the religion of the empire, in the hope of arresting its civic dissolution.

The cross became the imperial ensign; but alas! the heel of secular power soon defiled the altar. The sudden transition from a detested and persecuted community to the exalted station of political power involved no immediate changes in the constitution and character of the Church, yet what was gained in outward advantage was a poor exchange for what was lost in the vitiation of its life-blood. The strong carnal hand which supported it presumed also, practically, to govern it. Laws were enacted requiring public institutions and popular customs to be conformed to Christian principles, maintaining the rights of humanity, providing special privileges for the Church and its officials, and giving State sanction to ecclesiastical discipline and conciliar decisions; but on the other hand, court-influence stifled free development, force was substituted for the weapons of the Spirit, temporal advantages led to the profession of Christianity, and the influx of the worldly-minded relaxed the moral earnestness of the Church and assimilated it to the world.

The emperor, it was understood, had no jurisdiction over internal questions, doctrine, worship, and discipline; yet, as a sort of pontifical character gradually attached to him, he came to exercise, directly or indirectly, especially through the appointment of bishops, a decisive influence upon the Church. The Donatists, in the fourth century, stood alone in the repudiation of the usurpation of Church functions by the State.

The removal of the seat of government to Constantinople combined, with various other circumstances, to place political authority in the hands of the bishops of Rome, and the founders of the new Romano-German Empire allowed them a relative local sovereignty over a considerable portion of Italy, from which was developed the temporal power of the Papacy (the States of the Church), which continued until the occupation of Rome by Victor Emmanuel in 1870. But not even in ecclesiastical concerns did the Frankish monarchs surrender their supremacy. While the great ecclesiastics became feudal lords, and civil and religious matters were blended under the rule of secular princes, the emperor was supreme over all, the head of a theocratic monarchy, with only God and his law above him, the two separate domains of Church and State united in his person.

Subsequently, the popes asserted for themselves unlimited supremacy, including secular and spiritual sway. They maintained that all power on earth emanated from the Church, and centred in the pope, its visible head. The resistance to this stupendous claim on the part of energetic sovereigns forms the religious and political history of Europe through the Middle Ages. It involved the overthrow of great dynasties, destroyed the independence of nations, made the Church a ruler instead of a preacher, and "stands in history as a ghastly spectre from the past."

The inordinate usurpations and frightful abuse of political government by the Church had much to do with hastening the Reformation, and securing its triumph. This great revolution was attended by a complete reversal of the relation of Church and State. Ecclesiastical autonomy being found impracticable under the changed conditions, the Reformers had to content themselves with the assumption, by the princes, of governmental functions in the Church. The civil ruler became, in all Protestant countries, the *Summus Episcopus*, the master of the Church, not only holding and administering its property, but authorizing its creed and rituals, and appointing its ministers and teachers.

This subordination of the Church to the civil magistrate has always been deplored by men clearly apprehending the spiritual mission of Christianity, and, like an incubus, it has stifled that freedom which is essential to its complete triumph. The manifest evils of such an abnormal system have been increasingly felt, and the question has given rise, especially in England, to violent political conflicts and to the withdrawal of multitudes from the Church.

Europe still retains its State Churches, but steady progress is made toward a system more consonant with liberal principles. The modern idea, which commends itself generally to Protestants, is that of full reciprocal independence of Church and State. This is the American theory, which Dr. Schaff (*Church and State*) defines as "a free Church in a free State, or a self-supporting and self-governing Christianity in independent but friendly relation to the civil government." This theory was, however, not planted here by the earliest European settlers. The New England colonies were theocratic communities, State Churches or Church States, and, in some cases, only members of the church enjoyed political rights in the colony. The Episcopal Church was established in New York, Virginia, and the Carolinas. Even Pennsylvania and Rhode Island proscribed Roman Catholics. With the independence of the country came the assertion of absolute religious liberty, and the first amendment to the National Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But the entire separation of Church and State was not completed in Connecticut till 1818, and not till 1833 in Massachusetts.

Church property is protected by the State in accordance with the regulations of different church bodies, and is generally exempted from taxation. So, also, the rights of the individual under the laws of the organization to which he belongs are enforced by civil courts. Vital questions which still create agitation are the legal enforcement of Sunday observance, and the right of the State, the Church having surrendered the function of education to its control, to impart religious instruction.

E. J. Wolf.

Church Discipline. Moral earnestness was, from the first, a conspicuous feature of the Christian community. The Gospel proposes the renewal of depraved affections, and with all the freedom of the Christian he is required to conform his conduct to the highest standard. The fundamental authority, vesting the power of discipline in the Church, is given Matt. xvi. 18, 19, and xviii. 15–18. The first grave offense was instantly visited by an awful judgment. (Acts v.) The apostolic letters enjoin the churches to guard strictly their purity, both as an end in itself and as a condition of preserving the vigor of the common spiritual life. Those causing public scandal by irregularity in conduct (1 Cor. v; 2 Thess. iii., etc.), or error in doctrine (2 Tim. ii. 17; Tit. iii. 10, etc.), were accordingly formally cast out by the judgment of the congregation, the hope being cherished that the reformation of the offender might be effected.

At the time of the Decian persecution, A. D. 250, a well-defined order of procedure was in force, called for especially by the considerable number of those who, under the stress of their trials, denied the faith. The *Lapsi* were required to pass through four stages of penance, extending over as many years, before they could receive absolution and return into full communion. Opinions were divided on the question whether reconciliation was permissible in the case of any mortal sin. It was wont to be refused, absolutely, in cases of idolatry and murder.

This disciplinary rigor was maintained for several centuries, but, extreme as it was, several sects, the Montanists and the Novatians, went still further, and denied that the Church was warranted in assuring forgiveness to any who had fallen. Excessive severity caused a rebound to the opposite extreme of undue laxity. Such was the influence enjoyed by confessors that commendatory letters from them, often given recklessly, brought about the immediate restoration of the fallen, and broke down all wholesome discipline, the strictness of which was, at all events, materially abated when Christianity became the religion of the State.

After the sixth century, penitential impositions were commuted for fines, church punishments compounded for money. About the same time arose the doctrine of purgatory, and its correlative, the theory of indulgences, which, for a financial equivalent, exempted the offender from the penalties imposed by the Church. The scholastic definition of penance included three parts, *Contritio cordis*, *confessio oris*, and *satisfactio operis*. The extreme forms of ecclesiastical punishments were the major excommunication, directed against the individual, and the interdict, against a community. The Inquisition was instituted as an engine for searching out and punishing heretics.

The Reformation, in its revolt from priestly rule, restored discipline, "the power of the keys," to the entire congregation, which administers it in accordance with the polity of the respective communities, and always with a view to the reclamation of the offender. Theoretically, the Reformed Churches were stricter than the Lutheran in the exercise of discipline, the Calvinists, in particular, enforcing a legalistic rigor in contrast with the evangelical freedom of the Lutherans; the former laying more stress upon a verifiable regeneration of its membership, the latter keeping in mind the educational office of the Church and the purpose of the means of grace. In Europe the dependence of the Church upon the State has virtually paralyzed discipline. Yet in the American Churches, which are entirely independent, it has also largely fallen into disuse.

E. J. Wolf.

Church Government. No historical subject is surrounded by greater uncertainty and difficulty than the primitive organization of Christian society. With the ascended Lord for its Head, the Spirit dwelling in its members, love binding their hearts together, and special gifts being imparted for teaching and ruling, fixed or definite regulations were, at first indeed, not called for; still, the presumption is that the apostles, on their departure from newly formed congregations, would leave them in an organized condition, especially as the Church recognized from the beginning its call to missionary and humanitarian activity.

Two questions arise at the outset. (1) Can the specific form of primitive Church government be ascertained? (2) If that form be determined is it normative for the Church in all periods? Many have answered the first question affirmatively, and, as a rule, these have made a similar answer to the second; but so various have been their interpretations that not only the papacy but all the distinctive polities that were developed in the Reformation have claimed authority from the Scriptures. It has been taught by Protestants "that the parts of Church government are all of them exactly described in the Word of God . . . so that it is not left in the power of men . . . to add or diminish or alter anything in the least measure therein."

The upholders of the Papacy cite Matt. xvi. 18, 19 in support of the theory that the supremacy over the Church was committed to Peter and to his supposed successors in the see of Rome. The Book of Common Prayer says, "It is evident unto all men diligently reading the Holy Scripture, and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons," and according to Episcopalians as well as Romanists the bishops are the successors of the apostles and endowed with certain prerogatives.

Some kind of Episcopal organization prevailed, doubtless, early in the second century. The congregation of each city had its bishop, with presbyters and deacons as subordinates. Various causes operated gradually to concentrate power in episcopal hands, such as the efficient administration of the local church, the appearance of heresies threatening division and dissolution, the havoc of persecution, the requirements of order and outward unity in the Church at large, the need of bringing the individual congregations into an organic unit to meet the stress of the times. Sacerdotal ideas derived from the Old Testament contributed likewise to its establishment. The development of the claim of apostolical and monarchical prerogatives for the bishops was, in the main, the work of Cyprian (1258), and the exigencies of the Church in his day show clearly enough that "the development of the Episcopal Hierarchy was the result of an evolution which, in existing circumstances, was not only natural but almost necessary."

A gradation of rank among the bishops

followed, doubtless in imitation of the secular ranks which characterized the government of the Roman Empire, even titles and designations being borrowed from the latter. When the Church, in 313, came under imperial protection, it had a compact organization of bishops having the oversight of several churches; Metropolitans, in the larger cities, having a position of priority, and those occupying sees founded by the apostles—Rome, Antioch, and Alexandria—holding precedence over all others.

Divers circumstances brought about the colossal monarchy of the Roman bishop, claiming authority over the Universal Church. Chief among these were the prestige of Rome as the capital of the world, the position of its church as the most important apostolic see, the idea that to Peter and his successors Christ had assigned the supremacy, the belief that tradition had been preserved there in its purest form, the appeals carried there of issues whose solution was found difficult, the general orthodoxy of the Roman bishops during the great controversies, and their superior ability, especially the Roman faculty for administration and order, which proved of immense importance amid the dissolution of civil authority in the West, and the universal disorder occasioned by the irruption of the barbarians. For centuries the pope was the one representative of government in the western world, the sole instrument of social order, a providential necessity.

Presbyterianism has also been regarded as a divine institution. The synagogue, it is held, was governed by a college of elders, and such synagogues as accepted the teachings of the gospel made no change of organization, while Christians who withdrew from unbelieving synagogues adopted for their government the pattern to which they had been accustomed. Synagogue and church came to be interchangeable terms. The origin of the diaconate (Acts vi. 1–6) is ascribed directly to the apostles, and their practical sanction of the presbyterate, which had been for a long time the usage of Israel, is equivalent to a divine warrant. (Acts xiv. 23; Tit. i. 5.) This form of organization, it is maintained, became the model of the first Gentile churches, which were founded by apostles. The parity of the elders in the early Church is a feature of Presbyterianism, but whether it was their office, originally, to teach or to govern, whether there was a distinction between ruling and teaching elders, are questions upon which the advocates of that system do not agree.

Kurtz, in his latest edition, observes the notion "that the constitution of the Apostolic Church was moulded upon the pattern of the synagogues, is now no longer seriously entertained." And a distinction between ruling and teaching elders vanishes before the well-established truth that the early Church knew of no distinction between clergy and laity.

Congregationalism holds the autonomy of the local church to be of divine right. The rule of the majority is the best species of government, and it is to be presumed that Christ has prescribed such a form to his churches, although this autonomy is prominent as the basis of the N. T. constitution. The claim to "a complete prescriptive basis in the Scriptures" is not held as rigorously to-day as it was formerly. With the principle of local independence and self-government is combined the duty of churches preserving church-fellowship with each other. This is secured through the ecclesiastical council and the district association of churches.

All other forms of government, adopted by Lutherans, Methodists, and others, are either modifications or combinations of these systems. The results of the most recent historic inquiry are altogether favorable to the view of those who believe that it is not the genius of the gospel to prescribe a particular polity.

All that the New Testament yields certainly is that the entire membership of a church took part in consultation, and in the election of officers (Acts vi. 2–6; xv. 4, 22), and that at Jerusalem seven persons thus chosen were set apart by the apostles to assist them in the distribution of their charities, and that everywhere they were wont to set apart men, now called elders, now bishops, to preside over the respective churches. "The Teaching of the Twelve," the oldest uninspired document, urges likewise, upon congregations enjoying the ministry of the Word, to appoint for themselves bishops and deacons. There seems to have been a gradual development of offices, determined partly by the natural course of events, partly by the policy of conforming to other organizations countenanced by the State.

According to Hatch, Harnack, and other moderns, the constitution of the Gentile churches was modeled after the various social organizations in the empire. There was a great number of these. They were founded for various purposes, such as the burial of the dead, the study of foreign modes of worship, etc. They had recognized privileges. All ranks were admitted on equal conditions, and all members had the same rights. "By attaching itself to modes of association already existing and acknowledged by the State, the Church assumed a form of existence which protected it from the suspicion of the Government," and it could do this without any interference with the development of its own principles. It is claimed that the officers of these guilds bore names identical with those of the church officials; that they even had mysteries for the initiated alone, as well as exoteric worship with open doors, just what we find in the Christian community. One must not conclude from this that the Church derived its principal observances from paganism. These grew out of the inmost being of Christianity, but it appropriated certain forms and names which it inspired with a Christian spirit and enriched with Christian contents.

E. J. Wolf.

Church History. The lines of Church history run so close to the lines of general history that they often intertwine inseparably. Christianity has for many centuries been the most powerful agent in the civilized world, and the course of political events has been, in large measure, determined by the diffusion and development of its ideas. Church and State have, besides, so often been united under one *régime*, that the history of the one is necessarily connected with the history of the other. Yet the two are distinct sciences, just as Church and State are distinct institutions, representing different spheres; the latter occupied wholly with this world, the former including an invisible and eternal order of things.

The Church deals primarily with man's relation to his Creator, addresses itself to the conscience, aims at the appropriation of salvation by every individual, introduces a new spiritual energy into the lives of men, and seeks to bind all together in the bonds of love. It is under the immediate headship of Christ, the God-man, who represents the fullness of the Godhead and the fullness of renewed humanity, and under the guidance of his indwelling Spirit. Church history is, accordingly, distinguished by the element of the supernatural.

God is, indeed, active in all history. Divinity shapes the course of human events. The world is a plan of the Infinite, and Atheists are incompetent to write its history; but Church history is concerned with the special interposition of God in behalf of human redemption. It treats of the progress of an institution which is so specifically divine, and whose human administration is so directly under divine care and guidance, that it is virtually a heavenly kingdom, set up in the midst of the kingdoms of this world, in order to permeate them with a heaven-born life, and that by means of purely spiritual activities.

Although it may be treated as a branch of the general history of the world, Church history has an immense compass of its own, with the widest ramifications. It treats of both an outward and an inward progressive movement, the mustard seed and the leaven, the triumphant advancement of Christianity amid opposition, conflict, and temporary failure, and the steady development of its doctrine, constitution, discipline, and worship; and along with these elements are included its relation to civil government, to art, science, philosophy, literature, and commerce. All the phenomena sustaining dynamic relations, either to the external fortunes of the Church or its intrinsic life and thought, fall within the province of Church history. Some of the subjects essentially comprehended in it have been exhibited as independent sciences, and there are valuable treatises on the history of dogmas, of worship, of missions, of heresies, etc.; but Church history is properly a representation of the Church, comprehending the progressive features of all its various elements and activities. It is, of course, no mere record of these, isolated from each other, but their presentation according to historic perspective, regarding the law of cause and effect, and the interdependence of events and ideas, recognizing the invisible life-principle which permeates and unifies the whole course of development, and produces uniform manifestations under variant conditions and the most widely different people, and finally discovering the convergence of all movements toward a common and glorious goal.

The sources of Church history are monuments, including works of art and living communities, original documents, accounts by eye-witnesses or contemporaries, and historical writings following sources now lost, acts of councils and other legislative bodies, decrees of ecclesiastical and civil rulers, liturgies and confessions. A careful criticism of the sources is of the first importance.

The vastness and diversity of material admit of different modes of treatment. The distribution may be according to subjects, grouping those similar in nature. The narrative may follow the outward career of the Church and its internal thought and spirit. It may portray the Church as a whole, or according to its numerous divisions. It may exhibit it under its Greek, Roman, and Protestant manifestations, or deal with national Churches and particular communions, separately organized in view of disagreement in doctrine, worship, or polity.

The method generally adopted is an arrangement according to periods, which is in conformity to the very idea of history, although not altogether satisfactory, since, while the tide may for a time set in a particular direction, or rise to an unusual height, the general current is never interrupted, and overflows all artificial lines. No period is dissevered from what precedes, or what follows. Hence chronological divisions vary, according to the writers, although certain clearly marked eras, like the conversion of Constantine and the Reformation, are recognized by all.

Church history, it is generally admitted, begins properly with the close of the Apostolic Age, about the year A. D. 100. By some, the birth of the Redeemer is viewed as the proper starting point, by some, the Day of Pentecost, when the Church, filled with the Spirit, entered upon the stage and manifested itself as a distinctly Christian community. As it portrays the rise and progress of God's kingdom, it may begin with the first manifestation of the redemptive purpose, and present the successive revelations and institutions of the Jewish theocracy; but those earlier features are properly viewed as preparatory stages, and they are rightly included in the exposition of Scripture, as they were, likewise, developed under the guidance of inspired agents.

The division followed by Hase commends itself by its natural and logical order, and its conformity to the historic progress. It comprises the whole in *Three Ages*, each embracing *Two Periods*. (1) *Ancient Church History*, the first period extending to the establishment of the Church under Constantine, the second period to A. D. 800, during which the development of the faith was completed, and the barbarian immigrations were brought under the cross. (2) *Mediæval Church History*, to the Reformation, A. D. 1517; the first period bounded by the summit of papal despotism, A. D. 1215, the second marked by the gradual decline of Catholicism, and futile struggles for reform. (3) *Modern Church History*, extending to the present; the first period, to A. D. 1648, exhibiting the victory of Protestantism, the second exhibiting the conflict of Liberalism with Orthodoxy.

Eusebius, Bishop of Cæsarea (340), is called the Father of Church History. Eminent names among his successors are Socrates, Sozomen, Theodoret, Theodorus, and Sulpicius Severus. The Reformation produced the *Magdeburg Centuries*, a voluminous work of Lutheran theologians, in thirteen folio volumes, each covering a century, and the valuable work of Cardinal Baronius, in twelve volumes. For a while historical studies received inconsiderable attention, until a new epoch began with the magnificent treatise of Mosheim. Since then illustrious scholars have illuminated this domain. Gieseler's work is a monument of research, distinguished by critical merit and ample quotations from original sources. Neander's deals especially with the developments of the inner life, Christ's presence and power in humanity. Kurtz's is so comprehensive, clear, and concise, that it has long been a standard in the theological schools of Europe and America. Schaff's, written in classic style, and pervaded by an evangelic catholic spirit, is unsurpassed in the English language. A compendious history of the Church in this country remains a *desideratum*.

E. J. Wolf.

Church Jurisdiction. See Jurisdiction.

Church Music. See Music.

Church Polity. See Church Government.

Church Property. The wealth of the Church consists in a spiritual treasury. Financial resources were of little consequence to the early Christians. Looking for a speedy termination of the existing order, they felt a decided indifference to earthly possessions. The relief of the poor by the Church was, however, from the first, a characteristic of Christianity. A warm and ample charity provided for the exigencies of the hour, many contributing their all, but as long as the Church was in the throes of persecution no institutions for the future were founded, nothing in the nature of endowment is recorded.

Beyond this provision for immediate distress, which, like the *Collegia* of the poor, must have enjoyed a certain legal protection, there is no evidence of Church property with any considerable returns in the first centuries. "The accumulation of permanent Church property, at least the acquisition of estates," says Uhlhorn, "begins to occur, indeed, in the last times of the conflict (persecution), but the possessions of the Church were still at any rate very inconsiderable."

By means of collections, the extraordinary gifts of the rich, and the binding force which was gradually accorded to the Old Testament law of tithes and first-fruits, large sums came into the Church's treasury, to be disbursed by the presbytery or bishop, through the deacons, among the various classes of the needy. Constantine gave the Church corporate rights, and himself set the example of large donations, from which time the Church began rapidly to amass property from legacies and from the gifts of the rich and great. It also inherited vast possessions belonging to heathen temples as well as the accumulations of many of the *Collegia*. In a short time immense wealth was in the hands of the Church. In the fifth century it was the greatest landowner in the empire, whose rulers sought in vain to prevent such an absorption of real property. This wealth was primarily the patrimony of the poor. The great bishops of the time were the fathers of the poor, and the vast revenues at their disposal were destined for the relief of countless multitudes whom the calamities of a dissolving empire had made helpless. They came, later, to be applied also to the purposes of public worship, the erection of Church buildings, and the maintenance of the clergy.

It was an established principle that no property could be alienated from the Church. Add to this the claim that it was the proper heir of all the clergy, the founding of numerous monasteries which acquired extensive domains, and the exercise of civil power by prelates, and the Church in the natural course of things must have a continuous and vast increase of wealth.

The fall of the hierarchy, through the Reformation, was followed in different countries by the confiscation of such property as could no longer serve its original purpose, on account of the triumph of evangelical doctrines. It was, as a rule, applied to educational and charitable purposes, although in some instances the State appropriated it to purely secular objects. The Church became, in fact, a State institution, its functions were by degrees largely transferred to the State, and even the property, endowments, etc., reserved for purely religious uses, passed into the ownership of the civil power.

In England, where the Reformation made but slight changes in the ecclesiastical constitution, the bishops retain princely revenues, as they continue to exercise political power as lords spiritual. In America each denomination controls its own property, although not wholly free from restrictions by the State, which protects it, and, as a rule, exempts it from taxation.

E. J. Wolf.

Church Rates, in England, a tax or assessment laid on the parishioners and occupiers of land within a parish, by the majority of their own body in vestry assembled, for church repairs: the payment, however, cannot be compelled.

Church, States of the. See States of the Church.

Church Wardens, "lay-officers in the Episcopal Church in England and America, appointed by the united consent of minister and parishioners (in the United States they are elected at Easter), whose duties are to protect the church building, and provide public worship, and see that it be orderly." —*Schaff-Herzog*.

Church of Jesus Christ of the Latter-Day Saints. See Mormons.

Churching of Women, a religious usage prevailing in the Christian Church from an early period, of women, on their recovery after child-bearing, going to church to give thanks. It appears to have been borrowed from the Jewish law. (Lev. xii. 6.) In the Church of the early ages, it was accompanied with various rites; and in the Church of Rome and Greek Church, it is imperative. In the Church of England, also, a service for the Churching of Women finds a place in the liturgy.

Ciborium, (1) the chalice or cup used to hold the host, or consecrated wafer, in the mass. (2) The name given to a canopy over the altar, which was supported by four columns.

Cili'cia, "a maritime province in the S. E. of Asia Minor, bordering on Pamphylia in the W., Lycaonia and Cappadocia in the N., and Syria in the E. Lofty mountain chains separate it from these provinces, Mons Amanus from Syria, and Anti-Taurus from Cappadocia. The western portion of the province is intersected with the ridges of Anti-Taurus, and was denominated Trachæa, *rough*, in contradistinction to Pedias, the *level* district in the E. The connection between the Jews and Cilicia dates from the time when it became part of the Syrian kingdom. In the Apostolic Age they were still there in considerable numbers. (Acts vi. 9.) Cilicia was, from its geographical position, the high road between Syria and the West; it was also the native country of St. Paul; hence it was visited by him, firstly, soon after his conversion (Gal. i. 21; Acts ix. 30); and again in his second apostolical journey, when he entered it on the side of Syria, and crossed Anti-Taurus by the Pylæ Ciliciæ into Lycaonia. (Acts xv. 41.)"—Smith: *Dict. of the Bible*.

Circumcellions, a fanatical party among the Donatists. The name was also given to certain supporters of the Emperor Frederick II. in his contest with Pope Innocent IV., early in the thirteenth century. See DONATISTS.

Circumcision, a custom among many Eastern nations of cutting off part of the prepuce as a religious ceremony. In the oldest times the operation was performed with a stone knife (Ex. iv. 25; Josh. v. 2); in later times the Jews used a steel knife. The operation was dangerous, especially when performed upon adults. The third day was feared the most. (Gen. xxxiv. 25.) Any Israelite could perform the rite of circumcision, but no Gentile; in general, it was performed by the father (Gen. xvii. 23); in case of emergency, also by the mother. (Ex. iv. 25; 1 Macc. i. 60.) Afterward the rite was performed by a physician. To-day it is performed by a special officer, styled *mohêl*, *i. e.* circumcisor. According to Gen. xvii. 10–14, circumcision was made obligatory upon Abraham and his servants and his seed, as well as to their own children, on penalty of being cut off from the people. The usage thus introduced by Abraham was formally enacted as a legal institute by Moses. (Lev. xii. 3; comp. John vii. 23.) Slaves, whether home-born or purchased, were circumcised (Gen. xvii. 12, 13); and foreigners must have their males circumcised before they could be allowed to partake of the passover. (Ex. xii. 48.) The eighth day after birth of a male child was appointed for the performance of the rite, even if this day should be a Sabbath; in case of sickness, a delay was permitted. The ancient Egyptians performed the ceremony between the sixth and tenth year; the Mohammedans of our day often wait till the twelfth or thirteenth year. Among the Israelites the child received its name with the circumcision. (Luke i. 59; ii. 21; comp. Gen. xvii. 5.)

The significance of this symbolical act consisted in this: that for the Israelites circumcision was an act of purification; hence, the sign of the covenant between God and his people. The introduction of Christianity was the signal for the abolition of this rite in the Church of God (Gal. vi. 15; Col. iii. 11), though among the Jewish Christians were still found many who clung tenaciously to that rite. Baptism, as the rite of admission into the Church, took the place of circumcision, but in a still higher sense, by requiring not only the purification of a certain part of the body, but a regeneration of the whole man.

ORELLI–PICK.

Cistercian Monks, or **Bernardines**, or **White Monks**, an order of monks who derived their name from Cisteaux, or Citeaux (Lat. *Cistercium*), a village between Dijon and Chalons, in Burgundy. This order was originally founded in the year 1098, by Robert, Abbot of Molesme, but the attempts of the first founder to gather a society together at Citeaux had proved a failure, and when he forsook it in despair, his work was taken up by an Englishman, named Stephen Harding. Here, under much discouragement, Harding labored for some years, not wholly in sympathy with the life of labor rather than of study and meditation, which the Cistercians had adopted. At length, in A. D. 1113, his perseverance was rewarded by the arrival of St. Bernard of Clairvaux, with a company of thirty young and zealous men, who came to enlist themselves as monks of the Cistercian Order. From that time it began rapidly to flourish; and St. Bernard's intellectual power and self-denying piety made him, in his life-time, the most influential person in Christendom. Within a little more than a century there were about 1,800 abbeys of the Order founded in England and Europe. The Cistercians were called White Monks, from their distinctive dress, which was a white frock, or cassock. By the middle of the thirteenth century the order came to he period of its greatest prosperity, and thereafter began to decay. The famous convent of Port Royal belonged to the Cistercians. See BERNARD, ST.

Cities of Refuge, six Levitical cities, into which those who had committed involuntary homicide might flee, and dwell in security until released from banishment by the death of the high-priest. (Num. xxxv. 4–34; Deut. iv. 41, 42; xix. 1–3; Josh. xx. 2, 7, 8.) Any fugitive who proved to be a willful murderer was given up by the authorities. Sign-posts along the principal roads indicated the way to the cities of refuge. Among other sacred places of refuge were the temple and the altar of burnt-offerings. (Ex. xxi. 14.)

Citizenship. " The use of this term in Scripture has exclusive reference to the usages of the Roman empire. The privilege of Roman citizenship was originally acquired in various ways, as by purchase (Acts xxii. 28), by military services, by favor, or by manumission. The right once obtained descended to a man's children. (Acts xxii. 28.) Among the privileges attached to citizenship, we may note that a man could not be bound or imprisoned without a formal trial (Acts xxii. 29), still less be scourged. (Acts xvi. 37; Cic.: *In Verr.*, v. 63, 66.) Another privilege attaching to citizenship was the appeal from a provincial tribunal to the emperor at Rome. (Acts xxv. 11.)"—Smith: *Dict. of the Bible.*

City. Cities date from the days of Cain. (Gen. iv. 17.) "We find already in the times of the patriarchs a distinction made between cities and villages. The latter were not only smaller, but were without walls, and generally dependent on some city near which they stood. It is an interesting fact that the Israelites, for the most part, inherited cities rather than built them. The land of Canaan is described as being full of cities at the time of the conquest, and it may be inferred that not a few of them were of considerable size and age. Such, at least, were Hazor and Jericho."—Bissell: *Biblical Antiquities*, pp. 31, 32. Just outside the gate of the city was an open space, where councils and public gatherings were held, and the people met for social conversation. (1 Sam. iv. 18; Job xxix. 7.) The streets of most of the ancient cities were narrow and unpaved. Some, as in the case of Babylon, were adorned with open squares and beautiful gardens.

Clap, THOMAS, a president of Yale College; b. at Scituate, Mass., June 26, 1703; d. at New Haven, Jan. 7, 1767. He was a graduate of Harvard (1722); pastor of the Congregational Church, Windham, Conn., 1726–39; president of Yale College, 1739–1766. He was one of the most learned men of his times. He opposed Whitefield, and wrote *A Brief History and Vindication of the Doctrines received and established in the Churches of New England, with a Specimen of the New Scheme of Religion beginning to prevail* (1755). The conflict of opinion growing out of this discussion led him to resign his office not long before his death. He published *Annals or History of Yale College* (1766).

Clare, ST., foundress of the order of nuns known as Clarisses; b. at Assisi, in 1194; d. there, in 1253. She was a follower of St. Francis, and her order received its rule from him (1224). It enjoined absolute poverty, silence, fasting, etc. This rule was relaxed in the time of Innocent IV., but revived, with extreme rigor, in the fifteenth century by Colette of Corbie. Several orders have sprung from the Clarisses. Clare was canonized soon after her death.

Clarke, ADAM, LL. D., an English Wesleyan minister widely known as a Bible commentator; b. near Londonderry, Ireland, about 1762; d. of cholera, in London, Aug. 26, 1832. He was an itinerant preacher in the Wesleyan connection from 1782 to 1805, and from 1805 to 1815 was connected with the British and Foreign Bible Society, having the charge of the printing of their Arabic Bible. He was a profound scholar, and gained wide recognition, especially for his proficiency in Oriental languages. Among his elaborate works the best known is his *Commentary on the Holy Bible* (London, 1812–26), to which he devoted forty years of labor. It has passed through many editions. See his *Memoirs* (London, 1833), 3 vols.

Clarke, JAMES FREEMAN, D. D. (Harvard College, 1863), Unitarian; b. at Hanover, N. H., April 4, 1810; d. in Boston, June 8, 1888. He was graduated at Harvard College 1829, and at the Cambridge Divinity School, 1833; pastor at Louisville, Ky., 1833–40; and of the Church of the Disciples, Boston, 1841–50, and from 1853 until his death. He was a prolific writer, and among his published works are *Orthodoxy: its Truths and its Errors* (1866); *The Ten Great Religions* (1870–83, 2 vols.; 1st vol., 22d ed., 1886; 2d vol., 5th ed., 1886). His published sermons had a wide circulation.

Clarke, JOHN, one of the founders of Rhode Island; b. in Bedfordshire, Eng., Oct. 8, 1609; d. in Newport, R. I., April 20, 1676. He was sent with Roger Williams to England in 1651, as agent of the colony. He founded the second Baptist church in Newport in 1644, and was the author of a famous tract: *Ill News from New England: or, a Narrative of New England's Persecution* (1652).

Clarke, SAMUEL, D. D., Church of England; b. at Norwich, Oct. 11, 1675; d. in London, May 17, 1729. Educated at Cambridge, he was for twelve years domestic chaplain to Dr. More, Bishop of Norwich, through whose influence he became rector of St. Benet's in London, and then of St. James's, Piccadilly. He first became known through his Boyle lectures, preached in 1704: *Discourses Concerning the Being and Attributes of God.* This work, and a subsequent one on *The Scripture Doctrine of the Trinity*, involved him in an extended controversy. He was a philosopher of considerable merit, and the reviver of modern Arianism in England. His works were collected in 4 vols. by Bishop Hoadly (London, 1738).

Clarkson, THOMAS, the great English

antislavery leader; b. near Cambridge, March 28, 1760; d. at Playford Hall, Suffolk, Sept. 26, 1846. He won the prize at Cambridge in 1785 for an essay on this question, "Is it right to make slaves of others against their will?" This paper had a wide circulation, and Clarkson devoted his time to bringing about the emancipation of the slaves. With Wilberforce and others, he labored unceasingly, until the British slave-trade was abolished in 1807. The remainder of his long life was filled with philanthropic service.

Classis, a term used in the Reformed Church, and corresponding to the "presbytery" in the Presbyterian Church. See Reformed Church.

Class-Meetings were instituted by John Wesley, and are a part of the organized life of Methodist churches throughout the world. Each congregation is divided into *classes* that are placed in charge of an experienced leader, appointed by the pastor. In the Methodist Episcopal Church it is his duty "I. To see each person in his class once a week at least, in order (1) To inquire how their souls prosper. (2) To advise, reprove, comfort, or exhort, as occasion may require. (3) To receive what they are willing to give toward the relief of the preachers, church and poor. II. To meet the ministers and the stewards of the society once a week, in order (1) To inform the minister of any that are sick, or of any that walk disorderly and will not be reproved. (2) To pay the stewards what they have received of their several classes in the week preceding." (*Discipline*, pt. i. ch. ii. § 1.) "Much of the energy, unity, and stability of Methodism is due to the class system."

Claude, Jean, one of the most eminent of French Protestant divines; b. at La Sauvetat, near Agen, in the south of France, in 1619; d. at the Hague, Jan. 13, 1687. He studied at Montauban and was ordained in 1645; became pastor at La Treine, 1645; at Nismes, 1654; at Montauban, 1662; at Charenton, near Paris, 1666. During these years he was regarded as the leader of the French Protestants, and vigorously held his ground in controversies with Arnauld, Nicole, and Bossuet. The revocation of the Edict of Nantes obliged him, in 1685, to seek refuge at the Hague. Several of his works have been translated into English, among them his *Essay on the Composition of a Sermon* (London and New York, 1853); *Account of the Complaints of the Protestants* (London, 1707).

Clau'dius, the fourth Roman emperor (excluding Julius Cæsar), succeeding Caligula, A. D. 41–54. Several famines occurred during his reign, caused by unfavorable harvests, and one of them appears to be that which was foretold by Agabus. (Acts xi. 28.) During the reign of Claudius several persecutions of Christians by Jews took place in the dominions of Herod Agrippa, in one of which the apostle James was executed. He also banished at one time the Jews from Rome, and with them the Christians, as a supposed sect of the Jews. (Acts xviii. 2.)

Clean and Unclean, terms applied in the Jewish law to persons, animals, and things. (Lev. xi. to xv.; Num. xix.; Deut. xiv.) The division of animals into clean and unclean existed before the flood (Gen. vii. 2), and was probably founded upon the practice of animal sacrifice. The design of these regulations was to distinguish those who observed them, as a peculiar people, to keep them from idolatry, and from intercourse with Gentiles. The ritual was done away by a special revelation to Peter. (Acts x. 9–16.)

Clearstory (or *clerestory*), the upper part of the centre aisle of a church, raised above the roofs of the adjoining side-aisles, with windows to light the nave below.

Clement of Alexandria, one of the greatest and noblest of early Christian writers. He was born in the middle of the second century, and became a disciple of Pantænus (*q. v.*), from whom he learned what principles lay at the root of Gnosticism, and by this knowledge was able to do more than any one had ever done to undermine it. He saw that its intention was to search after God. He had entered into that search, and in his prayers and seekings had learned that God had sought and found him. He gathered scholars around him, and taught them to bow themselves to the Divine will, to love God and his laws, and thus he wrought a more practical effect than any teacher that the century produced. Three complete treatises of his survive, and the principle underlying them all is the same: it is not we, only, who are seeking God; God is also seeking us, and when we remember that, we find rest. The works are (1) *Logos Protreptikos*, an exhortation to the heathen; (2) *Pædagogus*, "the Instructor"; (3) *Stromata*, miscellanies, a collection of information concerning new and current opinions, arranged and viewed by one who had gone through anxieties of his own, and had learned sympathy with seekers and wanderers. Dr.

Kaye, formerly Bishop of Lincoln, has left a very interesting account of his writings. "He seems to me," writes F. D. Maurice, "that one of the old Fathers whom we should all have reverenced most as a teacher, and loved best as a friend." —Benham: *Dict. of Religion.* See Eng. trans. of his works in *Ante-Nicene Fathers* (ed. Coxe, Christian Literature Co., New York), vol. ii.

Clement of Rome, one of the Apostolic Fathers, and third Bishop of Rome. Some hold that he is the Clement mentioned in Phil. iv. 3, but this is improbable. No details of his life are known, beyond the fact that he is said to have been martyred in the reign of Domitian. Two Epistles written by him to the Corinthians are extant. The first is occasioned, as much of St. Paul's first Epistle to the same Church was, by feuds and factions which had arisen. St. Clement exhorts to love and unity in a tone of childlike beauty and tenderness. The work is full of quotations from the writings of the apostles, and is extremely valuable for the evidence it affords of the genuineness of the New Testament. The second epistle — the genuineness of which, however, is in dispute—is a homily rather than an epistle. Both may be read in Archbishop Wake's *Apostolic Fathers.* Other works which have been ascribed to him are now recognized to be spurious; they are the *Recognitions*, the *Clementine Homilies*, and the *Epitome.* The second of these is like a fiction, consisting partly of letters, partly of a narrative of a journey made by Clement, and what befell him. But under the romantic adventure is discernible an endeavor to teach Ebionite doctrine. Probably the work is that of an heretical teacher of the second or third century. —Benham: *Dict. of Religion.* See Eng. trans. of Clement's works in *Ante-Nicene Fathers* (ed. Coxe, Christian Literature Co., New York), vols. i. and viii.

Clement, the name of fourteen popes. See Popes.

Clementines "is the name generally applied to a very remarkable group of writings, closely related to each other with respect to their contents, and evidently drawn from the same source, but often transcribed, augmented, and variously remodeled. They have falsely been ascribed to Clement of Rome (*q. v.*), and probably had their origin after the middle of the second century. Of the group, three works are still extant: the *Clementine Homilies*, the *Recognitions*, and the *Epitome.* They are three independent elaborations, perhaps at first hand, perhaps at second or third, of some older tract not now at hand."—*Uhlhorn.* See his art. in Schaff-Herzog: *Ency.* vol. i., pp. 497–498.

Clergy (Gr. *clēros*, a lot, an inheritance), "a term very generally applied to the ministers of the Christian religion, in contradistinction to the *laity.* This use of the term is very ancient, and appears to have gradually become prevalent, as the ministers of religion more and more exclusively, instead of the members of the Christian Church equally, began to be regarded as God's 'heritage' and 'priesthood' (1 Pet. ii. 9, and v. 3), consecrated to him, and peculiarly his. The distinction between the clergy and the laity became more marked through the multiplication of offices and titles among the clergy, the ascription to them of a place in the Christian Church similar to that of the priests and Levites in the Jewish Church, with peculiar rights and privileges, their assumption of a peculiar dress and of official insignia, the growth of monastic institutions, and the introduction of celibacy. In harmony with the notions on which this distinction is founded, is that of an indelible, or almost indelible, character derived from ordination, so that a renunciation of the clerical office is either viewed as an impossibility, or a sort of apostasy. These notions in their highest degree belong to the Church of Rome. In the Protestant churches, the distinction between clergy and laity is much less wide; and, although the same terms are often used, it is rather conventionally than in their full signification. The employment of official robes by the clergy preceded their assumption of a peculiar ordinary dress, and is not so intimately connected with any peculiar pretensions. Among the privileges accorded to the clergy by the Roman emperors, and in the Middle Ages, was exemption from civil offices; among the rights asserted by them, and which caused much dispute, was exemption from lay jurisdiction, even in cases of felony. The clergy were distinguished into the *higher* clergy and the *lower* clergy, the latter including janitors, acolytes, lectors, exorcists, etc. The term *secular* clergy is the designation of priests of the Church of Rome who are not of any religious order, but have the care of parishes. Monks who are in holy orders are designated *regular clergy.*" — Chambers: *Cyclopædia.* See Benefit of Clergy.

Clergy, Benefit of, a mediæval custom which marked the extent to which the demand of the clergymen was acceded to in

England, for exemption from the common-law tribunals; the privilege first granted to them was extended to all who could read, such persons being, in the eye of the law, *clerici* or clerks. This privilege was abridged and modified by various statutes, and finally abolished in the reign of George IV. See Blackstone: *Commentaries*, iv. 28.

Clerk, originally the name given to those in holy orders, and still used by clergymen of the Church of England in signing any legal instrument. It in time came to designate a learned man, or one who could read, and is now the name given those who lead the responses in the parish churches of England.

Clerks, APOSTOLICAL. See JESUITS.

Clerks, MINOR. See FRANCISCANS.

Clerks of St. Paul. See BARNABITES.

Clerks, REGULAR. See CANONS and REGULARS.

Clinic Baptism was a term used in the early Church, to designate baptism on the sick-bed.

Cloister (*claustrum*, an enclosure). The word originally was applied strictly to the wall or enclosure of a monastery. It is now more commonly used to designate the quadrangle of a monastery, one side of which is generally formed by the church, and the others by the conventual buildings, and which frequently has an arcade or colonnade running round the sides.

Clothing and Ornaments of the Hebrews. "The collective name for clothes is *begadim*, which were made out of linen, wool, and cotton; although silk is also mentioned. (Ezek. xvi. 10; Rev. xviii. 22.) Clothing prepared from wool and linen was prohibited. (Lev. xix. 19; Deut. xxii. 11.) Costly clothing was of divers colors, and of needlework. Luxury in, and imitation of, foreign fashions, are often censured. (Isa. iii. 16; Zeph. ii. 8.) The costume of both sexes was very similar; there was sufficient difference, however, to mark the sex.

"The articles of clothing common to men and women were: (1) The *under-garment*, which was held together by a girdle, and besides which a linen shirt (*sadin*) is sometimes mentioned. A person who had only this under-garment on, was called 'naked.' (1 Sam. xix. 24; Job xxiv. 10; Isa. xx. 2.) Persons in high stations wore two under-garments: the outer one being called *meil*, a robe. (1 Sam. xv. 27; xviii. 4; xxiv. 5; Job. i. 20.) A Chaldee costume was the *pattish*, or mantle. (Dan. iii. 21.) (2) The *over-garment*, for which different expressions are given, and which was thrown around the person. Poor people, and travelers also, used the outer garment as night-clothes. Both sexes made out of the superabundant folds, in front, a pocket or lap. Priests alone wore a kind of drawers. Besides these dresses, the women wore veils. Both sexes covered the head with a turban made of divers articles, and in different forms; hence, from its costliness, it is also called 'an ornament,' 'beauty.' *Gloves* were not unknown, yet they appear not to have been used as a part of the attire, but by workmen, as a protection of the hands from injury and soiling. (Cf. Mishna, *Chelino*, xvi. 6; xxiv. 15; xxvii. 3.) The covering of the feet was *sandals* of leather or wood, bound to the foot with thongs; they were dispensed with indoors, and put on when leaving the house. On entering of sacred places, the sandals were cast off.

"As for *ornaments*, they were especially common to the female sex, although both sexes wore bracelets. (2 Sam. i. 10; Num. xxi. 50.) Besides, we find *ear-rings*, which (according to Job xii. 11) were also worn by men. So-called *ear-pendants* (Judg. viii. 26; Isa. iii. 19) were also attached to the ear-rings. Other ornaments were the *nose-rings*, made of precious metal or ivory, the *signet*, which was suspended by a *string; necklaces*, formed of perforated gold drops strung together; to which must be added the *anklets*—an especial ornament of the women—which were connected with *step-chains*, to announce their coming, and to attract or drive away the opposite sex." —*Leyrer* in Schaff-Herzog: *Ency.*, *s. v.*

Clothing, CLERICAL. See VESTMENTS.

Clovis, king of the Franks, and founder of the Frankish Empire in ancient Gaul. He was a heathen when he was invited by the Christian clergy to invade Gaul, they being moved by the desire to extinguish the Arianism professed by the native dwellers. He was baptized at Rheims on Christmas Day, 496.

Clugny (*clün-yee'*), CONGREGATION OF, established at Clugny, in eastern France, under the rule of St. Benedict, by Duke William, in 910. The monastery at Clugny was the largest in Christendom, and its church one of the most magnificent built in the Middle Ages. For a long period the congregation exerted a reforming influence upon monastic life, but this declined, with increase of wealth and power, until it was closed by the act of the French Assembly in 1790, which suppressed all convents.

Coadjutor, in the Roman Church the assistant of an ecclesiastic who, by reason of sickness or age, is unable to attend to his duties. The appointment may be perpetual or temporary.

Cobb, SYLVANUS, D. D., a prominent Universalist minister; b. at Norway, Me., July, 1799: d. in East Boston, Mass., Oct. 31, 1866. For about twenty years he edited a denominational paper and, among other works, wrote a *Commentary on the New Testament.*

Cobham, LORD (SIR JOHN OLDCASTLE), b. about 1360; martyred at London for his adherence to the Lollards, in 1417. The influence of his rank and wealth he used in behalf of the Lollards, and he wrote a book in 1395, in which he exposed the corruptions of the Church. See LOLLARDS.

Cocceius (KOCH), JOHANNES, an eminent Dutch theologian; b. at Bremen, July 30, 1603; appointed professor there, 1629; at Franeker, 1636; at Leyden, where he d. Nov. 4, 1669. He was the first to elaborate the system of Federal Theology, which became dominant in Holland, and was adopted in the Westminster Standards. (See his *Summa Doctrinæ de Fœdere et Testamento Dei*, 1648.) Cocceius "laid down the guiding exegetical principle, that every passage must be interpreted according to its context, and have only that sense to which the context leads. He drew his theology directly from the Bible, and from it alone; and thus he put himself in opposition to the scholastics and the Cartesians.

"And, since the Bible is the history of redemption, in the form of a covenant between God and man after the fall, he logically conceived of the relation between the parties *before* the fall as also a covenant. But this covenant is not, like a human one, an agreement for mutual service; rather, it is one-sided. The fundamental law of every covenant of God with men is, he says, that man is receiver, God giver. Man was qualified by his creation to receive it. He was free, rational, and holy. The first covenant was 'of works.' God gave man the promise of eternal felicity, on condition that man remained holy, as he was able to do. This was his *work.* But he fell, and accordingly was cursed. After the fall he was still bound to perfect obedience and faith: God, however, who is rich in mercy, put in place of the Covenant of Works the 'Covenant of Grace,' upon precisely similar principles. God yet stands as free giver; man, as willing receiver. Cocceius shows that the fulfillment of the latter required the sending of Jesus Christ, and, in the biblical way, handles the doctrines of redemption under nine divisions —its purpose (the promised grace), its mode (gratuitous), its founder (a mediator), its means (faith), its recipients (believers), its cause (God's good pleasure), its revelations (the Bible), the method of its application (the operation of the Holy Spirit), its ultimate object (the glory of God). The history of the second covenant falls into three divisions (economies): the *ante-legal* (the law under the form of conscience, the grace under which the patriarchal protevangel manifested itself, and the kingdom of God existed in the form of the family); the *legal* (the written law, grace in the form of ceremonial types and prophecy, the kingdom of God existed in the nation); and the *post-legal* economy (in which Christ himself appeared as the completely fulfilled personal law, and as the personal grace, as the personal word, and in which the kingdom of God exists in universal form). The effects of the Covenant of Grace are the happiness of the individual soul, the conversion of physical death from a punishment into a deliverance from the body of sin, and, lastly, the resurrection of the body. The Federal theology of Cocceius does not rest upon the doctrine of predestination, as did the teaching of the Protestant scholastics of the sixteenth century. Man, he taught, was not a machine by which the divine decree was carried out, but a person who received the divine grace into his heart, and by it was led unto perfection. (See Ebrard: *Christliche Dogmatik*, § 257.) As was to be expected, the scholastic school attacked him, and called him a heretic. He replied that 'orthodoxy *à la mode*' was the ruin of the Reformed Church, because it prided itself upon its orthodoxy, and yet was full of worldliness. Cocceius had the spiritually minded upon his side. He took the substantially pietistic ground that one should not listen to those preachers who regarded the work of teaching religion merely as a profession. Unhappily the controversy took a political turn. The aristocratic party, which had supported Arminius, supported the Cocceians; the Oranian party, his opponents. At one time, a deeper split than Arminianism had made threatened the Netherland Church, but by pacificatory measures peace was restored, and it was established by law that one out of every three *ordinarii* at each university should be a Cocceian."—*A. Ebrard* in Schaff-Herzog: *Ency.* vol. i., p. 503. Cocceius, besides commentaries on nearly the whole Bible, and other works, was the author of the first complete Hebrew lexicon: *Lexicon, Heb. et Chal.* V. T. (Leyden, 1669).

Codex (Lat., *a manuscript*). There are, according to Mr. Scrivener, 1,583 Codices of the New Testament known to exist. Probably others will yet be found in out-of-the-way Eastern monasteries. But very few of these MSS. contain the whole of the New Testament. The Codices are divided into *Uncials, i. e.*, those written in capital letters, and *Cursives*, those in running-hand. One of the most valuable, the *Codex Sinaiticus*, was found by Tischendorf, in the monastery on Mount Sinai, in 1859. See BIBLE; TEXTUAL CRITICISM.

Cœlesyria, the name of the country about Damascus, and also of a large part of the country east of the Jordan. This region, "celebrated in ancient times for its fertility, and its numerous and warlike inhabitants, large cities and magnificent temples, is now merely an insignificant district of the Turkish empire."—*Thomson.*

Cœnobites. See MONASTICISM.

Coffin. See BURIAL.

Coffin, CHARLES, a distinguished French hymnist; b. at Buzancy, 1676; d. in Paris, 1749. From 1712 until his death he held the position of principal of the College of Dormans-Beauvais, University of Paris. A number of his Latin hymns are found in the translations of Mason Neale and John Chandler.

Colarbasians. See GNOSTICISM.

Coke, THOMAS, LL. D., first bishop of the Methodist Episcopal Church; b. at Brecon, Wales, Sept. 9, 1747; d. May, 1814. A graduate of Oxford, he became curate of South Petherton, which position he resigned in 1777 to join Wesley, by whom he was set apart, in 1784, as superintendent of the work in America. He discharged his duties with great energy. He founded a mission among the negroes in the West Indies, and one in the East Indies. It was while on the way to the latter field that he died at sea. He wrote a *Life of John Wesley; Commentary on the Old and New Testament*, 6 vols.; *A History of the West Indies*, 3 vols., and several other works. See his *Life* by J. W. Etheridge (London, 1860).

Colenso, JOHN WILLIAM, Church of England, first colonial bishop of Natal; b. at St. Austell, Cornwall, Eng., Jan. 24, 1814; d. at Natal, South Africa, June 20, 1883. He was graduated at St. John's College, Cambridge, in 1836, and became fellow and assistant tutor of his college; vicar of Forncett St. Mary, Norfolk, 1846; bishop of Natal, 1853. The views which he expressed in his *Commentary on St. Paul's Epistle to the Romans* (London, 1861), aroused attention because of his statements regarding the Atonement and the doctrine of endless punishment. The following year he put forth the first part of his work entitled, *The Pentateuch and the Book of Joshua Critically Examined*, which produced a profound sensation, for it expressed the conclusion that much of their contents were unhistorical. Legal proceedings were brought against him for his alleged heresies, and he was deposed and excommunicated by the metropolitan of Capetown, but these proceedings were set aside by the law officers of the crown, and he kept his position, with its salary. Though ostracised by the religious world, he was extraordinarily popular with the colonists, who admired his character and ability, and flocked to hear him preach. He was a devoted friend of the Zulus, and did a great work among them. In the face of popular feeling he defended their cause, and denounced the action of the colonists against them and their "rebel chief." See his *Life* by Rev. Sir George W. Cox (London, 1888), 2 vols.

Coleridge, SAMUEL TAYLOR, b. at Ottery, St. Mary, Oct. 21, 1772; d. at Highgate, July 25, 1834. As a poet and critic his productions have given him a place among the great creative minds of his age. But it is as a Christian philosopher that he deserves special mention in a work like this. "In this department of thought," says Dr. G. L. Prentiss (Schaff-Herzog: *Encyclopædia*, vol. i., p. 507), "he was without a rival in his generation, and his influence was alike profound and far-reaching. Having fought his own way, through much error and doubt, to the full light of truth, he strove to guide other minds to the same light by showing, to use his own words, that Christianity, 'though not discoverable by human reason, is yet in accordance with it; that link follows link by necessary consequence; that religion passes out of the ken of reason, only when the eye of reason has reached its own horizon, and that faith is then but its continuation, even as the day softens away into the sweet twilight, and twilight, hushed and breathless, steals into the darkness.' As a philosopher, he was a power, rather than a system maker; and his power was exerted almost as much in conversation as by his writings. When he came upon the stage, the mind of England was fast-bound in the systems of mechanical thought and empiricism, which ruled the last century. Locke and Paley were the oracles of popular wisdom. A subtle rationalism was everywhere at work, sapping the ancient foundations in morals and religion. Coleridge undertook, at first almost single-handed, to reassert the claims of a spiritual philosophy. In order to do this, he laid the utmost stress upon the difference in kind between reason and understanding, a distinction familiar already to German thought, and as old, indeed, as Aristotle. A careful statement of his views on this point may be found in *Aids to Reflection*, the most mature and complete of his works. He also revived the Platonic doctrine of ideas; that is, of the archetypal forms, or eternal verities, in the divine mind. Upon these two points his battle with the dominant systems largely hinged. His philosophical method and opinions were greatly influenced by Kant, of whom he was an ardent admirer. He owed much, also, to Schelling and Jacobi. Of Hegel he seems to have known nothing. His writings, while full of seeds of the highest thought and the noblest wisdom, are yet disciplinary, rather than doctrinal; they contain no fully developed system. For this very reason they are, perhaps, even the better fitted to aid inquiring minds, especially youthful minds, in the search for truth, and in solving the deep problem of existence, both earthward and heavenward. His religious temper and sympathies are indicated by his fondness for such divines as Luther, Hooper, Leighton, Down, Baxter, Jeremy Taylor, and Bunyan. The writings of Archbishop Leighton, and *Pilgrim's Progress*, were his especial delight. As a theologian, he revered the Fathers of the Reformation, and accepted heartily the catholic doctrines of faith, substantially as contained in the ancient creeds and in the great Protestant symbols. His orthodoxy has been warmly impugned, particularly in reference to inspiration and the atonement. It can hardly be denied, that, in the reaction from what he called bibliolatry, he sometimes expressed himself incautiously, to say the least, on the question of inspiration. With regard to the atonement, whatever may be said about certain passages, the general tone of his later writings favors the conclusion that he was in substantial accord with the teachings of the Reformed churches on this subject. In general, it may be said that he anticipated, and furnished pregnant hints on. the best way of meeting most of the objections to revealed truth, which have been raised by the skeptical science and speculation of the last fifty years. Whatever his faults and imperfections, whether as a man or an author, Coleridge must still be regarded as the most original, profound, and many-sided Christian thinker who has lived in England in the nineteenth century." See *The Complete Works of Coleridge*, edited with an introduction by Professor W. G. T. Shedd, 7 vols (N. Y., 1854; with index vol., 1884).

Colet, JOHN, one of the "Reformers before the Reformation;" b. in London, 1466; d. there, 1519. He was made dean of St. Paul's, in 1505, and was active in his efforts to suppress many evils that had grown up by lax discipline. This, with his opposition to many of the practices of the Roman Church, made him the victim of persecution, from which he barely escaped martyrdom. He founded St. Paul's School in 1512. See Seebohm: *The Oxford Reformers of 1498* (London, 1869); *Life*, by J. H. Lupton (London, 1887).

Coligny (*ko-leen'ye*), GASPARD DE, French admiral and Huguenot martyr; b. at Châtillon-sur-Loing, in the department of Loiret, Feb. 16, 1519; murdered in the massacre of St. Bartholomew, in Paris, Aug. 24, 1572. Of noble family, he was early introduced at court, and served with bravery under Francis I., in Italy. In 1552 he was made admiral by Henry II. After a brave defense of St. Quentin, in 1557, he was compelled to surrender, and was taken a prisoner to the Netherlands. When he returned to France he espoused the Protestant faith and became their most prominent leader. Through the enmity of the Guises, aided by the bigoted queen-dowager, he was among the victims of the horrible massacre of Protestants, Aug. 24, 1572. (See FRANCE, REFORMED CHURCH OF.) Baird: *History of the Rise of the Huguenots in France* (N. Y., 1879), 2 vols.; Besant: *Life of Coligny* (London and New York, 1879).

Collation, (1) the giving of a benefice by a bishop, either as a patron, or as a gift which has come to him by lapse. (2) The spare meal, on days of abstinence, of bread and fruit, without meat. (3) The practice instituted by St. Benedict in his monastery of reading from the lives or *Collationes* of the Fathers.

Collect, a short form of prayer in the liturgies of the Roman Catholic and the Anglican Churches. See LITURGY.

Collegiate Churches, (1) In the Roman

Church, a church served by canons, regular or secular. (2) There are several *collegiate* churches in England served by a dean and a body of canons. (3) A number of churches, connected in one corporation belonging to the Reformed (Dutch) Church in New York City, are called the "Collegiate Church." The term is used in a few other instances of this kind in our country.

Collegia Pontificia (*papal colleges*), institutions for the training of Roman priests for missionary service in "heretical" countries. A German college was founded at Rome, by Loyola, in 1552. Gregory XIII. established several for other countries. An "American college" was opened in 1854. The students in these institutions are bound by the most solemn obligations to go wherever sent by their superiors.

Collins, ANTHONY. See DEISTS.

Cologne, the seat of a bishopric since the fourth century, and always a prominent city in the religious history of Germany. The relics preserved in its churches are among the most highly prized in the Roman Church. One of its archbishops, Hermann, favored the Reformation, and another, Gebhard II., openly embraced Protestantism, and was deposed. Serious differences between the Archbishop of Cologne and the Prussian Government have several times arisen of late years. The cathedral is one of the finest in the world. It was begun in 1248, and not completed till 1880.

Colors. "The artificial colors named in the Bible are purple, blue, scarlet and vermilion. The first three were used in the vestments of the Levitical priests, and the curtains of the tabernacle. Purple robes were worn by kings and other high officers. Scarlet also was a color affected by the rich and luxurious. Babylonian idols were sometimes enrobed in garments of purple and blue. The Phœnicians for the most part seem to have provided the materials for coloring; but the Egyptians displayed the most skill in compounding and applying them. Besides the artificial colors just mentioned, the Bible recognizes as natural colors—in addition to white—black, red, yellow and green; though sometimes without a sharp discrimination in case of the last two. It is not to be supposed that the common people in Israel ordinarily indulged themselves in garments of many colors. It was rather a sign of wealth and distinction. Imitating the luxurious habits of foreign nations is a frequent subject of censure on the part of the prophets."— Bissell: *Biblical Antiquities*, p. 88.

Colos'se or **Colos'sæ,** a small town, twelve miles above Laodicæa, situated near the great road which led from Ephesus to the Euphrates. The Church here was probably the smallest to which St. Paul sent any of his letters. Philemon and Onesimus lived here. It was also the home of Archippus and Epaphras, the latter of whom probably founded the church at Colossæ while Paul was at Ephesus (A. D. 54–57).

Colossians, EPISTLE TO. See PAUL.

Columba, ST., a remarkable Irish missionary; b. in County Donegal, 521; d. at Iona, 597. He is best known as "The Apostle of the Picts, or the Western Isles." With almost incredible zeal he prosecuted his work of propagating the Christian faith in Ireland and Caledonia, and made converts in great numbers. He founded many religious houses that were subordinate to the mother-house at Iona. See Reeves' ed. of Adamnan's (abbot of Iona, 679) *Life* (1857, new ed. by Skene, with Eng. trans. Edinburgh, 1871).

Columban'us, one of the most learned and eloquent of the many missionaries whom Ireland sent forth to the continent during the dark ages, was b. in Leinster about 545; d. in Bobbio, 615. Educated at the monastery of Bangor, with twelve companions, when in his forty-fifth year, he passed over to France and founded the monasteries of Annegray, Luxeuil, and Fontaine. His adherence to the Irish rule for calculating Easter, involved him in controversy with the French bishops, and this, with his open rebuke of the vices of the Burgundian court, led to his expulsion from France. He withdrew to Switzerland and then to Italy, where he founded the monastery of Bobbio, in which he remained until his death. He was a man of wide learning. The order of the Columbans merged in that of the Benedictines in the beginning of the eighth century.

Combefis, FRANÇOIS, a learned Dominican monk; b. 1605; d. in Paris, 1679. His life-work was the restoration of the texts of the works of the Fathers. His full and frank account of the Monotheletic controversy did not please the authorities at Rome.

Comenius (properly KOMENSKY), the last bishop of the Church of the Bohemian Brethren; b. in Moravia, 1592; d. in Amterdam, 1670. Expelled from Bohemia in 1624, with others of his faith, he settled (1627) in Lissa, Poland. Driven from here, in 1654 he found a home in Amsterdam. He was prominent as a leader and preacher among his people, and wrote many volumes which had a wide circulation.

Commendam, a living or parish commended by the Crown to the care of a clergyman, while destitute of a pastor. Livings, as a rule, were held *in commendam* by those bishops whose sees were of little value. The practice was abolished by statute in the Church of England in 1836.

Commerce among the Hebrews was restricted, as they were not a sea-faring people. They, however, carried on considerable trade with foreign countries. (1 Kings v. 11; Ezek. xxvii. 17; Acts xii. 20.) Joppa, the modern *Jaffa*, was the port of Jerusalem, and had a maritime trade of some extent. Oil was exported to Egypt (Hos. xii. 1), and fine linen and ornamental girdles, of domestic manufacture, were sold to the merchants. (Prov. xxxi. 24.) The internal trade of the Jews was much promoted by the annual festivals held at Jerusalem. The exchangers carried their traffic even into the temple enclosure. (John ii. 14; Matt. xxi. 12.)

Commination, the "denunciation of God's anger and judgments against sinners;" an office in the liturgy of the Church of England, pronounced on Ash-Wednesday. It was omitted in the American Prayer-book, but it is ordered to be used at the end of the Litany on Ash-Wednesday.

Commu'nicatio Idiom'atum, a dogmatical term designating the relations of the attributes of the human and divine natures in the one person of Christ. For the Lutheran development of this doctrine see CHRISTOLOGY.

Com'modus, Roman emperor (180–192). Profligate in character, he let the Christians within the empire enjoy peace, simply because he was indifferent to all religion. Irenæus says that Christians were employed even in the imperial household, but the laws against them were unrepealed, and some suffered martyrdom.

Common Life Brethren. See BRETHREN OF THE COMMON LIFE.

Common Life, BRETHREN OF. See BRETHREN OF THE COMMON LIFE.

Common Prayer. See LITURGY; **PRAYER-BOOK.**

Common Prayer, BOOK OF. So called because it instructs us to pray for all men in common, "all sorts and conditions of men," and because it is designed for the use of all descriptions of worshipers, "high and low, rich and poor, one with another."

The English Book of Common Prayer is founded upon the ancient Service-books of the Catholic Church, of which there were many (*Antiphonale*, *Breviary*, *Gradual*, *Manual*, *Missal*, *Ordinal*, *Pie*, *Sacramentary*); and the principles on which it is so founded are set forth in the preface to the book The first beginnings of the English Prayer-book may be said to date from 1542, when it was decided in Convocation to remove the names of popes and of Becket from the *Missal*, and also that a chapter of the Bible should be read in English at morning and evening services. In 1544 the revised Litany was put forth. The first Book of Common Prayer was issued in 1549. It was ordered to be first used on Whitsunday of that year. "The principal differences," says Mr. Procter in his history of the Common Prayer, "between the first Prayer-book of Edward VI. and that now in use are as follows:—*Matins and Evensong* began with the Lord's Prayer and ended with the third Collect; the *Litany* was placed after the Communion Office; in some early editions it was added as a separate sheet at the end of the volume; there was no rubric to direct its use as a part of the Morning Prayer; the address to the Virgin Mary, which had been retained in Henry's Litany, was omitted, together with the similar invocations of the angels and patriarchs. The *Communion Service* began with an Introit, or Psalm, sung as the minister was proceeding to the altar; the Commandments were not read; the prayers differed from our present form, but chiefly in their arrangement; the name of the Virgin was especially mentioned in the praise offered for the saints; the Consecration included a prayer for the sanctification of the elements with the Holy Spirit and the Word; water was mixed with the wine; the words used in delivering the elements to the communicants were only the first clauses of those now used. The sign of the cross was retained twice in the consecration of the elements, as it was also in Confirmation and Matrimony, and in the Visitation of the Sick, if the sick person desired to be annointed; a form of exorcism, and anointing, and the trine immersion were still used in *Baptism;* the water in the font was ordered to be changed once a month at least; in the *Burial Service* prayer was offered for the deceased person, and an introit, collect, epistle, and gospel were appointed for a communion at a burial." The original preface beginning, "There was never anything by the wit of man," etc., forms the second preface in our present book. The treatise "Of Ceremonies" was at the end of the Prayer-book.

But this book, while it displeased the Roman Catholic party, headed by Bonner, also displeased the extreme Reformers, such as Hooper, who were more and more influenced by the foreign Reformers. The result was the *Second Book of Edward VI.*, published in 1552, a book much less like the old Service-books, and more in accord with the views of the Continental Reformers. In this book were first added the introductory sentences in the Morning and Evening services, followed by the Exhortation, Confession, and Absolution. Some most important changes were made in the Communion Service.

In the second book the order was arranged as it is now. In the Administration, the words "Take and eat this," etc., were substituted for those previously used. Certain ceremonies were omitted in baptism, as were the prayers for the dead in the burial service. The treatise "Of Ceremonies" was transferred from the end of the Prayer-book to the beginning.

In the reign of Queen Mary the Roman Catholic service was restored; in that of Elizabeth, the second book of Edward again took its place (1559). In the Communion Service the *two* sentences of the first and second books of Edward were both restored, and ran as now. A few additions were made, *e. g.*, the Occasional Prayers (*q. v.*) and some alterations in the Lectionary (*q. v.*).

The next epoch in the history of the Prayer-book was the Hampton Court Conference, in 1604. The alterations made then will be found in the account of the Conference. In 1637 came Laud's unfortunate attempt to enforce the Prayer-book on Scotland. (SCOTLAND.) In 1643 the English Prayer-book was abolished by Parliament (DIRECTORY), but restored in 1662, and once more revised at the Savoy Conference. The present preface, "It hath been the wisdom," etc., was added then. This is the last revision which has taken effect until the alteration of the Lectionary in 1871. —Benham: *Dict. of Religion.* See LITURGY.

Common Service of the Lutheran Church. See LITURGY.

Communion. See LORD'S SUPPER.

Communion of the Dead. See DEAD, COMMUNION OF.

Communion of Saints, an expression in the third article in the Apostles' Creed. It signifies that all Christians everywhere have fellowship with God, with each other on earth, and with the saints at rest. Christ, whose life they have within them, is the Lord both of the living and of the dead; and, as Bishop Pearson writes, "If I have communion with a saint of God, as such, while he liveth here, I must still have communion with him when he is departed hence; because the foundation of that communion cannot be removed by death."

Communism, "the reorganizing of society, or the doctrine that it should be reorganized, by regulating property, industry, and the sources of livelihood, and also the domestic relations and social morals of mankind. Socialism, especially the doctrine of a community of property, or the negation of individual rights in property."—*Burton.* The communistic character of the early Church of Jerusalem (Acts ii. 44, 45) has been the source of much discussion. It certainly cannot be used to prove that communism is an essential element of Christian life. In its relation to principles of political and national economy, it simply illustrates what has often been shown, that communities that have practiced communism, according to religious principles, have prospered. See Nordhoff: *Communistic Societies of the United States* (New York, 1874); T. D. Woolsey: *Communism and Socialism.* (New York, 1880.)

Competentes. See CATECHISM.

Completorium, the last of the canonical hours of prayer. See CANONICAL HOURS.

Complutensian Polyglot. See POLYGLOT.

Compostella, Order of Knights of St. James. See MILITARY ORDERS.

Comte Auguste. See POSITIVISM.

Conant, THOMAS JEFFERSON, D. D. (Middlebury College, 1844), Baptist; b. at Brandon, Vt., Dec. 13, 1802; was graduated at Middlebury College, Vt., 1823; professor of languages in Colby University, 1827–33; in Hamilton Theological Institute, 1835–51; of Hebrew and biblical exegesis in Rochester Theological Seminary, 1851–57; engaged in the service of the American Bible Union, 1857–75, and edited and prepared their revision of the New Testament (1871) and part of the Old.

Conception, FEAST OF THE, a festival of the Roman Catholic Church, celebrated Dec. 8, in honor of the immaculate conception of the Virgin Mary. See IMMACULATE CONCEPTION.

Conclave (literally, a *place that may be locked with a key*), a name applied both to the place where the cardinals meet for the election of a new pope, and also to the assembly itself. The election to the papacy must take place in the city where the last pontiff's death occurred. As many deal cellules as there are cardinals are built, with lodges and places for the conclavists, *i. e.*, personal attendants, who shut themselves in to wait on and serve the cardinals. These little chambers have each their number, and as the figures are drawn at hazard, it often happens that cardinals of different factions lodge near one another. The cellules are made up during the nine days of the ceremony of the pope's funeral, during which time anybody may go into the conclave and see them; they are hung on the outside with green serge or camlet, and over each are the arms of the cardinal who lives in it. They all open on a corridor. The day after the pope's burial—that is, the tenth after his death—the cardinals, having heard the Mass of the Holy Ghost, go in procession, two by two, to the conclave, there to remain shut out from the world until a pope is elected. Strict precautions are taken that no communications shall pass between them and the outer world; the object of this confinement is that the election may be free and unbiased. They all meet in the chapel every day, morning and evening, for a "scrutiny," which is done by writing their suffrages in little billets, and putting them in a chalice that stands upon the altar; when all are put in, two cardinals are chosen by the rest to read out the names, and keep an account of the number for each; and this is done until two-thirds join for the same person. Popes are usually chosen after this manner, but there are two other methods: *acclamation*, or quasi-inspiration, where all the cardinals cry out with one voice; *compromise*, where the election is entrusted to a small committee. On one occasion, in 1799, at the election of Pius VII., the conclave was confined six months before the election was completed. During the conclave each cardinal is allowed but two servants, or three at most, and this extension is only permitted to princes, or as a particular privilege. —Benham: *Dict. of Religion*.

Concord, FORMULA OF, the last of the six symbolical books of the Lutheran Church, adopted in 1580. It consists of two parts, the *Epitome*, and the *Solid Repetition and Declaration*, each containing twelve articles. See Schaff: *Creeds of Christendom*, vol. i., 258–340.

Concordat is an agreement between the pope, as representing the Roman Catholic Church, and a temporal sovereign, with reference to the rights of the Church within the territory of the latter. These agreements have played an important part in the history of Europe.

Concubine. Among the Hebrews this term denoted a lawful wife of inferior rank. There was no such difference between the children of wife and concubine as our illegitimacy implies. They were regarded as a supplementary family to that of the wife. The concubine could not be arbitrarily cast away (Ex. xxi. 7–9; Deut. xxi. 10, 11), and she was protected by the law of Moses. Christ restored the original law of marriage (Gen. ii. 24; Matt. xix. 5; 1 Cor. vii. 2); and concubinage is ranked with fornication and adultery.

Externally, marriage and concubinage were equal, according to the Roman law, as, even for marriage, nothing was required but the agreement of the contracting parties. It was, however, only by regular marriage that the wife obtained the rank of the husband, and her children were legitimate. This form of concubinage still exists among the Germans in what is known as morganatic marriages between persons of different rank, *e. g.*, a prince and a commoner. By this union the wife has no claim to the husband's name or property, but the children may take a third of their father's estate if he leaves no lawful children. It was not until the fifth century that the Church condemned concubinage. Up to the sixteenth century the enforcement of celibacy led to much concubinage among the clergy. The Council of Trent (1543–63), by its regulations regarding marriage, forbade all illicit relations on the part of the laity as well as the clergy. Among Protestants concubinage has always been condemned, and made the ground of Church discipline.

Condignity and Congruity. Terms used by the schoolmen to express their peculiar opinions relative to human merit and deserving.

The *Scotists* maintained that it is possible for man, in his natural state, so to live as to *deserve* the grace of God, by which he may be enabled to obtain salvation, this natural *fitness* (*congruitas*) for grace being such as to oblige the Deity to grant it. Such is the *merit of congruity*.

The *Thomists*, on the other hand, contended that man, by the Divine assistance, is capable of so living as to *merit* eternal life, to be *worthy* (*condignus*) of it in the sight of God. In this hypothesis, the question of previous preparation for the grace which enables him to be *worthy* is not introduced. This is the *merit of condignity*.—Benham: *Dict. of Religion*.

Cone, Spencer Houghton, D. D., b. at Princeton, N. J., April 30, 1785; d. in New York, Aug. 28, 1855. For several years he was a successful actor, but in 1812 became a journalist, and then, in 1815, entered the ministry of the Baptist Church, officiating as chaplain of Congress, 1815–16. He was pastor of the Baptist church in Alexandria, D. C., 1816–23; of the Oliver Street church, New York, 1823–41; and of the First Baptist church in that city from 1841 until his death. He was prominent in organizing the American and Foreign Bible Society (1836), and the American Bible Union (1850), and held the position of president in both societies. See *Memoir* by his sons (N. Y., 1857).

Conference. I.—This name is used to designate a meeting to discuss differences of opinion. Two remarkable conferences of this kind in England, the Hampton Court and the Savoy, are described under their respective heads.

II.—In the Methodist Episcopal Church in America there are four synods or judicatories, styled conferences. (1) The *Quarterly Conference* of each circuit or station consists of the "traveling and local preachers, exhorters, stewards, and class-leaders of the circuit or station. The presiding elder, or, in his absence, the preacher-in-charge, is president. The regular business of the Quarterly Conference is to hear complaints, and to receive and try appeals, to superintend the interests of Sunday-schools, to license local preachers, to appoint stewards." (*Discipline.*)

(2) The *Annual Conference* is composed of all the ministers in a certain territory, and presided over by one of the bishops. It takes cognizance of ecclesiastical matters, collects the church statistics, and in its annual minutes publishes an account of the same, and gives special attention to all mission work within its bounds. It inquires regarding the character of each preacher, and elects and ordains deacons and elders. A certified copy of the minutes is sent to the General Conference. (*Discipline*, sec. 73–86.)

(3) The *General Conference*, which meets once in four years, is composed of ministerial and lay delegates, in the proportion of one ministerial for every forty-five members of each Annual Conference, and two lay for each Annual Conference. They deliberate together, but vote separately, if so demanded by a third of either order. The conference has full power to make rules and regulations for the church, provided they do not alter, in essentials, its doctrines and polity. Any restriction, except in relation to doctrine, may be changed by a vote of two-thirds of the General Conference, if ratified by three-fourths of the members of the Annual Conferences. The sessions of the General Conference are presided over by a bishop. (*Discipline*, sec. 63–72.)

(4) The *District Conference* is composed of the traveling and local preachers, the exhorters, the district stewards, and one Sunday-school superintendent, and one class-leader from each pastoral charge in the district. It meets once or twice a year, and is usually presided over by the presiding-elder of the district. It has a general superintendence of local church interests, and may be discontinued if its members and the quarterly conferences see fit.

III.—The Wesleyans of England and other countries have annual conferences, attended by all the ministers; and the name is used to designate the annual meetings of various religious bodies having a Congregational polity. The Roman Church allows pastoral conferences, but they must be under the entire control of the *ordinariat*.

Confession of Faith. See Creed.

Confession of Sins. Roman Catholic writers attempt to prove that private or auricular confession dates back to the earliest days of the Christian Church. Protestants claim that there is no authority for compulsory private confession, and that its practice, as known in the Roman Church, sprang from the monastic life. Leo the Great first officially recognized and confirmed private confession as a legal institution, and the Synod of Liege (710) decreed that every member of the Roman Church should confess at least once a year to the priest of the parish.

Confirmation, "an ecclesiastical term, denoting the laying on of hands, in the admission of baptized persons to the enjoyment of full Christian privileges. The antiquity of this ceremony is, by all the older writers, carried as high as the apostles, and founded upon their example and practice.

In the primitive church the ceremony was performed immediately after baptism, if the bishop were present at the solemnity. Among the Greeks, and throughout the East, it still accompanies baptism, but the Roman Catholics make it a distinct and independent sacrament."—*Ency. Britannica.*

Confucius, a famous Chinese philosopher; b. B. C. 551, in the kingdom of Lu, now called the Province of Shantung, of an ancient and noble family. His father, Sholiam-hé, had a considerable office in the kingdom of Shum, but he died when his son was three years old. The widow, though very poor, encouraged her son in his love of reading, and his great ability and solid judgment got him considerable reputation from his very youth; and being a mandarin, and employed in the government of the kingdom of Lu, he soon made it appear how important it was that the kings themselves should be philosophers, or make use of philosophers as their ministers. The knowledge of morals and politics, whereof he was a master, made him much esteemed in the government of the State and the establishment of laws; and young men came in crowds to hear his lectures. On his mother's death, when he was twenty-four, he retired for three years to mourn for her, and his example is still followed. Yet, notwithstanding his care, his prince's court was much disordered by several young ladies sent by the king of Shi to effeminate the monarch of Lu, and make him neglect the care of his kingdom. Confucius, finding the king would not listen to his advice, quitted his place and the court, and retired to the kingdom of Shun, where he taught moral philosophy with such extraordinary applause that he soon had 3,000 scholars; and of these, seventy-two surpassed the rest in learning and virtue: for the seventy-two the Chinese still cherish special veneration. He divided his doctrine into four parts, and his scholars into so many classes, or schools. The first order was of those who studied to acquire virtue; the second, of those who learned eloquence and the art of reasoning; in the third the government of the State and the duty of magistrates were dealt with; the fourth was taken up wholly with noble discourses of all that concerned morals. This great man was extraordinarily modest, declaring openly that he was not the first inventor of this doctrine—that he only collected it out of his predecessors' writings, especially those of the kings of Yao and Shun, who lived above 500 years before his time; and he used to say there was a very holy man in the western lands, called Sifam Zen Shimguin. He died B. C. 478. His tomb at Shantung is held in deep respect. It is walled-in like a mediæval town. This philosopher has been held in such veneration in China, for above 2,000 years, that none can come to the quality of a mandarin without passing as doctor in the teaching of Confucius. Each town has a palace consecrated to his memory, and when any officers pass before it they quit their palanquin, and go some way afoot, to show their honor for his memory. The fronts of these fine buildings have his great titles in golden letters, as, *To the Great Master*, *the Famous*, *the Wise King of Learning;* and, in fact, the veneration amounts to worship.

The teaching of Confucius took for its ultimate end the promotion of tranquillity, and he taught that this was to be done through the faithful performance of all duties. He laid down laws for social intercourse, and made all government a paternal despotism. He was certainly one of the finest and noblest of heathen teachers—a man of practical wisdom rather than a solver of hard questions or a profound thinker. The intense conservatism of the Chinese character has hitherto refused to accept any other text-book than his writings, but probably, as the nation is, in spite of itself, forced to fall in with the other civilizations of the world, the influence of Confucius will wane.—Benham: *Dictionary of Religion.* See Legge: *The Religions of China*, *Confucianism and Taoism*, *compared with Christianity*(London, 1880); also *Life*, by same author (London, 1886).

Congregatio de Auxiliis Divinæ Gratiae, the name given the commission formed by Pope Clement VIII., in 1598, to examine Molina's (*q. v.*) work, *Concordia Liberi Arbitrii cum Gratia.* This book had been the cause of a bitter dispute between the Dominicans and Jesuits. The former declared that it was semi-Pelagian in its teachings. It was this discussion that led the pope to order the commission. After three months and eleven meetings, nine of the eleven members condemned the book in strong terms. A second examination had the same result. The Jesuits did all in their power to sustain Molina, and the pope ordered a debate to take place between the two parties. For years the debate continued at various times, and was finally brought to a close, in 1607, by Paul V., the successor of Clement, who ordered that both parties should have the privilege of teaching as they pleased, so long as they did not accuse each other of heresy. It was a victory for the Jesuits, and the history of the *Congregatio* played an important part in the Jansenist controversy.

Congregation, (1) *Biblical Usage*, a name given the Hebrews, regarded in their collective capacity as a "holy" community, gathered in sacred assembly composed of the home-born Israelites. Settlers, only if circumcised, were admitted to its privileges. (Ex. xii. 19.) Each Israelite was a member of a *house;* the *family* was a collection of houses; the *tribe*, a collection of families; the *congregation*, a collection of tribes. The *congregation* was a national parliament, with legislative and judicial powers. The *convocation* was restricted to *religious* meetings. (Lev. xxiii.) Each house, family, and tribe had its head; these representative heads were "the elders" or "princes." Moses selected seventy elders by God's appointment, to share the burden of government with him. (Num. xi. 16.) The sounding of the *two* silver trumpets was the signal for the whole body of the people assembling at the door of the tabernacle, which was there called "the tabernacle of the congregation," the *mo'eed*, lit. *place of meeting*. (Num. x. 2–4.) The princes were convened with only *one* trumpet. The people were bound to abide by the acts of their representatives. (Josh. ix. 18.) In later times the Sanhedrim council (answering to Moses' *seventy*) represented the congregation. *Synagogue*, which originally applied to the assembly, came to mean the place of worship.—Fausset: *Bible Cyclopedia*.

(2) *Ecclesiastical Usage*. With the growth of priestly authority the power of the congregation in the Roman Church is now very slight. The Reformation restored, in part, the system of the early church among Protestants. The principle of the independent authority of the congregation has been most fully developed among denominations who hold to the Congregational polity in government. (See CONGREGATIONALISTS and BAPTISTS.) In the Roman Church the term *Congregation* is applied (1) to committees of cardinals appointed by the pope to expedite the business of the *curia*. (2) To communities bound by monastic vows for various purposes. In Scotland the name "Lords of the Congregation" is given to the leading parties who subscribed to the *First Covenant* at Edinburgh, Dec. 3, 1557. The title came from the frequency with which the word "congregation" was mentioned.

Congregationalism is a form of church life, distinguished by its combination of the two principles of the self-government of the local churches, and the obligation and privilege of sustaining relations of fellowship and communion with churches of like faith and order. For further information see CONGREGATIONALISTS.

Congregationalists. It is in the book of the Acts of the Apostles, and the Epistles that follow, that Congregationalists find the warrant for their system of church government and fellowship. In its historical development they trace the beginnings of a distinct denominational existence from the days that gave birth to English Puritanism. Out of the agitation and protest against prevalent ungodliness that marked the period of what is known as the English Reformation, came influences that gave impetus in Great Britain to the growth of Presbyterianism, and gave birth to Congregational churches. However much the polity of the former may have affected and shaped the history of the latter up to the present century, they have worked out their views of polity along entirely distinct lines.

There are good reasons for calling Robert Browne (*q. v.*) the founder of English Congregationalism. Educated at Cambridge University, his mind was early turned to the evils that had crept into the Church of England through its alliance with the State, and the acceptance of the theory that all who had been baptized were in its communion. Learning that there were those like-minded in Norfolk, who might be led into the views which he had reached through earnest prayer and meditation, he joined them about 1580, and here, in the formation of a church of which he became pastor, he developed many of the distinctive principles of Congregationalism. Only those who gave evidence of a renewed life he deemed worthy of church fellowship, and, where such believers saw fit to unite, they were competent to discharge the duties and enjoy the privileges of a church. In his protest against the parish system, he went so far as to assert that communion should be withheld from any who were connected with it. This uncharitable position was sufficient, joined with the views which he disseminated regarding church government, to arouse the opposition of Puritans and hierarchists alike. The flame of persecution became so hot that Browne and his little company concluded "that the Lord did call them out of England," and in the autumn of 1581 they emigrated to Middelburg, in Zealand. It was here that Browne published several works, which show how clearly he recognized the fundamental ideas upon which Congregationalism rests. Under Christ as the supreme head, the members, joined by mutual covenant in the local church, controlled their affairs, and elected their office-bearers—pastors or elders and deacons—from among themselves. In the matter of fellowship, it provided for synods and councils, "for redresse and deciding of matters which cannot wel be otherwise taken vp;" or "when the weaker churches seeke helpe of the stronger."

It is not strange, when we consider the times and circumstances, combined with the lack of training and education on the part of those who formed this early Congregational Church, that it became distracted and divided on matters of discipline, and was finally disbanded. Browne returned to England, worn by labor, disappointment, and persecution; and broken, it would appear, both in body and mind, accepted the refuge offered him in the care of an obscure parish of the Established Church, bestowed through the influence of a relative.

Henry Barrowe and John Greenwood, after a long imprisonment, were executed, April 6, 1593. During their confinement in the Fleet prison they had written tracts, printed at Dordrecht, in which, while earnestly upholding the views disseminated by Browne, they pointed out what seemed to them the dangers of a practically democratic form of government, and advised the adoption of the Presbyterian form of eldership, by which the direct control of the church should be in the hands of a select body of the members.

A church on this basis was formed in London, but, after suffering the most bitter persecutions, many of its members migrated to Amsterdam with Francis Johnson, pastor, and Henry Ainsworth, teacher. The attempt to combine the aristocratic with the democratic form of government was not altogether happy in its results, and it has been well said that "It gradually made itself obvious that, whatever the respective merits of Congregationalism and Presbyterianism when separate, the two systems are ill-fitted to work happily together, at the same time and in the same church."—*H. M. Dexter.* Ainsworth became the leader of the more purely Congregational party, which seceded from the church which, under Johnson, became Presbyterian in everything but name.

When John Robinson, with the members of the Scrooby church, came to Amsterdam, in 1608, they found the church there in such a condition that they decided to remove to Leyden. Robinson sided with Ainsworth and his party, but he by no means favored a democracy that did not accept the controlling influence of those in authority. It was a part of his company that sailed in the *Mayflower* for the shores of the New World in 1620. He hoped, with the remaining members of his church, to join the colony at Plymouth, but died in Leyden, in 1625, before they left.

Those who suffered under the policy of Laud in the reign of Charles I. were Puritans and not Separatists. It was not until the time of the civil war that Congregationalism (Independency) began to take firm root in England. Many churches were formed in London and its vicinity, and in time numbered among their members strong and influential men. Ten or eleven Congregational ministers were in the Westminster Assembly. Cotton, Hooker, and Davenport were invited from New England, but did not deem it best to attend. Following the Restoration, all the Non-conformist bodies passed through days of sore trial. The clouds began to lift after the Revolution of 1688, but it has been through much opposition and trial that English Congregationalism has come to its present prosperous growth. A recent *Year Book* reports in England and Wales 4,376 churches, branch churches, and mission stations. Besides these, they have in Scotland 101 churches and stations; in Ireland, 123; Canada, 201; Australia, 310; New Zealand, 24; Natal, etc., 26; South Africa, 39; Jamaica, 41; British Guiana, 39; India, 31; China, 2; on the Continent, 4, and in the Channel Islands, 11. These aggregate 5,328.

Congregationalists in the United States. When the *Mayflower* landed its little band of Pilgrims at Plymouth, in 1620, they represented a part of John Robinson's company, and under Elder Brewster continued their organization as a Congregational Church. Their history finds its source in the north of England, from which Robinson and most of those who followed him, had migrated to Holland, in 1608. At this time there were probably not more than five or six Congregational churches in the world.

The Puritans, who settled the Massachusetts colony, in 1630, were every way distinct from the Pilgrims. Their leaders were men of education and wealth, trained in the management of affairs, who came to the shores of the New World not only to secure freedom from religious persecution, but to build up a fabric of government that would preserve their political as well as spiritual liberties. "They were Puritans," says Dr. H. M. Dexter, "but not Separatists, and they had a very distinct prejudice against the Plymouth men. They left the English Channel with a vague notion that, somehow, they were going to reproduce the Church of England here, in that purified and beatific state for which they had long been contending at home in vain. But when they came on shore they were confronted with the facts that they had no church, and no bishop to arrange properly that they should have one, to ordain its pastor, and generally to bless the movement. So that precisely that happened to them which John Robinson had foreseen and predicted when he had said to his own departing company, 'There will be no difference between the unconformable (*i. e.*, the merely Non-conformist Puritan) ministers and you, when they come to the practice of the Ordinances out of the kingdom.' To have a church it was necessary for the Mattapan and Salem and Shawmut men to make one for themselves, which, with some help, besought by themselves from the Plymouth men, they did. And so they, too, had a Congregational Church and churches, and became Congregationalists." —Jackson: *Dict. of Religion*, p. 190.

From this point the history of the development of Congregationalism in this country, until early in the present century, is an integral part of the social, political, and religious life of New England, especially in the Commonwealths of Massachusetts and Connecticut. The same dominant influences in the Massachusetts Colony, that sought to keep the control of public affairs in the hands of a privileged class, worked in the direction of a church government, that, while nominally Congregational, was strongly leavened with Presbyterianism. The elder Governor Winthrop sympathized with Cotton, who thought it would be disastrous to trust the conduct of affairs in the hands of the people. "Democracy," he declared, "I do not conceive that ever God did ordain as a fit government, either for church or commonwealth." The history of church trials in those days shows how little opportunity was given for the exercise of independence upon the part of local churches and their members. The relations of the churches to the State were such that important matters pertaining to their interests, ecclesiastical and theological, were frequently brought into the General Courts for discussion and legislation. The commission of twelve ministers who, with four lay deputies, framed the Saybrook Platform in 1708, was created by the Connecticut Assembly; and, after making a report of its labors, that General Court, without referring the matter to the forty Congregational churches then existing in the colony, declared "their great approbation of such an happy agreement, and do ordain that all the churches within this government that are or shall be thus united in doctrine, worship, and discipline, be, and for the future shall be, owned and established by law."

The strong influence which the English system of a national church had upon the minds of the New England ministers in working out their views of ecclesiastical order is seen in the history of what is known as the Half-Way Covenant. This was "a system under which the local church, as a covenanted brotherhood of souls renewed by the experience of God's grace, was to be merged in the parish; and all persons of good moral character, living within the parochial bounds, were to have, as in England and Scotland, the privilege of baptism for their households, and of access to the Lord's table." This "parish way" was the source of many evils that, from the beginning, were discerned by John Davenport and others, but it was in time generally adopted; and not until the wave of spiritual life that swept over the churches in the "Great Awakening," under the leadership of Whitefield, and the elder Edwards, did the opposition to the Half-Way Covenant plan become strong enough to do away with it.

The trend of events that culminated in the Revolution, the formation of the Republic, and the separation altogether of Church and State, were calculated to develop and strengthen the principles that underlie the Congregational polity, viz., the independence of each local church, and the obligation and privilege of fellowship with sister churches. It was not until some time after the tide of emigration began to flow westward, early in the present century, that any effort was made to organize Congregational churches outside of New England. In 1801, a "Plan of Union" was arranged between the General Association of Connecticut, and the Presbyterian General Assembly, regarding the formation of churches in new regions. This plan was unsatisfactory in its working, and was abrogated by a Convention of Congregationalists held at Albany in 1852. A glance at the following table will show how rapidly the churches of the Congregational order have increased since that time.

	Churches.	Members.	Ministers.
1760	530	——	(41 churches vacant).
1845	1,471	165,287	1,412
1848	1,867	177,668	1,612
		(No returns for 1849.)	
1859	2,571	250,452	2,544
1869	3,043	330,391	3,278
1879	3,674	382,920	3,585
1889	4,569	475,608	4,408

Doctrinally, Congregationalists have emphasized the principle that the Scriptures are the only authoritative rule of faith and practice. Each church adopts its own creed, and is bound by no other symbol, but, among general standards, the Westminster *Confession* and the Savoy *Confession* have had the widest acceptance in the past. As the outcome of a prevalent feeling that these ancient confessions failed to fully represent the beliefs of the churches, the National Council at St. Louis, in 1880, took measures for the appointment of a committee of representative ministers, who prepared and reported what is known as "the Creed of 1883," which reads as follows:

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in Jesus Christ, his only Son, our Lord, who is of one substance with the Father; by whom all things were made;

And in the Holy Spirit, the Lord and Giver of Life, who is sent from the Father and Son, and who together with the Father and Son is worshiped and glorified.

II. We believe that the Providence of God, by which he executes his eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God, that he might know, love, and obey God, and enjoy him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to him; that to this end he has made himself known, not only through the works of nature, the course of his providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above all, when the fullness of time was come, through Jesus Christ his Son.

V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of his Son; who became man, uniting his divine nature with our human nature in one person; who was tempted like other men, yet without sin; who, by his humiliation, his holy obedience, his sufferings, his death on the cross, and his resurrection, became a perfect Redeemer; whose sacrifice of himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with him.

VII. We believe that Jesus Christ, after he had risen from the dead, ascended into heaven, where, as the one Mediator between God and man, he carries forward his work of saving men; that he sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for his sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to him all have immediate access without mediatorial or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship; may appoint and set apart their own ministers, and should coöperate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

XI. We believe in the observance of the Lord's Day as a day of holy rest and worship; in the ministry of the Word; and in the two Sacraments which Christ has appointed for his Church: Baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper, as a symbol of his atoning death, a seal of its efficacy, and a means whereby he confirms and strengthens the spiritual union and communion of believers with himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life.

The following instrumentalities are recognized among Congregationalists in furtherance of the obligation of fellowship: (1) Ecclesiastical councils composed of delegates, as a rule, from neighboring churches, who advise and assist in the organization of new churches, in the ordination, settlement, and dismission of pastors, and, in cases of difficulty, offer such advice as they deem wise. (2) The union of Congregational ministers of the same neighborhood in associations, meeting at stated times during each year, for fraternal intercourse and professional improvement. Students who desire to enter the ministry are usually examined by these associations, and if approved are accepted by the churches. More and more, membership in these bodies is recognized as orderly proof of good standing in the Congregational ministry. (3) The churches are affiliated in conferences, which, under different plans, are represented by delegates in state bodies, meeting once a year. (4) The Triennial National Council, composed of delegates, appointed on a careful basis of enumeration, from all the Congregational churches of the country. This Council was formed at Oberlin in 1871, and has met at New Haven in 1874, Detroit in 1877, St. Louis in 1880, Concord, N. H., in 1883, Chicago in 1886, and Worcester, Mass., in 1889.

In educational, benevolent, and missionary activities, Congregationalists have taken an honorable position. The Universities, Colleges, and Seminaries founded and fostered by their care, are among the oldest and most widely known in the land. Besides coöperating with other Christians in sustaining Bible, tract, Sunday-school, temperance, and kindred organizations, they work especially through seven benevolent societies.

These are (1) The American Board of Commissioners for Foreign Missions, established in 1810. In its twenty-two missions there are ninety-three stations where missionaries reside, and 1,023 out-stations where preaching is statedly maintained. Five hundred and eight missionaries from the United States are now employed. Three hundred and sixty organized churches have a membership of over 33,000. Over 7,500 pupils of both sexes are in the higher schools, and, including the common schools, 43,838 are receiving Christian instruction. The annual income of the society is over $600,000.

(2) The American Home Missionary Society, organized in 1826. It has aided to establish more than 5,000 churches, a large proportion of whom have come to self-support. Its annual receipts are not far from $550,000 in cash and $70,000 in supplies.

(3) The American Missionary Association, organized in 1846. This society was originally formed to aid the slave, and, since emancipation, has engaged in labors in the South among the negroes and the mountain whites; in the West, among the Indians; and in the Pacific States, among the Chinese. The "Daniel Hand Fund" of over $1,000,000, is in the care of this society.

(4) The American College and Education Society aids Christian colleges to become self-sustaining, and assists young men to secure a course of education for the Christian ministry. In this way it has aided about 7,500 young men.

(5) The American Congregational Union renders assistance in the erection of churches and parsonages.

(6) The Congregational Sunday-school and Publishing Society, but recently organized, has been very effective in its field of labor.

(7) The New West Education Commission seeks to promote Christian civilization in Utah and adjoining States by organizing and sustaining Christian schools. It has over 3,000 pupils in its schools, about one-third of whom are Mormons.

Seven theological seminaries are under the care of Congregationalists in the United States: these are Andover, opened in 1808; Bangor, 1816; Yale, 1822; Hartford (formerly East Windsor), 1834; Oberlin, 1838; Chicago, 1858; Pacific (at Oakland, Cal.), 1869.

It is a cause for gratitude among Congregationalists that the spirit of fellowship among the churches is more and more bringing them into sympathy with organized efforts in home and foreign missionary work. An International Council, to be held for the first time in London, July, 1891, will represent a grand total of 10,000 Congregational churches.

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Conrad of Marburg. See KONRAD OF MARBURG.

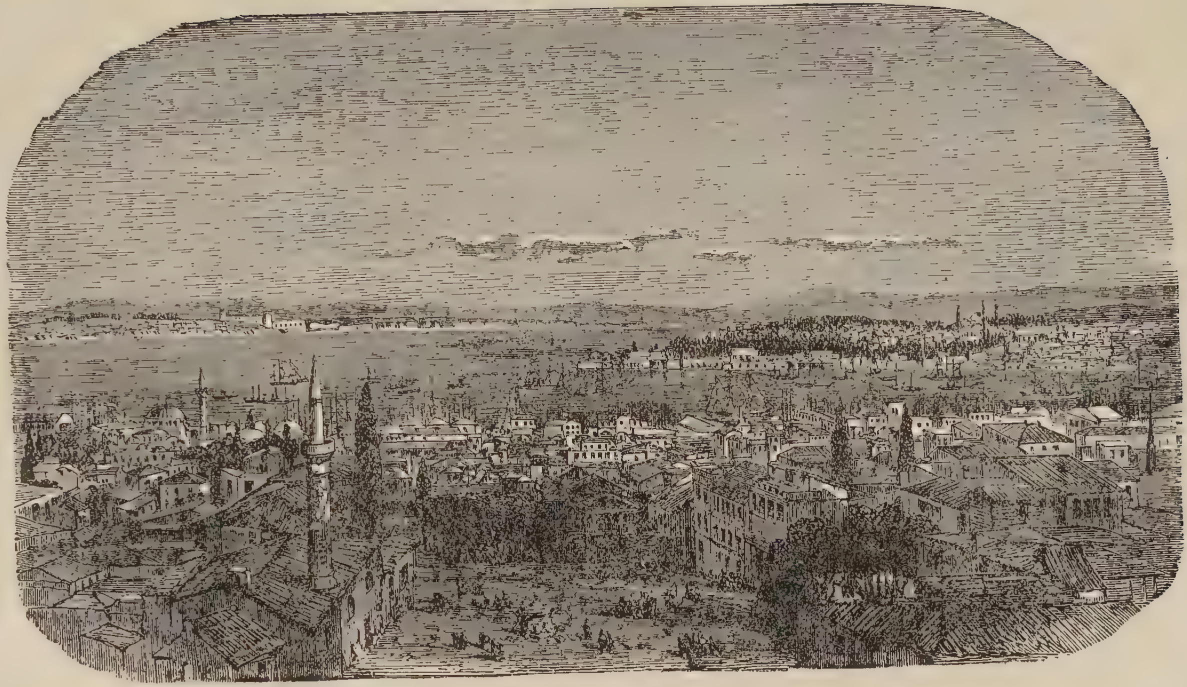
Conscience. The word is derived from the Latin *conscientia* (consciousness), but was not used either by Greeks or Romans in a religious sense. It is not found in the Old Testament, and was never used by our Lord. As employed by Paul, "It is the inborn sense of right and wrong, the moral law written on our hearts, which judges of the moral character of our motives and actions, and approves or censures, condemns or justifies accordingly. (Rom. ii. 15.) This universal tribunal is established in the breast of every man, even the heathen. It may be weakened, perverted, stupefied, defiled, and hardened in various ways, and its decisions are more or less clear, just, and imperative according to the degree of moral culture. (John viii. 9; Acts xxiii. 1; xxiv. 16; Rom. ix. 1; 1 Tim. i. 5.)"—Schaff: *Bible Dictionary*.

Consecration. This term means to set apart for holy uses. In the old Testament it refers to both persons and things. In its ecclesiastical use it is applied to churches, bishops, and the elements in the Lord's Supper. In the Anglican church the custom is still retained of consecrating burying-grounds. Even in the Roman Church the rite of consecration of church edifices is commonly designated as a "dedication," and this is the term used in the Methodist Episcopal and other Protestant denominations in setting-apart buildings for divine service.

Consensus, (1) *Genevensis*, a confession of faith drawn up by Calvin in 1551, for the purpose of uniting the Swiss churches with regard to predestination. It never gained symbolical authority beyond Geneva. (2) *Tigurinus*, drawn up by Calvin in 1549, for the purpose of effecting a union among the Swiss Reformed churches with regard to the doctrine of the Lord's Supper. It was adopted by the churches of Zurich, Geneva, St. Gall, Schaffhausen, the Grisons, Neuchatel, and Basel, and was favorably received elsewhere. See Schaff: *Creeds*, vol. i, pp. 471, sqq.

Consilia Evangelica is a term used in the Roman Church to designate such moral counsels as are not obligatory as precepts of the law, but are advised in order to gain perfection. These "counsels of perfection" are based upon Matt. xxv. 21; Luke xvii. 10; 1 Cor. vii. 10, 25; Rev. xiv. 21, and are applied to the three monastic vows of chastity (celibacy), poverty, and obedience to an ecclesiastical superior. Protestants do not admit of any such distinction. See SUPEREROGATION.

Consistory is the name given in the Roman Catholic Church to the assembly of cardinals, convoked and presided over by the pope. In the Lutheran Church it denotes a "mixed board of ecclesiastical and lay officers, generally appointed by the sovereign of the country." In the Reformed Church, Dutch and German, the consistory is the lowest church court, composed of the minister, elders and deacons of the congregation.



CONSTANTINOPLE.

Consolamentum. See CATHARI.

Constance, THE COUNCIL OF, held in the city of Constance from 1414 to 1418, constituted itself the highest authority in the Church; condemned to death the reformers Huss and Jerome, of Prague, expelled the three rival popes, John XXII., Gregory XII., and Benedict XIII., and elected Martin V. as the legitimate successor of St. Peter. See Hefele: *History of Councils*, Eng. trans.

Constantine the Great (274–337). In the progress of his military career he gained a victory at Milvian Bridge, near Rome (312), that made him the sole emperor of the West. It was just before this battle that the incident told by Eusebius occurred, which is said to have caused his conversion. This was the appearance of a flaming cross in the sky at noonday, with the motto, "By this conquer." "What he did as the founder of the complex political system, which exists among all civilized nations down to the present day, and what he did as the first Christian emperor, had results of the most enduring and far-reaching kind. As to Christianity, the historically significant fact is not his personal acceptance of it. It is rather that, by his policy as a statesman, he endowed the new religion for the first time with that instrument of worldly power which has made it—whether for good or evil, or for both, is a subject of much discussion—the strongest social and political agent that affects the destinies of the human race."—*W. B. Smith* in *Ency. Britannica*, *s. v.;* E. L. Cutts: *Constantine the Great* (N. Y., 1881).

Constantinople, formerly Byzantium, derives its name from Constantine the Great, who removed the seat of the Eastern Empire here in 330. It was continually convulsed by factions and religious dissensions. General ecclesiastical councils were held here in 353, 381, 680, 869. Since 1453 Constantinople has been a Mohammedan city, and the centre of Moslem power and culture. In recent years Protestantism has been officially recognized as one of the religions of the empire. It is the seat of Robert College, an institution that has already exerted a strong Christian influence. For the Church Councils which have been held there see COUNCILS.

Constantinopolitan Creed. See NICENE CREED.

Consubstantiation is a term used to designate a theory of the Holy Eucharist, current in the Middle Ages. It is closely allied to Transubstantiation (which see), the distinction between the two doctrines being marked by the difference between "con" and "trans." According to the latter, the bread and wine of the Sacrament are, by the consecration of the priest, changed into the substance of the flesh of Christ. According to the former view, the bread and the wine and our Lord's body and blood become united in one substance.

Some writers have applied this term to the dogma of the Real Presence taught by the Lutheran Church, but that doctrine clearly and strenuously denies any and every change in the elements, although holding that, in the reception of these, there is, at the same time, a partaking of, or a communion with, the Saviour's glorified humanity. Lutheran writers have always and everywhere repudiated the term Consubstantiation and the theory which it is intended to express.

Convent denotes a society of monks or nuns in one establishment, with its rules, etc., and the members of the assembly entitled to vote and administer government.

Conventicle, in the primitive Church, meant any gathering for religious worship. In the reign of Charles II. it was used in a contemptuous way to designate the meetings of dissenters, which at the time were forbidden by law.

Conventicle Act, an act passed by Parliament in 1664, prohibiting the meeting of dissenters under heavy penalties. The act was revived in 1670, but repealed by the Toleration Act, May 24, 1689.

Convention, in the Protestant Episcopal Church of America, is the name for the Church Synod.

(1) The *General* Convention meets once in three years. This consists of two houses—viz., the House of Bishops, which "when there shall be three or more, shall, whenever General Conventions are held, form a separate house, with a right to originate and propose acts," etc. But in case of there not being three or more bishops, "any bishop attending a General Convention shall be a member *ex officio*, and shall not vote with the clerical deputies of the diocese to which he belongs. The other house is that of clerical and lay deputies, consisting of a representation of clergy and laity, not to exceed four of each for a diocese, chosen by the convention of the diocese they represent." (2) *Diocesan* Conventions are held annually in each diocese. They consist of all the clergy, and a lay representative from each parish in union

with the convention, and are presided over by the bishop.

Conversion (*a turning towards or about;* Latin *conversio*), "denotes the act in which the soul, estranged from God, *turns back* to him, in order that it may share afresh in his grace. It is a *return*, because man re-enters his former position toward God, which he had lost by the fall. It is also a *turning-from*, because former sins are abandoned (Acts xiv. 15), and, again, a *change of mind.* (Acts xxvi. 20.) By nature the 'slave of sin,' and, therefore, a 'child of wrath' (Eph. ii. 3), and 'dead' (Eph. ii. 1; Col. ii. 13), he is renewed in the spirit of his mind, and puts on 'the new man, which, after God, hath been created in righteousness and holiness of truth.' (Eph. iv. 24.) But how can this radical change be made? Not by his own unaided will (John xv. 5), nor any more *without* his will. (Acts iii. 19; 2 Pet. iii. 9.) The condition, therefore, is the divine aid; and so repentance is a *gift* of God (Acts xi. 18; Phil. ii. 13), and, therefore, something to be thankful for. Yet every Christian knows that he has not been *forced* to repent; rather he has earnestly desired the altered life. In this work of God, therefore, the human and the divine acts stand side by side, and *both* must be equally recognized, not the one at the expense of the other."—*Burger.* Calvinists have generally maintained that grace works *irresistibly* in the elect, while Arminians deny this, at the same time asserting that grace is the source of all spiritual good. See REGENERATION.

Convocation, an assembly of the bishops and clergy of the Church of England, summoned by the metropolitan archbishops of Canterbury and York, pursuant to a royal writ, while Parliament is in session. It is composed of two houses—the Upper, which consists of the bishops; and the Lower, of the lesser dignitaries. Previous to the time of Henry VIII. the action of the convocation was very important. In this body originated, in 1870, the movement for the Anglo-American Bible revision.

Convulsionists, the name given to a fanatical sect of Jansenists who sprang up in France about 1730. They first met in the church-yard of St. Medardus, in a suburb of Paris, around the tomb of a certain Francis of Paris, who died in 1727, and was reputed very holy. Many miracles were said to have taken place here. The fanaticism of the people broke forth into strange physical contortions and convulsions. The crowds that gathered were so great that in 1732 the king ordered the gates of the cemetery shut. Jansenism was brought into great disrepute by the final outcome of this excitement. See JANSENISTS.

Conybeare, WILLIAM JOHN, b. 1815; d. at Weybridge, Eng., 1857; educated at Trinity College, Cambridge. In connection with the Rev. J. S. Howson he published the *Life and Letters of St. Paul*, 2 vols., which has had a large sale in this country.

Cook, CHARLES, the founder of Methodism in France and Switzerland; b. in London, 1787; d. at Lausanne, 1858. He began his work in France in 1816, and his earnest evangelistic labors were followed by revivals and the gathering of many small societies, some of whom joined the Reformed Church, and others remained independent.

Cooke, HENRY, D. D., b. in County Londonderry, Ireland, 1788; d. at Belfast, 1868. A graduate of Glasgow University, he was ordained in 1808. After successful pastorates elsewhere, he was called to Belfast in 1829, where he remained until his death. He was elected professor of sacred rhetoric and president of the Assembly's College at Belfast in 1847. He was distinguished for his eloquence and learning, but he is best known as the champion of Orthodoxy against Arianism in the Irish Church. His influence in this direction was every way remarkable. See J. L. Porter: *Life and Times of Henrv Cooke, D. D.* (new ed. Belfast, 1875).

Cookman, GEORGE GRIMSTON, a Methodist preacher, famed for his eloquence; b. in England, 1800; lost at sea in the steamship *President*, 1841. He came to this country in 1825, and began his ministry first in Philadelphia. His reputation as a pulpit and platform orator soon extended. In 1838 he was elected chaplain of Congress. His farewell sermon at the Capitol, a short time before he set sail from New York, never to be heard from again, was a wonderful display of oratorical power. A few sermons and a volume of *Speeches* (N. Y., 1841) are his only published remains.

Cope, a long cloak worn over the surplice, or alb, and fastened at the neck by an ornamental clasp. It was worn, until quite recently, in the English Church by bishops in parliament, by canons at coronations and other state occasions.

Copping (Coppin, Copyn), John, a Congregational layman of Bury St. Edmunds, who was hanged June 5, 1583, for "dispersing of Brownes (Robert) bookes and Harrisons bookes." He suffered imprisonment for seven years, and with a fellow-prisoner, Thacker, was condemned to death for circulating books adverse to the Church of England. See Dexter: *Congregationalism as seen in its Literature* (N. Y., 1880), pp. 208–210.

Copts, the name given to those Christians in Egypt who, for more than eleven centuries, have held the patriarchal chair of Alexandria, and have been the dominant sect. The term is a corruption of the name "Egypt," pronounced in Greek fashion. When the Arabs conquered that country they applied the name "Ghubt" to all the nations who strove to preserve their religion and nationality. The Coptic language is the old Egyptian written in Greek letters, and largely mixed with Greek. But it is no longer a vernacular tongue; the natives speak Arabic, and Coptic is only used, like Latin in the Roman Church, in the performance of Divine Worship. Out of the 5,000,000 population of Egypt at present, probably the Copts form a tenth.

They are directly descended from the Monophysites, through their founder, Jacob-el-Baradoi, whose zeal in preaching that doctrine was so overpowering that the condemnation of it at Chalcedon was not able to put it down in Egypt. The Emperor's edicts went forth against it, but the Monophysites nicknamed the orthodox *Melekites*, *i.e.* "disciples of the king," and were, in turn, called *Jacobites*, a name by which they are still known. So bitter was the hatred between the two sides that the Monophysites welcomed the Saracen invasion as a means of delivering them from persecution. The Arabs, in return, put them in possession of the Christian churches. But when the Moslems had gained full mastery of the country, and began, according to their wont, to proselytize vigorously, some of the Copts fell away from the faith, and the rest were, and have been since, much persecuted. Though comparatively few in numbers, they have a large body of clergy, elaborately organized. They have also many monasteries, some dating from the very earliest times. Their head is styled "Patriarch of Alexandria," and is regarded as the successor of St. Mark. He is always taken from among the monks. Next to him is the *abuna* of the Abyssinian Church, residing at Gondar. During the Abyssinian War of 1867, it was stated by one of the correspondents that this ecclesiastic appeared in camp with a basket, offering eggs for sale. The clergy, as a body, are very poor, and very ignorant. Though they recite Coptic, most of them do not understand it, and their knowledge of the Bible is confined to the Gospels and a few Psalms. Many support themselves by begging, some by thieving, and they are much given to drinking.

Three liturgies are in use, that of St. Basil on fast days, of St. Cyril in Lent, and of St. Gregory on festivals. The service is very long and elaborate. As almost the whole of it is performed standing, the congregation are provided with crutches to lean upon. Most of the churches are dirty and dilapidated. There are four fasting seasons, which are observed with extreme strictness. One remarkable feature of the ritual is the practice of unction, which the priests administer, not only, as in the Roman Catholic Church, to the dying, but also when giving absolution. They have adopted circumcision, probably in deference to Mahomet. The oldest church is at Cairo. It dates from the sixth century, and is built over a grotto in which our Lord is alleged to have been kept by his mother during their residence in Egypt. Much has been done of late years to raise the condition of the Coptic Church. Some have tried proselytism, others have taken measures for training Coptic preachers. The movement was one in which the late Archbishop Tait took much interest.—Benham: *Dictionary of Religion.* See *Ancient Coptic Churches of Egypt*, by A. J. Butler (London, 1884), 2 vols.

Cor. See Measures.

Coran. See Mohammed.

Cor'ban (*offering*), the Hebrew name for a gift or thing consecrated to God, especially in fulfillment of a vow. (Mark vii. 11.) Under pretence that what they had was thus consecrated to God, there were those who denied the request of parents, although they never intended it to pass out of their possession.

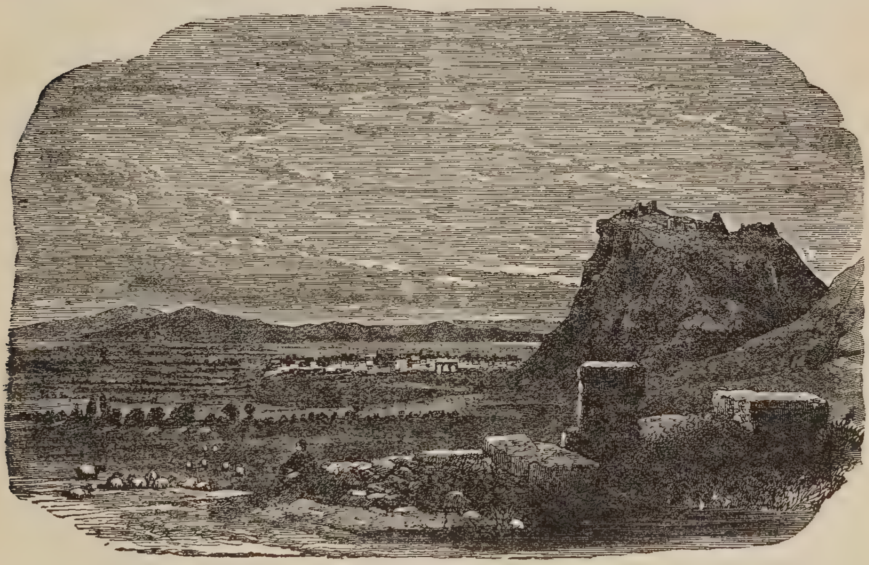
Cordeliers (*cord wearers*), a name given in France to the strictest branch of the Franciscans, on account of the girdles of knotted cord which they wore.

Cordova, a Spanish city, in which (1) a famous synod was held in 852, that, by an influential minority, upheld the fanatical zeal of the monks and others, who stirred up the resentment of the Mohammedans, and thus gained the honor of martyrdom. (2) In 980 a school was founded here which became one of the most famous in Europe. It was the principal seat of the Arabian study of Aristotle.

Corea. The peninsula of Corea, lying between Japan and China, has a total area of 82,000 square miles, and a population of 10,528,937. "In religion the primitive fetichism and worship of the spirits of air, earth, and heaven, popularly prevails over all other cults.

"Though Buddhism from A. D. 352–1392 prevailed, it is now supplanted by Confucianism. Priests and monks are not allowed in walled cities, and nearly the only remnants of the once dominant faith are mountain monasteries, from which precious literary treasures may yet come forth, and certain colossal statues of Buddha, hewn out of natural rock. Practically the people are without a strong religion and are waiting for one. It is often supposed that Christianity was introduced by soldiers of the Japanese invading armies of 1592–97, but of this there is no proof. In 1777 a coterie of students, who had received from Peking through the tribute-bearers some books from the Jesuit fathers there, were converted to Roman Christianity. They multiplied so fast that, in 1794, a Chinese, and in 1836, a French missionary priest, secretly entered the country, and a powerful church was formed. Despite all governmental efforts, by desolating the frontier, guarding the passes and coast, and otherwise to isolate Corea from outside influences, bloody inquisitions and persecutions, and the outlawry and decapitation of nine French priests, in 1866, converts multiplied. The pressure of Russia, Japan, France, and the United States, with bloody reprisals by the three latter nations, became too great for the hermit nation, and in 1876, the Japanese, and in 1882, the Americans, secured treaties and commerce."—*W. E. Griffis* in Jackson's *Dictionary of Religious Knowledge.*

American Presbyterians opened the first Protestant mission at Se'oul, in 1884. The American Methodist Episcopal Church has a strong force in this interesting field, and already (1890) several scores of converts have been received into organized churches. The Roman Catholics claim many thousands of converts. The government has established a hospital, medical school, and college of liberal arts, under American teachers.


CORINTH.

Corinth, the capital of Achaia, was one of the most famous cities of Greece. It was beautifully situated on an isthmus, which connects the peninsula of Morea with the Greek mainland. In the rear of the city was a rocky mountain, called Acro-Corinth, rising abruptly to the height of 2,000 feet, upon the summit of which was a temple of Venus. Corinth had two sea-ports, Cenchreæ, on the Gulf of Ægina, and Lechæum, on the Gulf of Corinth. Through these important commercial routes it gained great wealth and influence, but its immorality was notorious, even in the heathen world. Destroyed by the Romans, B. C. 146, it was restored and rebuilt by Julius Cæsar, and regained much of its former splendor and prosperity. Paul visited Corinth three times. About A. D. 53 he spent a year and a half here, during which time he probably wrote the two Epistles to the Thessalonians (Acts xxiii. 11); then between 54 and 57 (1 Cor. xvi. 7; 2 Cor. xii. 13, 14; xiii. 1), and the three winter months from 57 to 58, during which he wrote the Epistle to the Romans. (Acts xx. 2, 3; comp. 1 Cor. xvi. 6; Rom. xvi. 1.) He wrote two epistles to the Christians at Corinth. The site of this once proud and dissolute city is now occupied by the miserable little village of Gortho.

Corinthians, EPISTLES TO THE. See PAUL.

Corporal, (1) a small square linen cloth laid upon the larger one which covers the Lord's table, and upon which the elements are placed for consecration. The origin of its use was a primitive rule that consecration should be performed only on linen. (2) The cloth used to cover the remnants of the consecrated elements. The word is derived from the Latin *corpus*, "a body," and is symbolical of the linen shroud in which our Lord's body was wrapped.

Corpus (*body*) **Catholicorum** (*of the Catholics*), and **Corpus Evangelicorum** (*of the Evangelicals*), terms which came into use about the close of the seventeenth century, designating the Roman Catholic and Protestant States of Germany, respectively. The head of the former was the elector of Mayence, and that of the latter the elector of Saxony, even after that house became Roman Catholic, the control, however, resting in the Dresden privy council, which was Protestant. Both bodies disappeared with the dissolution of the German Empire in 1806.

Corpus Christi, a festival of the Church of Rome, observed on the first Thursday after Trinity Sunday, in honor of the doctrine of the Eucharist. It was instituted by Pope Urban IV., in 1264, and is still celebrated as one of the greatest feasts of the Church. The special ceremony of the day consists in carrying the Sacrament in procession, with the singing of appropriate psalms and hymns.

Corpus Doctrinæ, a name which German Protestants applied in the sixteenth century to various collections of doctrinal statements. The first of these, compiled by C. P. Philippicum (Leipzig, 1560), contained the principal doctrinal and confessional statements of Melanchthon. Other collections were made, but they lost their importance when the *Formula Concordiæ* (*q. v.*) was produced and accepted as the *Corpus Doctrinæ* of the Lutheran Church.

Correspondences. See SWEDENBORG.

Cosmas and Damianus, brothers, who came from Arabia to Cilicia, where they practiced their profession as physicians, and labored to advance the Christian faith. They suffered martyrdom in 303, in the persecution under Diocletian. They were reverenced in the Middle Ages as the patron saints of physicians and druggists. They are commemorated by the Roman Church on Sept. 27.

Costume. See CLOTHING AMONG THE HEBREWS.

Cotton, JOHN, a noted Puritan; b. at Derby, Eng., 1585; d. at Boston, Mass., 1652. A graduate of Cambridge University, he was vicar for twenty years of St. Botolph's, Boston, Lincolnshire. He was cited by Laud for not kneeling at the sacrament, and fled to America. He landed at Boston, Sept. 4, 1633, and in the same year (Oct. 17) was ordained teacher of the First Church there. His position was a commanding one in the early history of New England. He was a prolific writer. See Dexter: *Congregationalism as seen in its Literature;* Cotton Mather: *Magnalia Christi Americana* (Hartford, 1855), vol. i., pp. 252–286.

Council. In an ecclesiastical sense, an assembly of bishops, with clergy attendant on them, convened to decide questions belonging to religion and ecclesiastical discipline. A council is called *General* when all the bishops of Christendom meet, if there be no lawful cause for absence; it is also called *Œcumenical*, from the Greek *oikoumenē*, which signifies "the habitable earth." A *National* Council is the meeting of the prelates of a kingdom, or province, under a patriarch or primate. A *Provincial* Council is held by the bishops of that diocese, under a Metropolitan. The word *Synod*, which in Greek and Latin signifies "a council," is applied to the assemblies of the clergy of a diocese, under the authority of their bishop. The precedent for such assemblies is found in the fifteenth chapter of the Acts, where it is related that a council was convened about the question of keeping the Law. And though it may be said that this was an application of the newly-converted churches of the Gentiles to the mother-church, from whence their faith was derived, yet, inasmuch as not only the apostles, elders, and brethren at Jerusalem, but St. Paul and Barnabas, whose work lay in remote places, had a share in the discussion, it may properly be called a council.

While Roman Catholics count twenty, Protestants allow but six General Councils. But even concerning these twenty there are divergences of opinion in the Roman Church, for while the Gallican Church accepts the whole of the Council of Constance, Rome only receives the last sessions. We have before us a list of Provincial Councils, numbering not less than 1,442. The twenty General Councils, recognized by the Roman Church, are the following. We note, as shortly as possible, the subjects of their deliberations:

(1) *Nice*, A. D. 325.—Called by Constantine to determine the Arian controversy, and attended by 318 bishops; it drew up the Nicene Creed. (CREEDS; HOMOÖUSION; ATHANASIUS; ARIUS; NICÆA.) This council declared that the Son was begotten of the Father from all eternity, and is of one substance with the Father. A vivid account of this great council, and of the principal members of it, is given in Dean Stanley's *Eastern Church*.

(2) *Constantinople*.—In his zeal against Arius, Apollinaris had denied that our Lord had a real human soul, asserting, in fact, that the Divinity supplied its place. (APOLLINARIANS.) And Macedonius (*q. v.*) had carried Arianism on to a denial of the personality of the Holy Ghost. This council was called, in 381, by Theodosius the Great, to examine these questions. It reaffirmed and enlarged the Nicene Creed (CREEDS), and declared "the true body and reasonable soul" of Christ. Constantinople was recognized as the second Metropolitan see, and arranged Oriental affairs without reference to the West. By the canons 2–6 of this council the rights of Metropolitans were enlarged.

(3) *Ephesus*.—Called to settle the Nestorian Controversy. (NESTORIANS; CYRIL.) About 200 bishops were present. The decision on the word *Theotokos* (*q. v.*) was an affirmation of the truth that our Lord, being God and man, is "not two, but one Christ;" that he is indivisible, and his two natures, from his conception in the womb, inseparable.

(4) *Chalcedon*, A. D. 451.—Subject, the Eutychian controversy. (EUTYCHIANS.) The council affirmed that Christ, being one Person, is yet of two distinct natures inseparable, but unmixed. This council sanctioned the Patriarchal and Metropolitan constitution of the Catholic Church. The legates of the Pope of Rome, Leo, had the presidency, but the council declared Constantinople on an equality with Rome, in spite of Leo's protests.

(5) *Second Council of Constantinople*, A. D. 553.—Called by the Emperor Justinian to put an end to the troubles and divisions occasioned by the "Three Chapters" (MONOPHYSITES), and also to the Origenistic controversy.

(6) *Third Council of Constantinople*, A. D. 680.—Known as the Council *in Trullo*, because held in the chamber called Trullus. (MONOTHELITES.)

(7) *Second Council of Nice*, A. D. 787.—(ICONOCLASTIC CONTROVERSY.) This council, besides its decision on the Iconoclast question, forbade the election of bishops by princes, and enjoined that candidates for bishoprics should be examined in the Psalms, Gospels, Pauline Epistles, and Canon Law.

(8) *Fourth Council of Constantinople*.—We come here to a dispute between the Roman and Greek Churches, for there are really two councils: the first, held in 869, is rejected by the Greek Church; the second, held in 879, is rejected by the Roman. (PHOTIUS; FILIOQUE CONTROVERSY.)

(9) *First Lateran Council*.—So called because held in the Church of St. John Lateran, at Rome, A. D. 1122. By this time the papal claims were at their height. The great question of the day was the *Investitures* (*q. v.*). The council decided it, and confirmed the Concordat of Worms.

(10) *Second Lateran*, A. D. 1139, of one thousand bishops. An endeavor to restore the unity of the Church, which was now broken by the schisms of East and West. Arnold of Brescia condemned. (ARNOLDISTS.)

(11) *Third Lateran*, 1179, enforced ecclesiastical discipline, and anathematized the Albigenses (*q. v.*).

(12) *Fourth Lateran*, A. D. 1215, set forth and sanctioned the whole scheme of papal doctrine and polity formulated by Innocent III., in seventy decrees. Permutation of Punishment, Indulgences, Works of Supererogation, and Transubstantiation were decreed; new Orders were forbidden, the extirpation of heretics was demanded, and fresh crusades were set on foot against the Moslems and Albigenses.

(13) *Lyons*, A. D. 1245, to determine the quarrel between Pope Innocent IV. and the Emperor Frederick II. The emperor, having been excommunicated by Pope

Gregory IX. in 1239, had next year carried war to the gates of Rome. Innocent now demanded his dethronement, which was pronounced. In consequence, Louis IX. of France, and many French and other bishops, broke with the pope, and this council is not received by the Gallican Church.

(14) *Second of Lyons*, A. D. 1274, passed decrees upon the election of the pope by the Conclave of Cardinals; restricted the Mendicant Orders to four. The Greek Emperor, Michael Palæologus, sought for union with the Latin Church; the council recognized the Primacy, but retained the Greek Creed and Liturgy. But the hope of union was defeated, and in 1282 both sides uttered fresh anathemas.

(15) *Vienne* (Gaul), 1311.—Suppression of the Templars (*q. v.*).

(16) *Constance*, 1414–18.—More than 150 high dignitaries and 1,800 of the clergy attended. The last sessions, under Pope Martin V., are received as the sixteenth council by Rome, the whole by France. Martyrdom of Huss (*q. v.*).

(17) *Basle*, A. D. 1431.—Called to reconcile the Hussites, and to reform abuses. Reaffirmed the claim of the Council of Constance to be above the pope. The first twenty-five sessions only are received by Rome. Pope Eugène IV. adjourned the council to Ferrara, then to Florence, but the majority remained at Basle, and the councils mutually excommunicated each other. Basle deposed Eugène and elected another pope, but without avail, and the council gradually died out. At Florence, fresh articles of reunion with the Greek Church were framed, but without avail.

(18) *Fifth Lateran*, 1512–18.—Convoked by Julius II. Useless attempts at Church reform were made. A concordat between Pope Leo X. and Francis I. was adopted, repealing the Pragmatic Sanction. (CONCORDAT.)

(19) *Trent*, called by Paul III., May 22, 1542; after long delay, was at length formally opened on Dec. 13, 1545. The first session ended Jan. 7, 1546; it was transferred to Bologna from March 12, 1547, to Sept. 17, 1549; resumed at Trent, May 1, 1551, till April 28, 1552, when it was suspended for ten years. The first papal legates were Del Monte (afterward Pope Julius III.), Corvinus, and Reginald Pole. The votes were taken, not by nations, as at Basle, but by numbers. The Protestants refused to join it; the Italian bishops were by far the most numerous, and were often violently opposed by the Spanish and French. The objects were declared to be discipline, peace, and the extermination of heresy. In 1546 the Decrees on the Canon on Tradition were passed. The next Decrees were on Original Sin, Justification, and the Sacraments (in 1547), the Eucharist, Penance, etc. (1551). The result was the triumph of the Ultramontane party. (TRENT.)

(20) *The Vatican*, 1869–70, by which the dogma of the infallibility of the pope was declared. (PAPAL INFALLIBILITY; VATICAN.) —Benham: *Dict. of Religion.* The best collection of documents regarding the councils is that of Mansi, 31 vols., now reprinting in Berlin. The best history of the councils is that of Hefele (Berlin, 1855, 2d ed., 1873; partial English translation, Edinburgh, 1871–76), 2 vols.

Court and Legal Proceedings Among the Hebrews. "Justice was administered by local judges, generally of the Levitical class, as presumably skilled in the law, and they exercised their office under the sanction of the supreme authority, to which there was liberty to appeal, and whose sentence was final. This supreme authority was claimed or asserted sometimes by the priesthood, sometimes by the princes of the congregation, sometimes by the Sanhedrim, and even sometimes, though illegally, by the king. The rule, according to which judgment was in every case to be given, must be found written in the law, which was ever regarded as the standard of all authority. The judges referred to were termed 'elders;' and their institution dates from the time of the sojourn of the children of Israel in the wilderness, when Moses, by suggestion of Jethro and at the command of the Lord, selected and set apart seventy of the chief men of the tribes to assist him in administering the affairs of the congregation. They were, when appealed to, to 'judge righteously between every man and his brother;' to have 'no respect to persons,' or any fear of man, only of God; and to bring any matter to Moses that was 'too hard' for them. (Deut. i. 16, 17.) These judges had the power of inflicting corporal chastisement, exacting fines, and even of passing sentence of death in capital offences, such severity being regarded as required of them at the hands of the holy God who dwelt in the midst of them. In primitive times the judges held sittings in an open place of the city daily, heard cases and decided disputes at the moment of their occurrence, and effect was given, on the spot, to their verdict. It was not till the days of David and Solomon that a national system of judicial administration was organized, and in the reign of the former the number of judges over the land amounted to six thousand, all of the tribe of Levi

(1 Chron. xxiii. 4), and they were regarded as responsible to the king. (1 Kings xxii. 27.)

"Among the Jews, eventually, there were three kinds of tribunals, each with its province clearly defined: (1) Petty Courts of three judges, with only civil jurisdiction, including cognizance of such crimes as involved a pecuniary penalty; (2) Provincial Sanhedrims of twenty-three judges, with jurisdiction, as well, in crimes of a more serious nature; and (3) the Great Sanhedrim (*q. v.*), with supreme authority over the whole nation. In these courts the king had no authority; nor did he even appoint the judges, that being the privilege of the people. The Petty Courts were constituted to determine a particular case, and were then dissolved, two judges being appointed, one by each party, and these two naming a third. Townships consisting of a hundred and twenty families possessed a Provincial Sanhedrim, which was sometimes of temporary and sometimes of permanent institution.

"As justice was administered according to the law, any well-educated Jew was eligible to be a judge, provided he were otherwise qualified. To be a member of a sanhedrim he required to be a man of tried judgment and integrity, as well as knowledge and general ability. No man who did not earn his living by some useful industry or calling could be a judge, such as caterers for mere pleasure, gamblers, and usurers; nor any man who was not humane as well as just in his dealings with other people, such as slave-dealers; nor any one who had been guilty of seduction, nor one who had in any way an interest in the suit. A judge must, before all, be a modest man, and in good repute with his neighbors, as well as a general favorite in the community.

"No conviction could be obtained without witnesses, and two was the legal number required. Evidence was not given on oath, but the penalty of false witness-bearing was severe, and on the witness it devolved to take the lead in executing sentence on the offender. An oath was sometimes resorted to where no witness, or where only imperfect evidence, could be had, and by means of it an accused person could clear himself of suspicion. Of oaths there were two kinds—one in which Jehovah was merely taken to witness, and one in which imprecation was also involved. The oath was administered by raising the hand, and also by putting the hand under the thigh of the person to whom a promise was made (Gen. xxiv. 2), or by dividing a victim and passing between or distributing the pieces. (Gen. xv. 10, 17; Jer. xxxiv. 18.) It was sometimes taken before the altar. (1 Kings viii. 31.) 'Casting the lot' was also resorted to at times, but very rarely."—Bagster: *Bible Helps*. See Benny: *The Criminal Code of the Jews* (London, 1880).

Court, Antoine, the "Restorer of Protestantism in France;" b. at Villeneuve-de-Berg, in Vivarais, 1696; d. in Lausanne, 1760. He was the child of peasant parents, who were members of the Reformed Church. He was eight years old when the Camisard revolt was suppressed in blood, and nineteen when Louis XIV. issued the decree that all who professed the Reformed faith should be treated as heretics. From early youth, he cherished the purpose to deliver his people from their persecutions. To this end, he encouraged orderly action in the establishment of conferences and synods, and the careful training of pastors. For fifteen years he labored in Languedoc, Vivarais, and Dauphiny. The meetings which he held in "the desert" were first attended by very few, but in time they increased to great gatherings. The attempts of Louis XV. to destroy the Protestant faith were in vain. Many pastors lost their lives, and a price was set upon the head of the great reformer. He retired to Lausanne, and there established a theological school, which sent forth all the pastors of the Reformed Church of France till the time of Napoleon.

Covenant, "an agreement or mutual obligation, contracted deliberately and with solemnity. (1) *Theological use.* God's covenant with men signifies his solemn engagement. (Gen. xvii. 14; Ex. xxxiv. 10; Deut. iv. 13; Isa. lix. 21.) The Hebrew word for covenant ('to cut') has reference to the cutting animals in two, and passing between the parts, in ratifying a covenant. (Gen. xvii. 14; Jer. xxxiv. 18.) The term 'the covenants,' in Rom. ix. 4, refers to the various promises made to Abraham and the other patriarchs. The most important use of the word is, however, in relation to the two great dispensations, which are distinguished as the Old and New, or as the Covenant of the Law and the Covenant of the Gospel. The former was made with the children of Israel, through Moses, and rested much in the outward ceremonies and observances which the law enjoined (meats and drinks, and divers washings, and carnal ordinances). The new covenant was made through Christ, sealed by his own blood, and secures to every believer the blessings of salvation and eternal life (comp. Ex. xx. 24; Gal. iii. 15, 17; Heb. viii. 6, *sqq.*). The titles 'Old and New Testaments' arose from the inaccurate rendering in the Latin Vulgate of the word 'covenant' (*diathékē*) by *testamentum*. It would be a decided gain if the correct titles could be used. In the revised version of the New Testament the word *covenant* is everywhere the translation of *diathékē* in the text, with *testament* in the margin (*e. g.*, Matt. xxvi. 28). But the American revisers (*Classes of Passages* x.) prefer that 'the word "testament" be everywhere changed to 'covenant" without an alternate in the margin, except in Heb. ix. 15–17.' "—Schaff-Herzog: *Ency.*, vol. i. p. 562. (2) The term "covenant" is used, by Baptists and Congregationalists, to denote the agreement entered into by the members of individual churches. It follows the confession of faith. (3) "A covenant of salt" expressed a *perpetual covenant*, in the sealing or ratification of which salt was used. (Num. xviii. 19; 2 Chron. xiii. 5.)

Covenanters. See SCOTLAND, CHURCH OF.

Coverdale, MILES, "an eminent English divine, was b. in Yorkshire in 1488. He was educated at Cambridge by the Augustin friars, and, becoming an Augustin monk, was ordained at Norwich. He appears, however, to have soon changed his religious opinions, and to have devoted himself earnestly to the work of the Reformation. Being abroad in 1532, he assisted Tyndale with his translation of the Scriptures, and three years afterwards appeared his own translation of the Bible, with a dedication by himself to Henry VIII. This was the first English Bible sanctioned by royal authority, as, indeed, it was the first complete translation of the Bible printed in the English language. The Psalms of this translation are those still used in the Book of Common Prayer. In 1538 Coverdale, with the consent of King Henry VIII., and with the permission of Francis I., went to Paris to superintend another English edition of the Scriptures—his reason for going to Paris being that paper and workmanship were there cheaper and better than in England. The Inquisition, however, notwithstanding the royal license of Francis, interfered, seized the whole impression, consisting of 2,500 copies, and condemned them to the flames. But, through the cupidity of one of their executive officers, who sold a considerable number of the heretical books to a haberdasher as waste paper, some copies were saved and brought to London, along with the presses, types, etc., which had been employed in printing them. Several of the workmen, also, came over to London, and Grafton and Whitchurch, the noted printers of that day, were thus enabled to bring out in 1539, under Coverdale's superintendence, the *Great Bible*, commonly called *Cranmer's Bible*, on account of that prelate having written a preface to it. In 1551 he was appointed to the see of Exeter, the duties of which high ecclesiastical office he discharged with great zeal, until the accession of Mary in 1553, when he was ejected, and thrown into prison, from which he was only released after two years' confinement, on the earnest intercession of the King of Denmark, whose interest was evoked by his chaplain, Coverdale's brother-in-law, and on the condition that he should leave the country. He went to Denmark, and subsequently to Geneva, where he assisted in producing the *Geneva Translation* of the Scriptures (1557–60). On the accession of Elizabeth he returned to England, but certain notions concerning ecclesiastical ceremonies, imbibed at Geneva, operated against his preferment in the Church; and it was not until 1564 that he was collated to the rectory of St. Magnus, London. Owing to age and infirmities, he resigned this living in 1566, and died about two years afterwards. Coverdale was the author of several tracts designed to promote the Reformation, and made various translations from the works of the continental reformers. The tri-centenary of the issue of his Bible was celebrated throughout the English Church, Oct. 4, 1835, and medals were struck in honor of the occasion."—Chambers: *Cyclopædia.*

Cowl (Lat. *cuculla*), the hood which the monk draws over his head, and which, by entirely covering all but his face, prevents him from seeing anything but what is in front of him. As the hood was thus the most characteristic part of the monk's dress, the phrase "taking the cowl" came to mean entering the monastic life.

Cowles, HENRY, D. D., b. at Norfolk, Conn., April 24, 1803; d. at Janesville, Wis., Sept. 6, 1881. After his graduation at Yale University, in 1826, he studied theology, and from 1828 to 1835 was engaged in missionary labor in Ohio. From 1835 to 1843 he was professor, first of Latin and Greek, and then of Hebrew, in Oberlin College. In 1843 he became editor of *The Oberlin Evangelist*, which place he occupied until 1863, when he began the preparation of his *Commentaries*, which extended to sixteen volumes, and were completed in 1881 (D. Appleton & Co., publishers).

Cowper, WILLIAM, one of the chief religious poets of England, b. in Hertfordshire, Nov. 15, 1731; d. at East Dereham, Norfolk, April 25, 1800. In connection with his friend, John Newton, Cowper was the first author of the famous *Olney Hymns* (1779). See his *Life* by Southey (1833).

Coxe, Arthur Cleveland, D. D., LL. D. (Kenyon College, Gambier, O., 1868), Protestant Episcopal, bishop of Western New York; b. at Mendham, N. J., May 10, 1818; was graduated at the University of the City of New York, 1838, and at the General Theological Seminary in the same city, 1841; rector at Hartford, Conn., 1842; at Baltimore, Md., 1854; in New York City (Calvary Church), 1863; bishop, 1865. He is the editor of the American reprint of the *Ante-Nicene Fathers* (New York, 1885–87), 9 vols., and the author of several volumes of poems and prose. He has been a leader in the opposition to the publication of any text of the Bible except the Authorized Version, by the American Bible Society.

Cramp-rings were finger-rings which in former times were blessed on Good Friday by the English sovereign, and then worn as a sure protection against cramp and epilepsy.

Cranmer, Thomas, "one of the chief reformers of the English Church, and the first Protestant Archbishop of Canterbury, was b. at Aslacton, in the county of Nottingham, on the 2d of July, 1489. He was descended from an old Norman family, which is said to have come into England with William the Conqueror. In his fourteenth year he went to Jesus College, Cambridge, of which he was elected a fellow in 1510. He devoted himself diligently to the study of the learned languages, and also to the study of Scripture. His mind seems to have been early interested in the writings of Erasmus, Luther, and Le Fevre, and especially in their interpretations of Scripture. In his twenty-third year he married, and so lost his fellowship; but his wife dying about a year after marriage, he was restored to it by his college. In 1523 he was appointed lecturer on theology. In 1528, during the prevalence of the sweating-sickness in Cambridge, he retired with two pupils to Waltham Abbey; and Henry VIII., in company with Gardiner and Fox, afterward bishops of Winchester and Hereford, happening to be in the neighborhood, the event proved a turning-point in the life of Cranmer. The king was then seriously concerned about his divorce from Catharine of Aragon, and, in conversation on the subject with Gardiner and Fox, Cranmer suggested that the question should be 'tried according to the Word of God.' Fox having mentioned this suggestion to the king, he was greatly pleased, and from this time Henry never lost sight of Cranmer. He was asked to reduce his suggestion to writing, and to have it submitted to the European universities. After this he was appointed Archdeacon of Taunton, and one of the royal chaplains. He was also sent to Rome on a special embassy about the divorce, but met with little success. Subsequently, he was despatched to the emperor on the same errand, and while in Germany he married a second time, a niece of the German divine, Osiander. This took place in 1532; and shortly afterward, on the death of Archbishop Warham, he was recalled to fill the vacant see. Under his auspices, Henry's divorce was speedily carried through, and he married the king to Anne Boleyn, on the 28th of May, 1533. In Anne's subsequent disgrace, and again, in the affair of Anne of Cleves, the archbishop took a part not very creditable to him. His position was, no doubt, a difficult one; but his character was naturally pliable and timid, rather than resolved and consistent. The same spirit characterizes the measures of religious reform which were promoted by him. On the one hand, he joined actively with Henry in restricting the power of the pope, and in suppressing the monasteries; but, on the other hand, he was no less active in persecuting men like Frith, Forrest, and others, who, on matters of religious faith, were disposed to advance further than himself or the king. He did what he could, however, to resist the reactionary movement which took place in 1539, and which is known by the institution of the 'Six Articles.' He was also instrumental in promoting the translation and circulation of the Scriptures. On Henry VIII.'s death, Cranmer was appointed one of the regents of the kingdom, and, along with Latimer and others, largely contributed to the advance of the Protestant cause during the reign of Edward. He assisted in the compilation of the service-book, and the articles of religion. The latter are said to have been chiefly composed by him. He was also the author of four of the homilies.

"On the accession of Mary, he was committed to the Tower, along with Latimer and Ridley. In March, 1554, they were removed to Oxford, and confined there in the common prison, called the Bocardo. Latimer and Ridley bore their cruel fate with magnanimous courage; but the spirit and principles of Cranmer temporarily gave way under the severity of his sufferings. He was induced, in the hope of saving his life, to sign no fewer than six recantations; but his enemies were determined to be satisfied by nothing short of his death. On the 21st of March, 1556, he suffered martyrdom, as his fellow-reformers had done, opposite Balliol College. His courage returned at the end, and he died protesting his repentance for his unworthy weakness in changing his faith, and showed an unexpected fortitude in the midst of the flames."—Chambers: *Cyclopædia*. See Hook: *Lives of the Archbishops of Canterbury* (1868); *Life of Cranmer*, by Gilpin (1784), Todd (1831), and Le Bas (London, 1833; reprinted in New York, 1835).

Creation. The Scriptures teach that God is the Author of all existence. "In the beginning God created the heavens and the earth." In the account given of creation in the first two chapters of Genesis, the six days "are not necessarily six literal days, but may be, and are probably, periods of indefinite length. The question is not what God could do (for one hour or one minute would suffice for his omnipotence), but in what manner he usually works. That the word 'day' is often used in a wider sense is evident from such expressions as the 'day of the wicked,' the 'day of grace,' the 'day of judgment.' To God a thousand years are as one day. (Psa. xc. 4; 2 Pet. iii. 8.) The narrative itself indicates such a wider use of the word; for the sun, that luminary which determines the solar day, was not created before the fourth day, and the seventh day, which represents the period of divine rest or preservation, has no evening. (Gen. ii. 4.) For a profound, scholarly handling of this matter, see Taylor Lewis's *Special Introduction to the first chapter of Genesis*, part ii., pp. 131–135, in Lange's *Commentary on Genesis* (and his *Six Days of Creation*). He says: 'It is not any duration, but the phenomenon, the appearing itself, that is called day.' The Bible and divine nature and revelation, being the products of one and the same God, cannot contradict each other, and various attempts have been made to harmonize the Mosaic cosmogony with modern geology and astronomy by able Christian scientists (such as Prof. Guyot, Principal Dawson, and others), but it should be kept in mind that the Bible does not intend to teach science, but religion and the way of salvation. The great truths taught by Moses in the first two chapters of Genesis are obvious, and independent of all science, as Guyot says: A *personal* God, calling into existence by his free, *almighty will*, manifested by his *word*, executed by his *Spirit*, things which had *no* being; a Creator *distinct* from his creation; a universe, *not eternal*, but which had a beginning in time; a creation *successive*—the six days; and *progressive*—beginning with the lowest element, matter, continuing by the plant and animal life, terminating by man, made in God's image, thus marking the great steps through which God, in the course of ages, has gradually realized the vast organic plan of the cosmos we now behold in its completeness, and which he declared to be *very good*,—these are the fundamental spiritual truths which have enlightened men of all ages on the true relations of God to his creation and to man. To understand them fully, to be comforted by them, requires no astronomy or geology. To depart from them is to relapse into the cold, unintelligent fatalism of the old pantheistic religions and modern philosophies, or to fall from the upper region of light and love infinite into the dark abysses of an unavoidable skepticism."—Schaff: *Bible Dictionary*, *s. v.*

The account of creation given upon the recently discovered Assyrian tablets is fragmentary and confused, but is interesting in its coincidences with Genesis, which are sufficient to indicate its origin from Hebrew tradition.

Creationism is a technical term for a theory concerning the origin of the human soul. "It derives not only the soul of Adam, but every rational soul, directly from God, though not by way of *emanation* in a Gnostic or pantheistic sense, but by an act of creation; and supposes that the soul is united to the body at the moment of its generation, or afterward. It differs from *traducianism* or *generationism*, so called, which teaches that the soul is propagated, together with the body, through the process of generation, from age to age, and from the theory of *preëxistence*, which assumes that each soul descends from another world, and a previous mode of existence, into the body, to leave it again at the close of its earthly pilgrimage."—McClintock and Strong: *Encyclopædia*, *s. v.* Creationism is held by most Roman Catholic and Reformed theologians, although many hesitate to affirm any theory on this subject.

Credence Table, a small side-table where the bread and wine are placed before their consecration. As a separate article of furniture it dates in England from after the Reformation.

Creeds (from *credo*, I believe), are definite summaries of what is believed. The word is peculiar to Christianity, although men speak also of their political creed, their scientific creed, and so forth. They are always designed for public use, and are standards of faith and practice. They may be of any length and of any form. They may represent the distinctive tenets of a separate communion, or the common faith of the Catholic Church. Sometimes they contain only the essentials of salvation. Sometimes they cover the entire body of Christian doctrine. In one case they are restricted to brief and popular statements of belief for general instruction. In another they include elaborate theological expositions, and are made the standard of public teaching. Some have a polemic import, being intended to meet disputed points, settle controversy, and guard against error; others have an irenic and apologetic character, exhibiting the harmony of doctrines confessed with the consensus of Christendom. Some serve as a basis of association or bond of union.

Precise, dogmatic definitions are a natural result of subjecting to human thought the teachings of Christ and his apostles. Conflict with error may be in some instances the occasion for creeds, and these may mark the climax of successive controversial epochs ; but there would have been creeds if there had been no controversies and no external occasion. They are the crystalline reflex of the thought of the Church, the expression of her vital faith, the pulse of her spiritual life. The deathlike torpor of the Middle Ages was attended by controversies, but it produced no creeds. Creeds thus become significant features—" milestones and finger-boards in the history," both of Christian doctrine and life.

While some of them have proceeded directly from the general consciousness of the Church, others were brought forth by œcumenical or particular synods, or by a company of divines commissioned by ecclesiastical or civil rulers, and some, even, by a single individual, their symbolical character arising from the formal sanction of the Church, or any branch of it. In churches of the Congregational polity no creed has authority except that formally adopted by the individual congregation, having, as a rule, been prepared by its pastor.

Throughout the whole Protestant branch of the Church, creeds or confessions are subordinated to the Scriptures, these alone possessing authority. It is the distinguishing principle of Protestantism that the Bible is the sole rule of faith and life. Its authority is divine and absolute. That of the creed is human and conditioned. The Bible is the rule, the creed is the faith which a church believes to be contained in the rule, the symbol embracing the tenets which the body it represents draws from the Scriptures. The Roman Catholic, as well as the Greek Church, assigns tradition, or the teaching of the Church, a coördinate authority with the Scriptures. Hence, the creeds accepted by either are infallibly correct and unalterable.

Viewing creeds in the light of an approximate expression of revealed truth, an exhibit of the doctrines held by a particular church, or the testimony of a certain age, Protestants claim the right of revising their respective confessions. A wider range of Christian experience, a fuller flood of light bursting from the inexhaustible Scriptures, or marked revolutions in human thought, may require a restatement or modification of certain doctrines. While this may be deprecated, as producing an inordinate multiplication or unhappy diversity of creeds, their number and diversity arise more from detail or mode of statement than from difference on cardinal doctrines, and they reveal an inherent consensus in essentials, as well as a dissensus in truths of minor import. They show Christianity to be unchanging in substance, while in forms of thought and expression it is adaptable to every age, and to every variety of culture.

Plausible objections to creeds are sometimes voiced. They conflict, it is charged, with liberty of investigation and interpretation; they are instruments of intolerance, they do violence to conscience, they reflect on the adequacy of Scripture. But these objections bear only against the misuse of creeds where there is no State Church, and everyone has perfect confessional freedom; no one who proposes to be a teacher in any communion can properly object if he is required to conform his teaching to the tenets of that communion. The laity, as a rule, do no more than profess their agreement with the simplest formula of vital truths. Experience teaches that creeds are a necessity. Every man who has principles gives utterance to them; and every association, secular or religious, which stands for anything, will, in some way or other, make formal declaration of what it holds. Sects rejecting creeds have been organized, but they have invariably and inevitably been moved to set up some sort of a platform to distinguish them from all others. And this is a creed. There can be no Christian organization without one.

An important question connected with confessions is the form of their subscription, namely, *quia* or *quatenus*, " because they agree with Scripture," or, " so far as they agree with Scripture." The former implies that a person believes the doctrine of the creed to be in full accord with the Scriptures; the latter form of subscription can be made to any creed, by any one who claims to believe the Scriptures. It amounts simply to an evasion.

The earliest creeds grew, undoubtedly, out of the summary of Christian truths inculcated on catechumens, and professed by them at baptism. The baptismal formula, "in the name of the Father, and of the Son, and of the Holy Ghost," which declared and sealed their faith, embodied, gradually, additional clauses for the exclusion of heretical views which had arisen. "The rule of faith" was, in the early Church, committed to memory, not to writing. It was viewed as confidential, and, forming a part of the baptismal ordinance, it was kept secret, along with the celebration of the sacraments, to guard against profanation and misconstruction. Thus, a considerable divergence in the forms of the confession came to prevail in various localities, there being a typical difference between the creeds of the Eastern and those of the Western Church.

The present form of the so-called Apostles' Creed cannot be traced beyond the close of the fifth century, and is, therefore, more recent than the Nicene Creed, which, though developed from an earlier Palestinian formula, received its final form from the first and second Œcumenical Councils, A. D. 325 and 381, the Latin Church, at a later date, adding the *Filioque.*

With these two is generally classified the so-called Athanasian Creed, a product, probably, of the fifth century, the three constituting the Catholic, or Œcumenical, symbols, which (with the exception of the Filioque), having enjoyed for ages the unanimous consent of the entire Church, "have far greater authority than those which have been received only by particular churches."

No other creeds obtained prior to the Reformation. That outburst of new life in the Church produced new confessions of faith in various countries. The first of these was the Augsburg Confession, prepared by Melancthon in consultation with Luther, and presented by the Lutheran States at the Diet of Augsburg, A. D. 1530. This not only became the fundamental symbol of the Lutheran Church, but it was the beginning of "the clearly recognized life of the Evangelical Protestant Church." "It struck the key-note to other evangelical confessions," says Dr. Schaff, "and strengthened the cause of the Reformation everywhere."

The great work of this learned author, *Creeds of Christendom* (Harper & Brothers, N. Y.), classifies this subject as follows: The Œcumenical Creeds, the Creeds of the Greek Church, the Creeds of the Roman Church, the Creeds of the Evangelical Lutheran Church, the Creeds of the Evangelical Reformed Churches: (1) of Switzerland, (2) of France and the Netherlands, (3) of Germany, (4) of Bohemia, Poland, and Hungary, (5) the Anglican Articles of Religion, (6) the Presbyterian Confessions of Scotland, (7) the Westminster Standards, and the Creeds of Modern Evangelical Denominations.

E. J. WOLF.

Creighton, MANDELL, LL. D. (Glasgow, 1884; Harvard, 1886), D. C. L. (Durham, 1885), Church of England; b. at Carlisle, Eng., July 5, 1843; graduate of Oxford, 1867; vicar of Embleton, Northumberland, 1875; Dixie professor of ecclesiastical history, Cambridge, 1884. He is the author of *A History of the Papacy During the Period of the Reformation* (London, 1882–87), 4 vols., and other historical works.

Cres'-cens, Paul's companion at Rome, who had gone to Galatia when Paul wrote. (2 Tim. iv. 10.) According to the Apostolic Constitutions, he preached the gospel in Galatia.

Crete, a large island midway between Syria and Malta, now called *Candia.* (Acts xxvii. 7–21; Titus i. 5.)

Crispin and **Crispianus,** two brothers of a noble family, who, about the end of the third century, went to Gaul to labor for the conversion of the pagans. They lived at Soissons, and supported themselves at their trade as shoemakers, and it was here they suffered martyrdom. They appear to have been very successful missionaries, and are commemorated by the Roman Church on Oct. 25, and venerated as the patron saints of the shoemakers.

Crosby, HOWARD, S. T. D. (Harvard, 1859), LL. D. (Columbia, 1872), Presbyterian; b. in New York City, Feb. 27, 1826; was graduated at New York University, 1844; professor of Greek in that institution, 1851, and at Rutgers College, New Brunswick, N. J., 1859; pastor of the Fourth Avenue Presbyterian Church, New York City, 1863. Dr. Crosby has taken an active part in philanthropic and educational reforms, and has written much on subjects pertaining to biblical literature.

Crosier, or CROZIER, is the title given to the official staff of an archbishop, which has a cross-head, and so is distinguished from the "pastoral staff" of bishops and abbots, the head of which is curved, and resembles that of a shepherd's crook.

Cross. This word has so thoroughly acquired the meaning of two lines forming angles with each other, that it is difficult to realize that it does not mean this of necessity. The most ancient cross was a stake to which the malefactor was fastened; the arms and feet were either tied with cords or nailed to the wood, or he was impaled upon it. Sometimes, for despatch, persons were crucified on trees. There are several instances of this kind of execution: the Emperor Tiberius, when proconsul in Africa, thus executed the priests of Saturn who crucified children. The other crosses, which were made of two pieces of wood, were of two sorts; one of them was like our X, or a saltire in heraldry, and was called *Crux Decussata*. It is that which we call St. Andrew's Cross. Another, *Crux Commissa*, sometimes known as St. Anthony's Cross, was made like a T, one of the pieces of wood being set upright, and another being joined crosswise to it upon the top. The third sort, *Crux Immissa*, had the cross-piece of wood somewhat below the top of that which stood perpendicularly, and this, according to the received belief of Christendom, was the kind of cross upon which the Saviour died for the sins of the world.

It was long before the cross became the formal and official sign of Christianity; but when crucifixion as a criminal punishment was abolished by Constantine, this gradually took place, and as such, the three forms of its use which have existed for many centuries, and exist now, are (1) the public (*i. e.* liturgical) or private marking of the cross with a manual gesture, or the impressing of it on dedicated objects, known as the *Sign of the Cross;* (2) the material cross of marble, stone, metal, or wood, used for devotional purposes, from the large churchyard cross or village or market cross, through the smaller ones of church altars and chancel screens, to the little "pectoral crosses," originally the mark of an ecclesiastic, but now worn indiscriminately; (3) the crucifix, being the same cross bearing the Divine Figure. Our second section may be briefly dismissed: from the earliest times the cross has been used in all such ways as have been described. Constantine, for instance, set up large crosses in the public places of Constantinople; nor are altar-crosses of much later date. The *Sign of the Cross*, however, requires a little notice. To begin with, it is of the most primitive antiquity. In the Church of England it is only prescribed to be used in Baptism, but it is used by some at Holy Communion, as well as privately, its object being "to remind a Christian of his profession." This custom is spoken of by Tertullian at the beginning of the third century (*de Cor. Mil.*, iii.), and his words show that it was then a perfectly familiar thing. Cyril, Chrysostom, Augustine, and our own Venerable Bede, all testify to the practice. When used simply for such a purpose, and not as a symbol of party, and therefore of division, the practice is defended by the words of Hooker, in the *Eccl. Polity*, V., lxv. 9, 10, 11. There are two black-letter Festivals of the Cross in the English Prayer-book:—(*a*) the Invention (Finding) of the Cross, May 3, on which is commemorated the alleged discovery of the true cross, on the site of the Crucifixion, by the Empress Helena in 326. She came to Jerusalem, so runs the story, at the age of seventy, bent on finding the site of the Passion, the heathens having done what they could to hide it by throwing stones and rubbish over it, as well as by building a temple to Venus on Calvary. But one aged Jew was found, an antiquary, who possessed some historical memoirs which his ancestors had left him, and by the help of these the site was found. It was a regular custom among the Jews to make a great hole on the site of an execution, and to cast into it everything connected with the act. Accordingly, the empress had the whole spot excavated, and at a great depth the crosses were found. One of the most exhaustive dissertations on this story is that of Cardinal Newman, in his *Essays on Ecclesiastical Miracles;* it is, however, shown in the *Church Quarterly* for July, 1881 (xii. 560), that the legend is but a transfer, and that at second-hand, of an earlier myth. The festival dates from the eighth century, and is not generally observed on this day by the Eastern Church, which substitutes the Apparition of the Cross to Constantine, near Rome, in 312; the Coptic branch of this Church has the Invention on March 6, and the Ethiopic on May 4. In England, though it remains as a "black-letter day," its offices were discarded at the Reformation; the Sarum Epistle and Gospel were Gal. v. 10–12; vi. 12–14, and John iii. 1–15.

(*b*) The Exaltation of the Cross, or "Holy Cross Day," Sept. 14. This is connected with the former feast, the Exaltation commemorated being, at first, that of the cross, when Constantine, in 335, dedicated the church which he built at Jerusalem in honor of the Invention, and the feast being found in the fifth century; but more attention was afterward paid to the second Exaltation, in 629, of the same cross, when recovered from the hands of the Persian invaders. The Eastern Church observes the Invention also on this day, and further commemorates the Apparition again. In England, the feast, like that of the Invention, was removed at the Reformation, and remains only as a "black-letter day." As such, with the Invention and most others, it first reappeared on Queen Elizabeth's Calendar of 1561, and King James's Prayer-book of 1604. The Sarum Epistle was the same as for the Invention, the Gospel, John xii. 31–36.—Benham: *Dict. of Religion.*

Cruden, ALEXANDER, the author of the famous *Concordance* that bears his name; b. at Aberdeen, May 31, 1701; d. in London, Nov. 1. 1770. Soon after graduating at Marischal College, he revealed the insanity that cast a shadow over all his life. He settled in London as a bookseller and corrector of the press, and in 1737 issued his *Concordance*, which has since that time passed through innumerable editions. While his insanity was the cause of great eccentricities of conduct, his life was that of a humble and devout Christian. See his *Memoir* by Blackburn (10th London ed., 1824, reprinted in New York).

Crusades. The mediæval wars between the Christian nations of Western Europe and the Mohammedans, and so called either as being Wars of the Cross (Lat. *crux;* old Fr. *crois*), or because all who were engaged in them wore the badge of the cross on their arms.

(1) The system of pilgrimages to the scenes of our Lord's life and death had been in existence almost, if not quite, from the beginning of Christianity, but especially so since the persecutions had ceased, and the Church had come into favor with the imperial power of Rome. From that time Christians began to visit the holy places in large numbers, traveling together for the sake of safety and society. Pilgrim caravans were encouraged by some of the emperors, such as Justinian, and provision was made for entertaining them hospitably at the public expense. They became so common that every large city in France and Italy provided itself with a hospital or hotel in Jerusalem or its neighborhood, for its own citizens when on their visits there. In A. D. 614 Chosroes I., the Persian invader of the Roman Empire in the East, took Jerusalem, and slaughtered its inhabitants. A few years later (A. D. 629), the Emperor Heraclius recovered it from the hands of the Persians; but it only remained seven years in the hands of the Christians, for the forces of Mahomet were now spreading themselves all over the East, and in A. D. 637 Jerusalem was compelled again to surrender to the Caliph Omar.

For about four centuries the caliphs and their successors kept possession of Judæa and Jerusalem. During that period pilgrimages still continued to be made, but under what restrictions there is no history to tell us. About the beginning of the eleventh century, however (A. D. 1010), Hakim, the founder of the Druses of the Lebanon, destroyed the churches, and endeavored to destroy the Holy Sepulchre itself. He was a fierce persecutor of the Christians, and died a dark and mysterious death in the year 1021. Under his successor the Church of the Holy Sepulchre was once more rebuilt, but in A. D. 1077 the city itself passed into the possession of the Turks. This was the period when many influences combined to originate the crusades, among them the following:

(2) There was a very widely diffused opinion, about the time when a thousand years had elapsed from our Lord's first advent, that he was on the eve of appearing a second time, and that the millennium was about to begin. In consequence of this opinion, pilgrimages grew in number and frequency, although their danger had increased greatly under Turkish rule. Pilgrims were not admitted to the Holy City at all without the payment of a byzant (*i. e.*, about twenty shillings) for each person; and very often, when the money had been paid, they were refused admission, unless some powerful European noble was among them to protect them. Some of the hardships which the Christians had thus to undergo are illustrated by the account given of the pilgrimage undertaken by Robert, Duke of Normandy, the father of William the Conqueror, in A. D. 1035. He set off from home with a train of knights and barons, but walked barefoot, as a pilgrim, with a staff and wallet. For greater humiliation, he sent his attendants forward, and followed by himself in their path. But on his way through Asia Minor he was taken so ill that he was compelled to use a litter, on which he was carried by four Mohammedans, who seem to have treated him with inhumanity, for he sent a message home by a returning pilgrim, whom he met on the way, in these words: "Tell my people thou hast met me where I was borne of devils to Paradise." On coming to the gates of Jerusalem, he found a great crowd of poor pilgrims, unable to meet the expense of the fee exacted by the

Mohammedans for their entrance. For all of these he paid the byzant demanded, and then visited the holy places himself with devotion and reverence, dying shortly afterward of poison, at Nicæa, on his return to Europe.

(3) At this time, also, the Turks were exciting the fear, as well as the hatred, of Christians; for they were spreading their dominion in the most alarming manner. All over Asia and Africa the sign of the crescent had supplanted the sign of the cross; churches were destroyed, bishops murdered, and Christianity all but exterminated wherever they went. Having secured Cyprus, Candia, Sicily, and the southern coast of Italy, they extended their conquests to Spain, and even invaded the south of France. It seemed as if they would, before long, secure Rome itself, and found a Western Empire, such as had been known under the Roman emperors, but with the religion of Mahomet.

(4) There was one special pilgrimage which excited the commiseration of Christendom. The German Bishops of Mainz, Bamburg, Ratisbon, and Utrecht set off in 1064, followed by seven thousand persons, of all ranks in society, and including, among others, Ingulph, English Secretary to William the Conqueror. In the following year two thousand survivors alone returned to their homes, reduced to poverty and misery by the cruelty of the Mohammedans.

While these circumstances were all preparing the way for the Crusades, an individual arose capable of giving them point and application, and of taking the lead in avenging the wrongs of Christian pilgrims. A weakly, unimpressive-looking man made his appearance at Jerusalem as a pilgrim in 1094. He had been a soldier, but had retired from the army; and, seen to be leading a secluded life at Amiens, had become known among his neighbors as Peter the Hermit. Arriving at Jerusalem at the time when the Turks were in full possession of the city, his spirit was roused within him at the sight of the sepulchre of Christ in the hands of Antichrist, and at seeing the antichristian crescent raising its head where the cross had such claims to ascendancy. He found that extortion and cruelty were decimating the Christians who came to offer their penitence and their prayers, that the churches lately rebuilt were again despoiled, and that nothing but insult and violence could be expected from the infidels. He consulted the patriarch of Jerusalem, and concerted with him a plan for securing the aid of European kings, bishops, and peoples. Then, with an eloquence which excited all Europe, not only to religious fervor, but to alarm, as the real power and character of the Mohammedans were understood, he called all the countries of the West to the rescue, and vast armies of volunteers appeared, who styled themselves the armies of the Lord.

The first outburst which Peter's eloquent exhortations, and his denunciation of Mohammedanism aroused, resulted in an expedition of an impatient, and, therefore, disorganized character. An army of eighty thousand men started under his leadership, but, for want of proper arrangements, it was reduced to one-third by death and desertion on its way through Hungary, and nearly the whole of the remainder perished under the walls of Nicæa. But this dear-bought experience led to a regular and efficient force being sent out, under the generalship of Godfrey of Boulogne; his brother, Baldwin; Hugo the Great, brother of the King of France; and Robert, son of William the Conqueror. The number of their armies amounted to a hundred and fifty or two hundred thousand, and this is called the *First Crusade*. Nicæa, Laodicea, and Antioch were taken, Christian rule was established in several important places, and the Holy City was recovered. Godfrey was crowned king of Jerusalem, and at his death, a year afterward, his brother Baldwin was elected to succeed him. But the kingdom of Jerusalem was a mere garrison in an enemy's country.

St. Bernard, in 1147, endeavored to arouse the spirit of Europe to support the Christian kingdom of Jerusalem, and a *second* expedition went forth. But treachery led to its failure, and only a small remnant returned to Europe. In 1187 the Holy City was given up to Saladin, and has never since been recovered from the Mohammedans.

In the *Third Crusade* (A. D. 1187–92) Richard Cœur-de-Lion and Saladin were the most conspicuous personages. The Emperor of Germany, the King of France, and the King of England united their forces for the invasion of Palestine; but jealousies and divisions arose, and everything was ultimately left to Richard. If personal bravery could have effected the object in view, it would not have remained unaccomplished. As it was, however, the expedition ended in leaving the Holy City, as before, in the hands of the Mohammedans.

Four other crusades were undertaken, in 1203, 1228, 1244, and 1270 respectively, the last two of which were led successively by the good and brave St. Louis and by Edward of England, afterward Edward I. None, after the first, achieved any real triumph; and, as far as the direct object for which they were undertaken is concerned, all of them must be regarded as total and signal failures. On the other hand, it has been pointed out that if the Christian warriors had not taken their arms into Mohammedan Asia, Christian Europe might have been brought under slavery. What the "Garden of the East" has become under the barbarous rule of Mohammedanism is an indication of what our less fertile Europe would have become under the same deadening influence. The Crusaders were also the pioneers of commerce, since they opened up an extended intercourse between nation and nation. They helped to diffuse knowledge, and to make known those highways of travel which have proved so great an advantage to subsequent ages.—Benham: *Dictionary of Religion.*

Crypt, a vault or subterranean chamber. As a part of a church it had its origin in the subterranean chapels known as *confessiones*, erected around the tomb of a martyr or the place of his martyrdom. These were first built under the altar, and in the Germanic Church architecture extended under the choir, and were sometimes so extensive as to form a subterranean church, and often were used as places of interment for bishops and archbishops.

Crypto-Calvinists, a name given to Melanchthon and his followers, who were in substantial accord with Calvin in his views regarding the eucharist. Luther laid stress upon the doctrine of the ubiquity of Christ's body in the Supper. This difference of opinion between the great reformers did not disturb their relations, but the two views precipitated a controversy that made serious trouble and divisions. See Schaff's *Creeds of Christendom*, vol. i., pp. 279–285.

Cubit. See Measures.

Cudworth, Ralph, D. D., Church of England; b. at Aller, Somersetshire, 1617; d. at Cambridge, June 26, 1688. A graduate and fellow of Cambridge 1639; master of Clare Hall, 1645–54; master of Christ's College, 1654; professor of Hebrew, 1645 till death. The work by which his name is remembered is *The True Intellectual System of the Universe: Wherein all the Reason and Philosophy of Atheism is Confuted and its Impossibility Demonstrated* (London, 1678). Cudworth was one of the Cambridge Platonists (*q. v.*).

Culdees. See Celtic Church.

Cumberland Presbyterian Church, The. Nominally considered, the Cumberland Presbyterian Church is distinguished from other Presbyterian bodies by the term "Cumberland." The name came to be applied from geographical and historical reasons. The region of territory lying in the States of Kentucky and Tennessee, between Green River on the north and the Tennessee ridge south of Nashville not many miles, and reaching the Tennessee River on the west, was called Cumberland, in the early settlement of the country. In this region this church originated. Its first presbytery was named Cumberland, and so was its first synod. The steps leading to these events may be briefly stated in what follows:

When the vast wilderness, afterward formed into the States of Kentucky and Tennessee, was settled by white men from Virginia and the Carolinas, among the first immigrants into this fertile land were ministers and members of the Presbyterian Church. They built houses for homes, for schools, and for churches. They believed in morality, education, and good order. They were probably a better educated class of people than most other new settlers, but they held the theological views of strict Calvinists. The character of the preaching of these pioneers was formed from the stern articles of faith found in the third chapter of the Westminster Confession of Faith, and in similar places in that symbol. As a matter of history, there was little spiritual life or church progress manifested, and as late as 1796, congregations which had been formed in "Cumberland," and other regions, by people from the sea-board on the east, had received few additions to membership from the openly wicked and unbelieving world around them.

The Rev. James McGready of North Carolina, who became famous in after times, was actually preparing for the ministry for years before he was really converted. In his pastorate in North Carolina, he became deeply impressed with the necessity of a spiritual revival, and to this end he preached with great power the experimental doctrines of the gospel, so that much interest was awakened. After a time, he was induced to follow some of his parishioners who removed to Kentucky, then already a State. He was, in 1796, settled over Gasper River, Red River, and Muddy River churches in Logan County. Here he preached with zeal and great clearness of views, and his Scriptural exposition of man's lost estate, the necessity of the new birth, the witness of the Spirit, and a consciousness of conversion, led to a general revival of spiritual religion throughout the Cumberland country. This began in 1797 and continued to 1800, and even beyond that date. William Hodge, William McGee, Samuel McAdow, and John Rankin, ministers in the Presbyterian Church in that country, sympathized heartily in the revival work and greatly aided its progress. Infidelity was very common in the land, and worldliness was very general in the church. These men boldly attacked the evils thus existing, not with the high doctrines of eternal election and reprobation such as had been usually proclaimed by Presbyterian ministers of that age, but with the practical teachings of repentance for sin, and faith in Christ for pardon and salvation. Vice, immorality, religious indifference, as well as open unbelief, were exposed in strong light, and the denunciations of Bible truth laid against them.

The result of these very earnest labors was a most gracious work of the Holy Spirit, in answer to fervent prayer connected therewith. Many persons, who had been for years members in fair standing in churches, became convinced that they were unconverted, and sought and obtained acceptance with Christ. Scores upon scores of ungodly people were led to embrace religion, and the awakening became general, so that in all the region of Cumberland the cry arose, "Send us preachers! send us preachers!" But college-bred preachers could not be had in sufficient numbers to supply the great demand. The Transylvania presbytery was induced by the voices of the people to encourage a number of men who were sound in faith, intelligent in the Scriptures, and upright in life, and, moreover, gifted in speech, to present themselves for the mission work needed in this new country. Alexander Anderson, Finis Ewing and Samuel King answered the providential call, and soon proved themselves to be highly efficient in promoting the revival, and in building up the church. Anderson lived but a short while, and yet it is said of him that his spirit flamed forth in power as a true evangel of God. These men were licensed by the Transylvania presbytery, but when receiving their authority to preach they adopted the Westminster Confession of Faith, with the exception of the idea or doctrine of fatality, which they understood to be taught in the third chapter of that book. There was a party in the presbytery, led by Thomas B. Craighead, which bitterly opposed the whole procedure of the revival party, and the two parties were popularly known as "the revival party," and "the anti-revival party."

In 1802, the Transylvania presbytery was divided, and the southern portion, including the Cumberland country, was called Cumberland Presbytery. The revival preachers, and the young men under them belonged to this new presbytery, but there were several opposers of the revival also in this body. Serious disputes arose between the opposing parties, and the work was greatly hindered. Anderson, Ewing and King were ordained to the whole work of the ministry, but this act was seriously opposed by the Craighead party. Complaints were made before the Kentucky Synod against the proceedings of the Cumberland Presbytery. Let it be borne in mind that all these events were occurring in the Presbyterian Church among men possessing all the rights and prerogatives bestowed by the constitution of that church. A commission, appointed by the Synod, proceeded to review the action of Cumberland Presbytery, and declared that action null and void, and prohibited the presbytery from further ecclesiastical exercise as a court of the church. The revival party composed the majority of the presbytery, and it was greatly aggrieved by the edict of the commission, which was considered, under Presbyterian government, clearly unjustifiable and oppressive. The revival party formed themselves into a council to consult on all matters connected with the welfare of the churches, but they exercised for the time no ecclesiastical functions, and united to secure a redress of grievances before the Synod of Kentucky, and the General Assembly. In the meantime, these earnest men of God continued to preach the gospel with large measures of success. They extended their labors into distant neighborhoods, and reaped rich harvests. Robert Bell, Thomas Calhoun and Robert Donnell, as exhorters or lay preachers, were sent by the council into Alabama, in 1807–1809, and they preached there with much success.

The members of the council sought relief from the action, which they honestly believed to be unjust and unwarranted, and leading men in the Presbyterian Church sustained their view of the matter. Efforts were made with patience and due respect from year to year, both before the Synod and the Assembly, but those efforts seem not to have been acceptable in form, and were technically rejected. As late as the fall of 1809, an adjustment of difficulties was sought. Discouragement had settled upon the hearts of McGready, Hodge, and McGee, and they went off to their several fields. Seeing that there was no hope of reconciliation with the Synod, Finis Ewing and Samuel King met at the house of Ephraim McLean, a licentiate, in Kentucky, and those three men went to the home of the venerable Samuel McAdow, in Dickson county, Tennessee, where after most earnest and protracted prayer to God for guidance, they organized an independent presbytery called Cumberland, on the fourth day of February, 1810. The first official act of the presbytery was the ordination of McLean. The presbytery met in March following, and received a number of young men under its care for the ministry. It met twice more before the year closed, and it was evident that the Holy Spirit was with them. They began with three men, and not one congregation. At their fifth meeting (1811), they had eight congregations. William McGee, a regular graduate of college, soon joined them, and other strong men came to them in rapid succession.

The new organization naturally and popularly came to be called the Cumberland Presbyterian Church, before they named themselves in form. In October, 1813, Cumberland Presbytery met at the Beech Church, Sumner County, Tennessee, and divided itself into three presbyteries, Nashville, Logan, and Elk, and at once formed a general Synod, termed Cumberland. Thus in three and a half years the very small body grew into living proportions. At this first meeting, Finis Ewing, William McGee, Robert Donnell, and Thomas Calhoun were appointed a committee to prepare a Confession of Faith, and at the meeting of Synod at Suggs' Creek Church, Wilson County, Tennessee, 1814, the committee presented a modification of the Westminster Confession, which was carefully considered and adopted. Thus and then, and not till then, were the Cumberland Presbyterians really separated from the Presbyterian Church by permanent independency. There had all along been a desire and even hope of reunion. They claimed that it was not their fault that the reunion never occurred; but they could return only on honorable conditions.

From this period there was great activity on the part of the growing body of the young church's ministers. They not only proclaimed the gospel in Kentucky and Tennessee, but extended their labors into Indiana, Illinois, Missouri, Arkansas, Mississippi, and Alabama. Many special missionaries were sent to the Indian tribes east, south, and west of the body of the Church, and in 1818 two presbyterial boards of missions were organized to support mission work in all quarters. A Woman's Board of Missions in the Logan presbytery sent R. D. Morrow as missionary to the frontier settlements in Missouri, in 1819. In 1820 regular work was begun among the Choctaw and Chickasaw Indians in Mississippi. There are now two presbyteries among the Indians in Indian Territory. The spirit of the first two generations of these men was apostolic and heroic. Difficulties did not daunt them, opposition did not stop them. They had a pioneer life, and they were equal to the Master's demands by the Master's grace upon them. Thousands of souls were converted in a single year's service, as reported to Synod. Their doctrines were broad and evangelical, their style of preaching was fervid, direct, and scriptural, and toward all Christian people they were liberal and fraternal. They built largely for God's spiritual kingdom, while often leaving other churches to gather the entire fruits of extensive revivals.

When the church was but sixteen years old (1826), its first college was established at Princeton, Kentucky, previous to which time its probationers had to use whatever of providential opportunity might arise for education. Cumberland Synod grew vigorously, and, in 1828, it was divided into four synods, Columbia, Green River, Franklin, and Missouri, and the first General Assembly was constituted at Princeton, Kentucky, May, 1829. There were then eighteen presbyteries, of which sixteen were represented in the Assembly by sixteen ministers and nine ruling elders. From 1829 to 1842, there was, according to McDonnold's *History*, a period of great embarrassments and struggles, yet of much valuable progress. Churches were planted in Pennsylvania, Ohio, Louisiana, Texas, and in many places in States already occupied. Sumner Bacon, a Cumberland Presbyterian, was the first Protestant who preached in the Mexican province of Texas, whither he went in 1828. R. O. Watkins, still living, was the first Protestant preacher ordained on Texas soil. In 1830 the church's first paper, the *Religious and Literary Intelligencer*, was started, since which time a number of weekly papers have been published, and the Assembly now owns the *Cumberland Presbyterian*, a large weekly paper, besides a quarterly *Review*, and a full series of Sabbath-school papers for all grades of workers and scholars. In 1845 the Assembly organized and had chartered boards of missions and publications; the former being at St. Louis, Mo., and the latter at Nashville, Tenn. Since then, a board of ministerial relief, of education, of the women's foreign missionary work, and a branch board of church extension, have all been organized and are in working order. The Board of Missions is doing admirable work at home and abroad. The principal foreign mission is in Japan. The Board of Publication is enlarging its operations in every useful line of books and periodicals. There are papers published by individuals in different parts of the church. The Women's Foreign Mission Board is a decided success, and so may it be said of the other boards.

This church entered early into the great reformatory movements of the century, and has kept a steady course of advocacy of all these to the present hour. There are at present ten colleges under the care of the church: three in Tennessee, two in Illinois, two in Missouri, two in Texas, and one in Pennsylvania, with seminaries and academies in many places, and others projected. The principal institution of learning is Cumberland University, at Lebanon, Tennessee, having departments of literature, theology, law, and engineering, and special courses amounting to ten lines of instruction.

It is well to remark that the church was not divided by the great Civil War of 1861–65, and that its work is harmonious and progressive, North and South. In 1882–83, the General Assembly having submitted the question of a thorough revision of the Confession of Faith to two separate but cooperative committees, the presbyteries voted upon their work, after the assembly had itself carefully revised the work of the committees, and it was ratified by an almost unanimous vote. It was a grave movement, but nothing was ever done with more harmony and satisfaction. The present statistics of the church are as follows: Presbyteries, 120; Ordained ministers, 1,595; Probationers for the ministry, 479; Congregations, 2,689; Additions to church (1889) 18,086; Total communicants, 160,185; in Sunday-school, 90,647; Contributions (1889), $650,234.00. Besides, it is to be recorded that the church, after the war, set apart its colored members in a separate church, which has now, in round numbers, 380 preachers, 200 candidates for the ministry, 22 presbyteries, 5 synods, 1 General Assembly, and 15,000 communicants. There are Cumberland Presbyterian presbyteries in twenty-two States and the Indian Territory, at least, reaching from Pennsylvania to California. Some of the most heroic labors have been performed in the Pacific States. The last ten years have been a period of most systematic, substantial growth, particularly in the matters of church buildings, pastoral efficiency and permanency, and the development of a powerful evangelistic quality. Two young men have had in their meetings thousands of professions of faith within ten years, and many other evangelists have been at work with success. Not less than forty Cumberland Presbyterian evangelists have labored in such work over all the States, beginning as far east as North Carolina and Pennsylvania, and reaching to the Pacific Ocean. The revival tide of 1800 is yet spreading along the wide shores of our vast American population.

M. B. De Witt,
Editor Sunday-school Department, Cumberland Presbyterian Church.

Cumming, John, D. D., National Scottish Church; b. in the parish of Fintray, Aberdeenshire, Nov. 10, 1807; d. in London, July 5, 1881. From 1833 until his death he was pastor of the Scotch Church, Covent Garden, London. He gained a wide reputation as an expounder of prophecy and the opponent of Romanism. He published several volumes of discourses treating upon these themes.

Cummins, George David, D. D., Reformed Episcopal; b. near Smyrna, Kent Co., Del., Dec. 11, 1822; d. at Lutherville, near Baltimore, Md., June 26, 1876. After graduating at Dickinson College, Carlisle, Pa., in 1841, he first entered the ministry of the Methodist Church, but in 1845 changed to the Episcopal. After holding honored pastorates in Washington, Baltimore, and Chicago, he was elected in 1866 assistant bishop of Kentucky. In 1873 he aided in the establishment of the Reformed Episcopal Church, and was its first bishop. See Reformed Episcopal Church.

Cuneiform Writing. "The cuneiform or 'wedge-shaped' system of writing takes its name from the wedge-like form of its characters, which were once extensively used over Western Asia. It has sometimes been called 'arrow-headed' from the supposed resemblance of the several strokes which compose a character to the head of an arrow. The characters were originally hieroglyphics, each denoting an object or idea, and, like the Chinese, were gradually corrupted into the forms we see on the Assyrian monuments. They were invented by the primitive Accadian population of Chaldea, who spoke an agglutinative language, and were borrowed from them by their Semitic conquerors, the Babylonians and Assyrians."—*Ency. Britannica, s. v.*

Curate "(from the Latin *curare*, to take care of), properly a presbyter who has the cure of souls within a parish. The term curate is used in this general sense in certain rubrics of the Anglican Prayer-book, in which it is applied equally to rectors and vicars as to perpetual curates. In a more limited sense, it is applied in the Church of England to the incumbent of a parish who has no endowment of tithes, as distinguished from a perpetual curate, who has an endowment of small tithes, which are for that reason sometimes styled vicarial tithes. The term 'curate' in the present day is almost exclusively used to signify a clerk who is assistant to an incumbent; and a clerk in deacon's orders is competent to be licensed by a bishop to the office of such assistant curate. The consequence of this misuse of the term 'curate' has been that the title of 'perpetual curate' has fallen into desuetude in the Anglican Church."—*Ency. Britannica.*

Curate, Perpetual. See Curate.

Curia Romana is the name given to the entire body of officials which together forms the papal government, and through whom all communications are carried on between the Holy See and Foreign Powers. See Cardinal.

Cush, "the eldest son of Ham, from whom seems to have been derived the name of the *Land of Cush*, which is commonly rendered by the Septuagint and by the Vulgate, *Ethiopia.* The locality of the land of Cush is a question upon which eminent authorities have been divided; for while Bochart maintained that it was exclusively in Arabia, Schulthess and Gesenius held that it is to be sought for nowhere but in Africa. Others again, such as Michaelis and Rosenmüller, have supposed that the name Cush was applied to tracts of country both in Arabia and Africa—a circumstance which would be easily accounted for on the very probable supposition that the descendants of the primitive Cushite tribes emigrated across the Red Sea from the one continent to the other. The existence of an African Cush cannot reasonably be questioned, though the term is employed in Scripture with great latitude, sometimes denoting an extensive but undefined country (Ethiopia), and at other times one particular kingdom (Meroë). It is expressly described by Ezekiel as lying to the south of Egypt, beyond Syene; Mizraim and Cush (*i. e.*, Egypt and Ethiopia) are often classed together by the prophets; the inhabitants are elsewhere spoken of in connection with the Lubim and Sukkiim, which were certainly nations of Africa, for they belonged to the vast army with which Shishak, king of Egypt, 'came out' against Rehoboam, king of Judah; and, finally, in the ancient Egyptian inscriptions, the country to the south of Egypt is called Keesh, or Kesh. Though there is a great lack of evidence to show that the name of Cush was ever applied to any part of Arabia, there seems no reason to doubt that a portion of the Cushite race did early settle there. In the fifth century the Himyarites, in the south of Arabia, were styled by Syrian writers Cushæans and Ethiopians. By modern scholars the name Cushitic has been adopted as the designation of the early non-Semitic language of Babylonia; and the reasoning of Canon Rawlinson goes to show that there was a close connection between Babylon and Egypt."—*Ency. Britannica.*

Cuthbert, St., a famous monk, b. in the north of England in the beginning of the seventh century; d. at Farne, 687. He was first a monk at Melrose, and then, for twelve years, prior of the monastery of Lindisfarne. In 676 he withdrew to the island of Farne, from which retirement he accepted the bishopric of Hexham. After two years, his health failing, he again returned to Farne, where he died. His life, written by Bede, is full of wonderful stories of miracles wrought by his saintly life and power. His remains were said to have the power of working miracles. His corpse was brought to Lindisfarne, and the monks vowed never to desert it. True to their vow, when the monastery was taken by the Danes (875), the monks, in their flight, carried the remains with them in all their wanderings, until they found a resting-place at Durham (992). See his *Life* by A. C. Fryer (London, 1881).

Cutty-stool, the stool or seat of repentance in the old Scotch kirks, placed in a conspicuous position, and painted black, on which offenders against chastity sat during three Sabbath services, professing repentance, and receiving the minister's rebukes.

Cuyler, Theodore Ledyard, D. D. (Princeton, 1866), Presbyterian; b. at Aurora, N.Y., Jan. 10, 1822; was graduated at Princeton College, 1841; and Theological Seminary, 1846; pastor of the Third Presbyterian Church, Trenton, 1849; of the Market Street Reformed Church, N. Y. City, 1853; and of the Lafayette Avenue Presbyterian Church, Brooklyn, 1860; resigned this long and eminently successful pastorate, 1890. He is the author of several volumes that have had a wide circulation, but it is as a prolific contributor to leading religious papers that he is best known. Dr. Cuyler has won honorable distinction for his fearless and earnest advocacy of the cause of temperance.

Cyprian, St., was born in or near Carthage, about the year 200, and became famous as a teacher of rhetoric in that city. He did not embrace Christianity until somewhat late in life. At his baptism, he took, in addition to his former name, Cyprian Thascius, that of Cæcilius, who had influenced his conversion, and who afterward, on his death-bed, left his wife and children in Cyprian's charge. The latter was soon ordained to the offices of deacon and presbyter; and three years later, when the see of Carthage fell vacant, he was unanimously elected bishop by the people, though five presbyters were opposed to the election. Cyprian endeavored, after his consecration, to reform abuses which had long existed within the diocese; but after two years the persecution under Decius forced him to take refuge at a place not far off, where he remained for fourteen months. During this time he kept up a constant communication with the Church, encouraging his people to hold fast their faith, and not to renounce it, as many did, with the prospect of being allowed, when the storm was over, to return to the Church.

Upon his return to the city, in 251, he summoned a council to decide the question as to the method of dealing with the penitent apostates known as "the Lapsed," and with *Libellatics*—those who, by payment, had obtained false certificates of having sacrificed to the gods. The most extreme views were taken. Some were for re-admitting them immediately, others for refusing them finally. Cyprian took a middle view, that of re-admission after a lengthened penance, and this view became eventually that of the whole Christian Church. Great disorders were at this time caused by the Novatian Schism (*q. v.*), against which Cyprian had to write much whilst he was fighting another evil that tormented his flock. For at this time the plague was raging throughout the Roman Empire, and Cyprian devoted himself to nursing the sick, burying the dead, and encouraging those who were faint-hearted. In 253 he was engaged in a controversy with the bishops of Numidia concerning baptism by heretics, in which he maintained that the sacrament should be re-administered to those who had not been baptized by a member of the Church. Stephen, the Bishop of Rome, combated this opinion, and indeed broke off communion with the African Church; but Cyprian held his ground, acknowledging the honor due to the bishop of so great a city as Rome, but not acknowleding any *power* of the bishop over himself. In 257 Valerian set on foot a persecution of the Christians, and Cyprian was brought before the Proconsul Paternus. He declared himself a Christian and a bishop, steadily refused to sacrifice, or to disclose the names of his clergy; whereupon he was banished with Pontius to Curubis, a place at some distance from Carthage. Here he remained for a year, in communication with his flock, until the arrival of a new proconsul, Galerius; he was then commanded to remain in his gardens near Carthage. Thence he was taken for his trial to a place about four miles from the city, on Sept. 13, 258. He again refused to sacrifice, in spite of earnest entreaties from the magistrate, and was finally condemned, as being "a ringleader in impiety against the gods of Rome, and having resisted the attempts made by the emperors to reclaim him." He was condemned to be beheaded, and the sentence was carried out at once, in the presence of his sorrowing people. His works are published in Clark's *Ante-Nicene Christian Library*. They comprise about eighty Epistles and some Discourses, "On the Vanity of Idols," on "Virginity," "On the Lapsed," "On the Unity of the Church," "On the Lord's Prayer," "On Mortality," etc., etc. Lactantius calls him "the first eloquent Christian writer." His manner is formed on that of Tertullian, but is not so rough and violent. But his works are chiefly valuable for the light which they throw on the government and belief of the Church of his day.—Benham: *Dict. of Religion.*

Cyprus, a large fertile island of the Mediterranean Sea, 150 miles long, and from fifty to sixty miles broad. It was early colonized by the Phœnicians, and in the Old Testament is known as Chittim or Kittim. (Num. xxiv. 24; Ezek. xxvii. 6.) The gospel was preached there at an early day. (Acts xi. 19.) Barnabas and Mnason were natives of Cyprus. (Acts vi. 36; xxi. 16.) Sergius Paulus, proconsul of the island, was converted by Paul on his first missionary tour. (Acts xiii. 7.) Cyprus came under the control of the English Government in 1878. The excavations made there by General Cesnola have been of great interest. See Cesnola: *Cyprus: its Ancient Cities, Tombs, and Temples* (N. Y., 1877); Löher: *Cyprus* (N. Y., 1878).

Cyre'ne, the chief city of Cyrenaica (now *Tripoli*), in North Africa, noted for its commerce and intellectual activity. It was the centre from which the gospel went forth into all that region. (Acts xi. 20; xiii. 1.) Simeon who bore the cross was of Cyrene. (Luke xxiii. 26.) Many Cyrenians were present at Pentecost. (Acts ii. 10; vi. 9.) The city was destroyed by the Saracens in the fourth century.

Cyrenius. See QUIRINIUS.

Cyril, St., "bishop of Alexandria, was one of the most energetic but least amiable of the Church fathers. The date of his birth is not known. He was educated by the fanatical monks of Nitria, with whom he lived for five years, and who probably inspired him with that fiery, intolerant, and ignorant zeal which characterized him through life. Subsequently, he went to Alexandria, where he became a presbyter, and on the death of his uncle, Theophilus, 412 A. D., obtained the episcopal see. The Alexandrian Jews, who were numerous and wealthy, were the first to feel the fierceness of his religious hate. Some Christian blood having been shed by them in a city tumult, Cyril put himself at the head of a rabble of zealots, attacked the Jewish quarter of Alexandria, destroyed the houses, and banished the inhabitants. Orestes, the prefect of Egypt, having drawn up an accusation against Cyril, was attacked in the streets by 500 monks, who had come up from the deserts of Nitria, at the call of their old companion, eager for the work of destruction. One of these monks having fallen in the skirmish, his corpse was carried in procession to the high church of Alexandria, where Cyril delivered a sanguinary discourse, gave the dead monk the name of *Thaumasius*, and pronounced him a martyr and a saint. But perhaps the most barbarous deed with which this persecutor of heretics and heathen had to do, was the murder of the heathen maiden Hypatia (*q. v.*), the daughter of the mathematician Theon. Theodoret gravely accuses him of instigating the Alexandrian populace to this horrid act. But the most important historical event in his career was his controversy with Nestorius (*q. v.*). All the worst features of his disposition appeared in this broil. Even the gentle Neander overflows with pious wrath, and pursues Cyril through sixty pages of his *Church History* with the fiercest epithets. In the midst of unquietudes, which he himself had largely occasioned, he died, 444 A. D. Cyril's numerous writings consist of commentaries, treatises, homilies, epistles, etc. See Neander: *Church History*." — Chambers: *Cyclopædia*.

Cyril Lucar, a Greek patriarch of Constantinople; b. 1568 or 1572 in Candia (Crete), then a prominent seat of Greek scholarship. His fame rests upon the efforts which he made to introduce into the Greek Church the doctrines of the Reformed (Calvinistic) churches. He studied for a time at Geneva, and was in full sympathy with the Protestant Reformation. He aroused the implacable enmity of the Jesuits, and his views met with great opposition within his own church. A synod was convened at Constantinople to try him in 1638, but before it completed its labors, he was seized by a band of Janissaries, under orders from the government, and strangled to death. He published a Confession of Faith in sympathy with the views of the Reformers. In 1628 he presented the famous uncial, codex Alexandrinus (codex A.), to Charles I. of England.

Cyril, St., "bishop of Jerusalem, an eminent Church father; was born at Jerusalem about 315 A. D., and ordained a deacon in 334, a presbyter in 345, and on the death of Maximus in 351, was elected bishop of his native city. His metropolitan was the Arian bishop, Acacius of Cæsarea, with whom he was soon engaged in hot conflict concerning, originally, the rights of his office, but ultimately their differences of doctrine. Acacius accused Cyril, before a council hastily 'got up' at Cæsarea, in 358, of selling the treasures of his church in a time of famine to feed the poor! Strange to say, Cyril was deposed for doing this praiseworthy action. He now appealed to a larger synod, which was held at Seleucia. This synod restored him to his office; but once more, through the persevering hostility of Acacius, he was deposed by a council assembled at Constantinople in 360. On the death of the Emperor Constantius, he was again restored to his episcopate in 362. Soon after, his old enemy, Acacius, died, but Cyril was immediately involved in new difficulties. After considerable strife, Cyril was banished, by order of the Emperor Valens, in 367; nor did he return till the emperor's death in 378. He died in 386.

"Cyril's writings are extremely valuable, not on account of their vigor, profundity, or beauty, but on account of their theology. They consist of twenty-three treatises, eighteen of which are addressed to catechumens, and five to the newly baptized. The former are for the most part *doctrinal*, and present to us, in a more complete and systematic manner than the writings of any other father, the creed of the Church; the latter are *ritual*, and give us a minute account of baptism, chrism, and the Lord's Supper. Their style is simple and unattractive." — Chambers: *Cyclopædia*.

Cyrillus and **Methodius**, "the apostles of the Slavs. In the sixth, and more especially in the eighth, century, the Slavs penetrated across the Danube and the Balkan, into Macedonia and the adjoining countries and took permanent possession. Toward the close of the eighth century they were Christianized from Thessalonica, in which place Greek civilization, stimulated by the influx of the Slav element, burst into a fresh bloom. It was also from Thessalonica that the conversion of the Slavs outside the Greek Empire was effected. Cyrillus and Methodius were born there in the first half of the ninth century."—*Vogel.* See his art. in Schaff-Herzog: *Ency.* for particulars of the life and services of these Greek missionaries.

Cyrus the Great, founder of the Persian Empire. In 538 B. C. he took Babylon, by diverting the course of the Euphrates into another channel, and entering the city by the dry bed during a feast, at which the Babylonians were reveling, as foretold in Isa. xxi. 5; xliv. 27; Jer. l. 38; li. 57. He finally fell in a battle against the Massageteæ. After the capture of Babylon he treated with regard the religious sentiments of the Hebrews, and restored to them some political and social rights, and in various ways proved their deliverer from bondage. His tomb is still shown on the plain of Murgab, north of Persepolis. See ASSYRIA.

D.

Da Costa, ISAAK, b. in Amsterdam, 1798; d. there, 1860. He belonged to a wealthy and influential family of Portuguese Jews, but embraced the Christian faith in 1821. He was a brilliant poet and did a noble work as a Christian apologist, especially in opposing the Tübingen school. *The Four Witnesses*, an important work from his pen, was translated into English by D. Scott (London, 1851).

Da'gon (*fish*), the national god of the Philistines. The most famous temples of Dagon were at Gaza and Ashdod. The former was destroyed by Samson (Judg. xvi. 23–30), the latter by Jonathan in the Maccabæan wars. Dagon was represented with the face and hands of a man and the tail of a fish (1 Sam. v. 5), the fish part being a sign of fruitfulness. Dagon corresponds to the Syrian female divinity, Atargatis, or Derceto, and is probably the same as the Assyrian fish-god, Odakon.

D'Ailli. See AILLI.

Dale, JAMES WILKINSON, D. D., Presbyterian; b. in New Castle Co., Del., Oct. 16, 1812; d. in Media, Penn., April 19, 1881. A graduate of the University of Pennsylvania (1831), and Andover Theological Seminary, he was agent of the Bible Society of Philadelphia for seven years, and pastor, from 1845 to 1876, of Presbyterian churches at Ridley, Media, and Wayne. His reputation rests upon the elaborate works which he published in defence of pedobaptism: *Classic Baptism* (Phila., 1867); *Judaic* (1871); *Johannic* (1872); *Christic and Patristic* (1874).

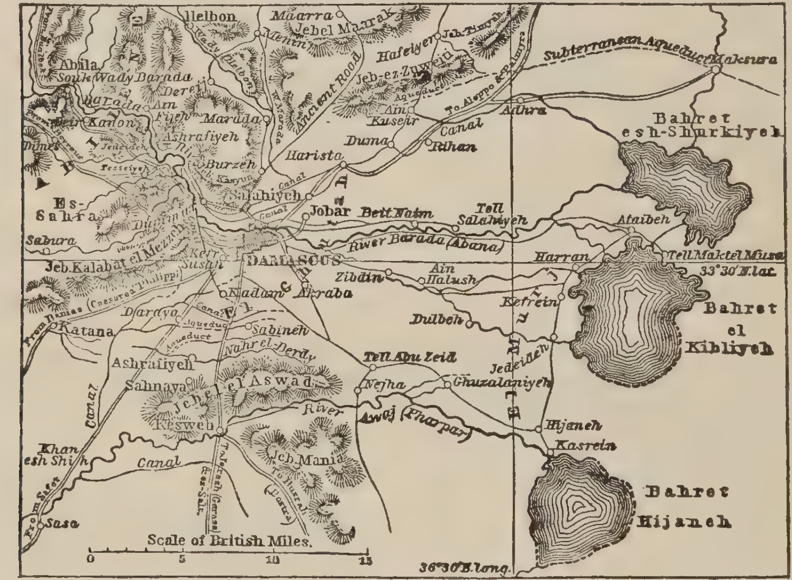
Dale, ROBERT WILLIAM, D. D. (Yale, 1877), LL. D. (Glasgow, 1883), Congregationalist; b. in London, Dec. 1, 1829; was graduated at the University of London, 1853; since 1853 has been pastor of Carrs'-lane Church, Birmingham, first as associate pastor with John Angell James, and after 1859 as sole pastor. Among his published works are: *Life of John Angell James* (London, 1861; 5th ed., 1862); *The Jewish Temple and the Christian Church* (1865; 7th ed., 1886); *The Atonement* (1875, 9th ed., 1883); *Nine Lectures on Preaching* (1877; 5th ed., 1886); *Epistle to the Ephesians* (1882; 4th ed., 1886); *The Laws of Christ for Common Life* (1884; 3d ed., 1886); *Impressions of Australia* (1889).

Dalmanu'tha, a town near Magdala, on the Sea of Galilee. (Mark viii. 10; Matt. xv. 39.) It is probably identical with *'Ain-el Barideh*, two miles from Tiberias, near the shore.

Dalma'tia, a mountainous country on the eastern shore of the Adriatic, visited by Titus. (2 Tim. iv. 10.)

Dalmatic, the dress worn by the Roman Catholic deacon in the administration of the Eucharist. It is a white robe, reaching down to the knees, and having two longitudinal stripes behind. In the Greek Church is is called *colobium*, and is covered with a multitude of small crosses. It derives its name from the province of Dalmatia, where they were first made.

Damas'cus the capital of Syria, and one of the oldest cities in the world, occupies a site of singular beauty in a beautiful and fertile plain on the Eastern side of the Antilibanus range, fifty-seven miles east from the seaport of Beyrout. According to Josephus, it was founded by Uz, a grandson of Shem. It was visited by Abraham (Gen. xiv. 15; xv. 2), and David conquered it after a bloody war. (2 Sam. viii. 5, 6.) After various alliances, both for and against Israel (1 Kings xv. 18, 20; 2 Chron. xvi. 3), it was taken by Tiglath-pileser, and the prophecy of Isaiah fulfilled. (Isa. xvii. 1–3.) Conquered by Alexander the Great in 333 B. C., it became a Roman province in 63 B. C. In A. D. 634 the city fell into the hands of the Mohammedans, who have ever since held it. The most important event connected with its history is the conversion of St. Paul. (Acts ix. 1–25.) Tradition marks as the spot where this event occurred a place on the direct road from Jerusalem, some five miles distant from the city, whose minarets can be clearly seen. After the conversion of St. Paul Christianity gained adherents in the city, and it became the seat of a bishop, but for centuries past it has been a "hot-bed of Mohammedan fanaticism." In 1860 the Moslem population arose against the Christians, and massacred about 3,000 adult males, while thousands died of wounds and famine. Since 1843 the United Presbyterian Church of America and the Presbyterian Church of Ireland have united in sustaining a mission, with church and schools, at Damascus. The London Society for the conversion of the Jews maintain a mission there. See Porter: *Five Years in Damascus* (1855).


Abila
Souk Wady Barada
Barada
Deretj
Ain Fijeh
Marada
Kefr Kanon
Jedeideh
Ashrafiyeh
Dimes
Tesseiyeh
Burzeh
Jeb. Kasyun
Salahiyeh
Es-Sahra
Sabura
Jeb. Kalabat el Mezzeh
Kefr Susah
DAMASCUS
Kadam
Akraba
Daraya
Katana
From Banias (Caesarea Philippi)
Aqueduct
Canal
Sabineh
Nahr el-Derdy
Ashrafiyeh
Sahnaya
Jebel el Aswad
Kesweh
River
Khan esh Shih
From Sasa
Sasa
Jeb. Mania
To Busrah
Ellelbon
Wady Ellelbon
Maarra
Jebel Maarrah
Menin
Ancient Road
Hafeiyeh
Jeb-ez-Zumeir
Ain Kuseir
Duma
Harista
Canal
Rihan
To Aleppo & Palmyra
Jobar
Beit Nahm
Tell Salahiyeh
River Barada (Abana)
Zibdin
Ain Halush
Harran
Ataibeh
Subterranean Aqueduct
Maksura
Adhra
Bahret esh-Shurkiyeh
Tell Maktel Musa
33°30' N. lat.
Bahret el Kibliyeh
Kefrein
Dulbeh
Tell Abu Zeid
Jedeideh
Nejha
Ghuzalaniyeh
Awaj (Pharpar)
Hijaneh
Kasrein
Bahret Hijaneh
Scale of British Miles.
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15
36°30' E. long.

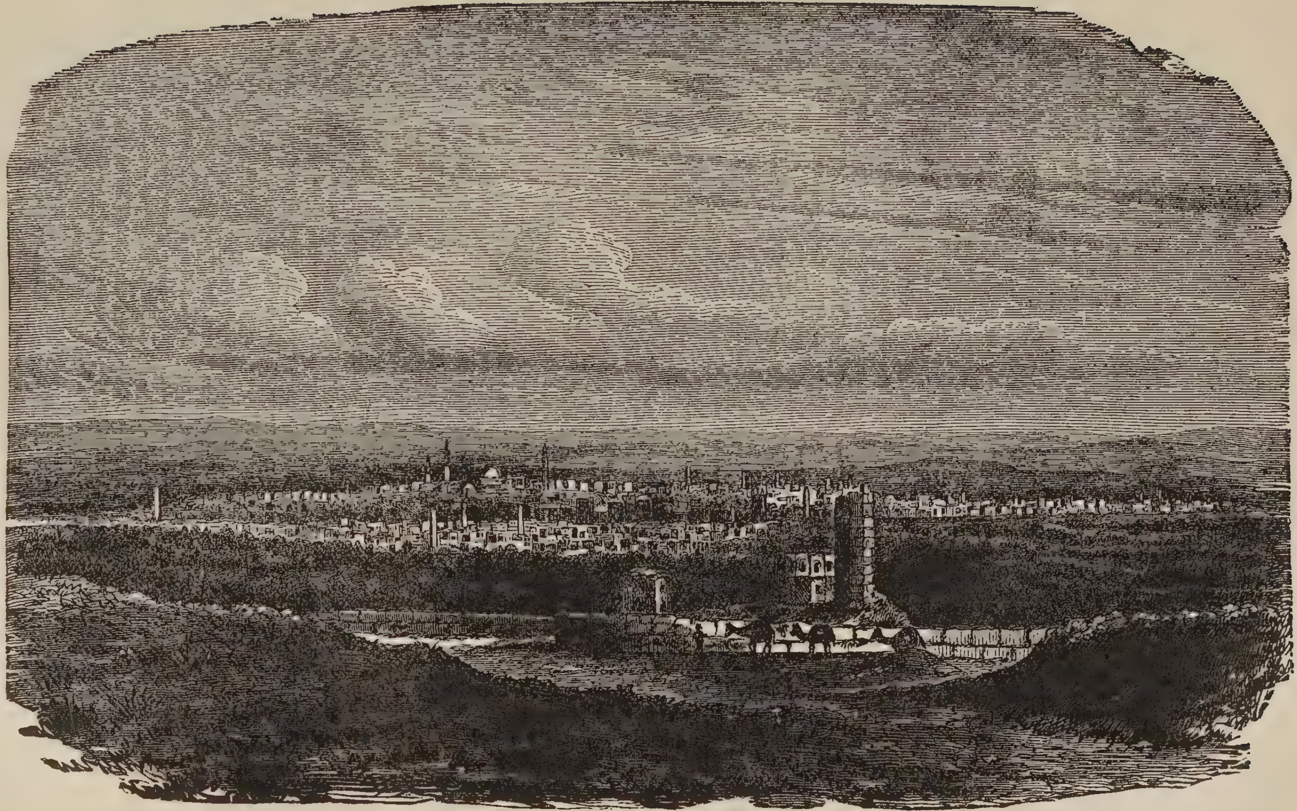
THE PLAIN AND LAKES OF DAMASCUS.

Damasus is the name of two popes. DAMASUS I. (366–384) was a native of Rome. He was an earnest opponent of Arianism, and a warm friend of Jerome, whom he induced to undertake a new translation of the Bible. See POPES.

Damianus, d. 601; patriarch of Alexandria. He held views similar to those of Sabellius.

Damiani (da-me-à'-nee), or **Damianus**, PETER, cardinal and bishop of Ostia, b. at Ravenna, 1007; d. at Faenza, 1072. He belonged to the order of Benedictines. Stirred with indignation against the vices that had crept into the Church, and existed among the clergy, he wrote powerfully against them, but his MSS. were taken from him, and suppressed. He was an earnest advocate of flagellation as a means of penance. A leader among the monks, and devoted to an austere life, the people looked upon him as possessing the power of working miracles. He was sent on important missions by both Pope Nicholas II., and Alexander II. His complete works were collected and published by Cajetan (Rome, 1606).

Damien, FATHER (properly JOSEPH DEVEUSTER), Roman Catholic; b. at Tremeloo, near Louvain, Belgium, Jan. 3, 1840; d. at Kalawao, Molokai, April 15, 1889. He was connected with the missionary congregation of the Sacred Heart of Jesus and Mary at Louvain, Feb. 2, 1859; and in 1863 sailed for the Sandwich Islands, where he labored as a missionary in different places until 1873, when he settled on the lepers' island of Molokai. He gave



DAMASCUS.

himself to temporal and spiritual efforts in behalf of the miserable sufferers here isolated from the world, until 1883, when he was struck down by the loathsome disease, and even then toiled on until death brought release. See his *Life and Letters* (London, Catholic Truth Society, 1889).

Damnation. See PUNISHMENT, FUTURE.

Dan. See TRIBES OF ISRAEL.

Dance. Among the Hebrews the dance was an expression of joy or gratitude, and at an early period was usually religious in its character. (Ex. xv. 20; 2 Sam. vi. 14.) Sometimes it accompanied secular festivities (Jer. xxxi. 4, 13; Matt. xi. 17), but dancing by men and women together was unknown. As in Egypt at the present time, dancing was mostly done by women alone.

Dancers, a sect of wild enthusiasts who first appeared on the Lower Rhine in 1374. Half naked, and with frantic exertion men and women would join hands in their public worship, and dance until exhausted or falling in convulsions. The mania spread rapidly, and was stamped out with difficulty. It broke out again at Strasburg in 1418. The victims of the mania were taken to the Chapel of St. Vitus at Rotestein, where mass was celebrated for them: hence our name for the disease " St. Vitus's Dance " (*chorea*).

Daniel (*God's Judge*) " was one of the princes of the royal family of Judah. He was made a eunuch in the palace of the king of Babylon, and rose to be chief of the wise men, and ' ruler over the whole province of Babylon.' Carried captive at the age of from twelve to eighteen, in the fourth year of Jehoiakim (eight years before Ezekiel), he prophesied during the whole period of the Captivity, and even two years after the Return. He did not accompany the Jews back to Jerusalem, but died in exile when more than ninety years of age. In B. C. 603 he interpreted Nebuchadnezzar's dream, which brought him into notice. Twenty-three years later, the Three Children were, in his absence, saved from the fiery furnace. Ten years afterward he interpreted the king's second dream, and acted as viceroy during the seven years of that monarch's madness. He lived in retirement during the reign of Belshazzar, who preferred younger counsellors, till the writing on the wall called him forth (B. C. 538). Afterward he was promoted to the highest post of government by Darius, which he retained under Cyrus (536), thus serving under three dynasties—the Chaldean, the Median, and the Persian."—" Oxford " *Teacher's Bible.*

Daniel, BOOK OF, "consists of two distinct volumes, the prophecies of the latter being synchronous with some of the historical events narrated in the former: *e. g.*, the first vision occurred in the first year of Belshazzar (B. C. 555); the second in 553; the third in the first year of Darius (538); the last in the third of Cyrus (534). The historical part (chaps. ii. 4 to vii.) is in Chaldee; the prophetical in Hebrew. In the former, Daniel is spoken of in the *third* person, in the latter in the *first;* but he is believed to have been the author of both portions. Our Lord speaks of him as a prophet. (Matt. xxiv. 15.) An allusion is made to him in Heb. xi. 33, 34; and his language is adopted in the Revelation of John the Divine, which is the counterpart of his book in the New Testament. Chap. ii. predicts the course of the Five Great Empires of the world, which should succeed each other in supremacy—viz., the Babylonian, Persian, Grecian, Roman, and Christian. In chap. vii. the four worldly empires, under the figure of four beasts, are viewed in their religious aspect. In chap. viii. is predicted the struggle between the Persian and Grecian powers, and the rise of the corrupting influence of Antiochus Epiphanes (" the little horn "), which prepared the way for the final overthrow of the Jews by the Romans. Then follow the precise prophecies regarding the Messiah. In seven weeks (forty-nine years) the city would be rebuilt; in sixty-two weeks (434 years) Christ would begin his ministry, and in the middle of one week (three and a half years) he would be cut off. Chap. x. foretells the opposition of the Persian power to the restoration of the Jews; while chap. xi. more minutely predicts the history of the four Persian kings, that of Alexander and his successors, till the conquest of Syria by Rome, followed by a forecast of the growth of the supremacy of Christ's kingdom to the end of the world. This book is the first of a series of apocalyptic writings, which culminate in the Revelation of John the Divine. It has exercised far greater influence on Christian theology than any other writing of the Old Testament, depicting, as it does, not merely the advent of the Messiah, but the effect and influence of his human existence upon the whole future of the human race. Hence, Daniel's writings are not forewarnings of coming events, or divine threats of punishment, neither are they strictly prophetic; but they have a far wider range, disclosing the philosophy of history, both sacred and profane, revealing to the Jews the great mission destined for them in the regeneration of mankind. Thus, with Ezekiel, the latter portion of the Book of Daniel forms the connecting link between the prophecies of the Jewish dispensation and the more universal revelation of Christ and his followers. This traditional interpretation (which dates back as far as the Second Book of Esdras and the Epistle of Barnabas) is rejected by some modern commentators, because it is thought to lose sight of the cyclic development of history; so that the divine utterance, which has its first fulfillment in one period, receives a further and more complete one in the corresponding part of some other period. According to them, the four empires are, the Babylonian, Median, Persian, and Greek; while the fifth (the Christian), striking the feet of the composite image, crushed the foundations of them all (viz. heathen mythology), and prepared the way for its own supremacy over all future dominions. Each of these has its antitype in the Christian era—Babylon in Rome, Media in Byzantium, Persia, with its divided power, in the Teutonic races, while the great northern nations may hereafter rival the conquests of Alexander—all these being eventually superseded in the triumph of Christ's second Kingdom, as the former empires were by his first advent. In this way the Book of Daniel is both a prophecy and a revelation.

"*Date* and *Authorship.*—No doubt was expressed as to the authorship of Daniel, or as to the reality of the events narrated in the book, until the fourth century A. D., when Porphyry denied the truth of the prophecies concerning Antiochus Epiphanes (in whose reign he supposed the work to have been written), while affirming the historical accuracy of the preceding ones. A considerable number of modern German critics have rejected the whole book as spurious, on the ground that the earlier chapters record miracles surpassing belief, and that the prophetic portion represents historic events in such minute detail as to preclude the possibility of its being written before these events. These objections are founded on a disbelief in miraculous power and in prophetic inspiration; and those who advanced them assign the composition of the book to the period between B. C. 170 and 164. But it is impossible to believe that an impostor would have written what professed to be one continuous book partly in Chaldee and partly in Hebrew, intermingled with Greek words. The tone of the whole is thoroughly Eastern, and the Jewish tradition is most reasonable, that each historical event was recorded at the time it happened, and each vision also, by Daniel himself: that these documents were conveyed, with other sacred works, from Babylon to Jerusalem, at the time of 'the Return,' and that they (as well as the Visions of Ezekiel) were put together in their later form by the 'Great Synagogue.' Dr. Pusey says, 'that neither its language, nor its historical references, nor its doctrines, imply any later date than that of Daniel himself; but that, contrariwise, the character of its Hebrew exactly fits with the period of Daniel, that of its Chaldee excludes any later period: that the minute, fearless touches, involving details of customs, state institutions, history, belong to a contemporary,' etc.

"*Canonicity.*—This was never doubted until the last two centuries, though the exceptional nature of the book caused it to be isolated by the Jewish canonists, who hesitated to give it a place among the prophets, but arranged it with the Babylonish documents between Esther and Nehemiah. Its popularity in early times was so great that large additions and alterations were introduced into the LXX. version, which became entirely discredited, and was superseded by that of Theodotion. The latter, as well as the Vulgate, retained the principal additions, which are relegated to the Apocrypha in the English Bible; and the old LXX. was long totally lost, and only discovered and published in the last century."—"Oxford" *Teacher's Bible.* See Barnes: *Notes* (N. Y., 1853); Speaker's *Com.* (N.Y., 1876); Zockler, in Lange's *Com.* English translation (N. Y., 1877); Pusey (London, 1854); J. G. Murphy (1884); R. P. Smith (1886).

Daniel, APOCRYPHAL ADDITIONS TO. See APOCRYPHA.

Dante (*dăn'tā*), ALIGHIERI, b. at Florence, 1265; d. at Ravenna, 1321. The political career of this remarkable man is too intricate for mention here. It is as a Christian poet that his name occupies a foremost place in the line of genius. His immortal work, the *Divina Commedia*, expresses such views of religion and the Church that he has been numbered among the forerunners of the Reformation. To use his own words, "The subject of the whole work, taken literally, is the state of souls after death regarded as a matter of fact; taken allegorically, its subject is man, in so far as, by merit or demerit in the exercise of free-will, he is exposed to the rewards or punishments of justice." The literature on the life and works of Dante is enormous. The first complete American translation of the *Commedia* was that of Longfellow (Boston, 1867), 3 vols.

Darboy, GEORGES, archbishop of Paris; b. at Fayl-Billot, in Haute-Marne, Jan. 16, 1813; put to death by the Communists, in Paris, May 27, 1871. He was an earnest and independent thinker, and did all that he could to suppress the Jesuits and other religious orders within his diocese. During the Franco-Prussian war he was untiring in his efforts to assist the sick and wounded. He would not forsake his post when the city came into the control of the Commune. He was arrested as a hostage, April 4, 1871, and confined in the prison at Mazas, and then in La Roquette, where he was shot. He died with words of blessing and forgiveness upon his lips.

Darbyites. See PLYMOUTH BRETHREN.

Daric. See MONEY.

Dari'us, the name of several kings mentioned in the Old Testament.

(1) Darius the Mede (Dan. v. 31, etc.), "the son of Ahasuerus" (ix. 1). He slew Belshazzar, and became king of the Chaldæans at sixty-two years of age, and was the immediate predecessor of Cyrus. His name does not appear in profane history.

(2) Darius, son of Hystaspes, the founder of the Perso-Aryan dynasty, B. C. 521–486. Inscriptions, as well as the Bible record, show that he was a pious man and had a prosperous reign.

(3) Darius the Persian (Neh. xii. 22), the antagonist of Alexander the Great: he reigned from B. C. 336 to 330.

Daub, KARL, German theologian; b. at Cassel, March 20, 1765; studied at Marburg, and in 1794 was appointed professor of theology at Heidelberg, where he d., Nov. 22, 1836. His name will be remembered as the founder of the speculative school of theology.

D'Aubigné. See MERLE D'AUBIGNÉ.

Davenport, JOHN, Congregationalist; b. at Coventry, Eng., 1597; d. at Boston, Mass., March 15, 1670. He was educated at Oxford, and at the age of nineteen began to preach in London. As rector of St. Stephen's he was recognized as a man of piety and learning. He was among those who "fell under the notice and anger" of Laud. In 1633 he went to Amsterdam, and became colleague with Mr. Paget. In 1635 he returned to England, and became interested in the emigration of a company of Puritans to New England. Davenport arrived in Boston in the summer of 1637, and in the following spring, with Eaton, Hopkins, and others, started a new colony at Quinnipiac (now New Haven, Conn.). He was pastor here for thirty years. Dissatisfied with the condition of affairs growing out of the union of the New Haven colony with the Connecticut colony, in 1667 he accepted an invitation to become pastor of the First Church in Boston. His name will ever be held in honor as one of the Puritan founders of the New Haven colony, and a man of marked ability, both as a scholar and leader of secular and ecclesiastical affairs. He wrote but little. See list in Dexter: *Congregationalism as seen in its Literature*, Appendix.

David (*beloved*), the youngest son of Jesse, of the tribe of Judah, was b. in Bethlehem, 1085 B. C. He was anointed king of Israel in the place of Saul, by the prophet Samuel, while engaged as a shepherd in his father's fields. (1 Sam. xvi. 13.) It is probable that neither David nor his friends realized at the time the full significance of his anointing. Returning to his shepherd life, he is sent for by Saul to soothe his troubled mind by his skillful playing upon the harp. The lad gained favor in the sight of Saul, who made him one of his armor-bearers, and requested his father to allow him to remain at his court. (1 Sam. xvi. 21–23.) Returning home after a time —Josephus says "a few years"—we read the story of his famous contest with Goliath. He had changed so much that Saul did not recognize, in the slayer of the Philistine giant, the player upon the harp. (1 Sam. xvii. 55.) While Saul finally kept his promise, and gave David his daughter, Michal, in marriage, his jealousy was kindled into furious hate, and he sought to kill him. David fled first to Gath, and then into the wilderness, where he became the head of a motley crowd, who, for various reasons, had sought this place of hiding. (1 Sam. xxii. 1, 2.) The death of Saul and his sons, at the battle on Gilboa, opened the way for David to come to the throne. In Hebron he was anointed for the second time as king of Judah, where he reigned for seven and a half years. At the death of Ishbosheth and Abner, he was chosen king over united Israel, and was again anointed. (2 Sam. v. 3.) Under his administration of affairs the nation rapidly advanced in power and wealth. Having gained possession of Jerusalem, he made it the capital of the kingdom, and hither the ark was brought, and the ordinances of religion sustained. He then formed the design to erect a magnificent temple for the worship of Jehovah, a service which fell to the lot of Solomon. (2 Sam. vii.) During these years of prosperity, he committed sins which brought forth harvests of evil which even repentance did not destroy. His criminal conduct toward Bathsheba and Uriah involved him in trouble from which he never escaped, and was followed by terrible family trials. (2 Sam. xiii. 14, 29.) The rebellion of Absalom shadowed his last days with unutterable sorrow; but in the midst of these afflictions he reveals the trust and hope of a heart stayed upon God for strength and salvation. His farewell address to the leaders of the nation is full of the spirit of humility and pious wisdom. (2 Sam. xxii., xxiii.) He died B. C. 1015, and was buried in the "City of David." (1 Kings ii. 10.) "David was a type of Christ. They both inherited their kingdoms after suffering. And David, as the ruler over temporal Israel, was a forerunner of the Son of David, who was to reign over the spiritual Israel forever. (Matt. i. 1; ix. 27; xii. 23, etc.) When David is spoken of as a man after God's 'own heart' (1 Sam. xiii. 14; Acts xiii. 22), reference is obviously intended to his general character and conduct, and not to every particular instance of it. As he was human, he was imperfect; and when he sinned God punished him, and that with great severity. But he was remarkable for his devotion to God's service, and he kept himself from idols. He established the government of Israel, and extended its dominion to the full extent of the promise to Abraham, and left a compact and united empire, stretching from Egypt to Lebanon, and from the Euphrates to the Mediterranean."—Schaff: *Bible Dictionary.* For the life and character of David, as revealed in his poetry, see PSALMS. See W. M. Taylor: *David, King of Israel* (N. Y., 1875; H. E. Stone, London and N. Y., 1888).

David, ST., the most eminent of Welsh saints; d. probably in 544. The story of much of his life rests upon tradition. From his youth he was of devout spirit and an earnest student of the Bible. He early began to preach, and among the monasteries which he founded was one at Menevia, his birthplace, where the cathedral of St. David's now stands. Here many disciples gathered about him and he won distinction for piety and theological learning. Retiring in disposition, it was with difficulty he was constrained to attend the synod at Brefi, which met in 519, to suppress the Pelagian heresy. He proved so valiant a champion of the faith that not long after he was elected primate of Britain. At first he declined, but accepted on the condition that the seat of the archbishopric should be removed from Caerleon to Menevia. He called a second synod that was so successful in its attack upon Pelagianism that it was known as the "Synod of Victory." His primacy was marked by vigorous growth, and his saintly life by devotion and apostolic zeal.

David, CHRISTIAN. See MORAVIANS.

David George. See JORIS.

Davidists, disciples of David Joris. See JORIS.

Davidson, ANDREW BRUCE, D. D., Free Church of Scotland; b. in Scotland about 1840; he was ordained in 1863, and the same year became professor of Hebrew and Old Testament exegesis, New College, Edinburgh. He was a member of the Old Testament Revision Company. He is the author of *A Commentary on Job* (Edinburgh, vol. i., 1862); *An Introductory Hebrew Grammar* (1874; 4th ed., 1881); *The Epistle to the Hebrews* (1882); *Job* (Cambridge, 1884).

Davies, SAMUEL, b. in New Castle Co., Del., 1724; d. at Princeton, 1761. He was a very eloquent and successful Presbyterian minister. In 1753 he visited Great Britain and collected a large sum for Princeton College. He succeeded Jonathan Edwards in 1759 as president of that institution. An American edition of his sermons was published in 1851 (N.Y.), with *Memoir* by Albert Barnes.

Day. The Hebrews reckoned their day from evening to evening, probably from their use of a lunar calendar. "The Sabbath was the only day with a name: the others were simply numbered. The day was divided into *morning*, *noon*, and *night* (Psa. lv. 17), and also into six unequal parts, which were again subdivided: (1) *Dawn*, subdivided into *gray dawn* and *rosy dawn;* (2) *Sunrise;* (3) *The heat of the day*, about 9 o'clock (1 Sam. xi. 11; Neh. vii. 3, etc.); (4) *The two noons* (Gen. xliii. 16); (5) *The cool* (lit. wind) *of the day*, before sunset (Gen. iii. 8); (6) *Evening.* The phrase 'between the two evenings' of Exod. xii. 6; xxx. 8, probably means 'between the beginning and end of sunset.' *Hours* are first mentioned in the Bible in Dan. iii. 6, and hence were probably of Babylonian origin. The Jews got their first sun-dial from Babylon. (2 Kings xx. 11.) In our Lord's time the division was common. (John xi. 9.) The third, sixth, and ninth hours were devoted to prayer. The Jews, before the captivity, divided the night into three watches, from sunset to midnight (Lam. ii. 19), from midnight to cock-crow (Judg. vii. 19), from cock-crow to sunrise (Exod. xiv. 24). In the New Testament, mention is made of *four* watches, because the Greek and Roman division was then adopted. The word 'day' is used figuratively, and rather for a period than for a set time; thus, a day of ruin (Job. xviii. 20), the day of Christ (John viii. 56), the Judgment-day (Joel i. 15). The days of creation were creative days, stages in the process, but not days of twenty-four hours each."—Schaff-Herzog: *Ency.*, *s. v.*

Day, Jeremiah, D. D., LL. D., a president of Yale College; b. at New Preston, Conn., Aug. 3, 1773; d. at New Haven, Conn., Aug. 22, 1867. He was graduated at Yale in 1795, and in 1801 was elected professor of mathematics and natural philosophy. In 1817 he entered upon his duties as president, and continued in this office until 1846. He wrote a series of mathematical text-books. His influence over the young men who were in the college during the long period of his administration was remarkable.

Day's Journey, a distance mentioned in Gen. xxxi. 23; Ex. iii. 18; Luke ii. 44. It marked the average space that would be traveled on camel or horseback in a day, ordinarily a distance of twenty-five to thirty miles.

Daysman. At the time the Bible was translated a common meaning of the word was that of "umpire," one who shall act as arbitrator at an appointed day.

Day-spring, the first dawning of the light (Job. xxxviii. 12; Luke i. 78).

Day-star or **Morning-star** (2 Peter i. 19), a figurative expression denoting the light which shines on the soul of the believer, and reveals the inner spiritual meaning of the truth.

Deacon (*servant*). As the title of an office this name was first given to the seven men who were appointed to serve tables, and thus relieve the apostles, so that they could give themselves more fully to the work of the ministry. They were set apart by prayer, and the laying-on of hands. (Acts vi. 1–6.) Two of these men, Stephen and Philip, afterward labored as evangelists. The qualifications and duties of the office of deacon are laid down in Acts. vi. 1–6, and 1 Tim. iii. 8–12. The churches of Christendom give very different meanings and functions to this office. (1) In the *Church of England* and the ***Protestant*** *Episcopal Church* of the United States they form one of the three sacred orders, as in the Greek and Roman Churches. (2) In the *Lutheran Church* the "diaconus" is merely the title of an assistant clergyman, or chaplain of subordinate rank. (3) In the *Dutch and German Reformed* churches the deacons have special care of the contributions for the poor, and also provide for the support of the ministry. The *Presbyterian Church* recognizes the office, but in practice its duties in caring for the temporalities of the Church are often given in charge of the lay elders or the board of trustees. (4) In the *Congregational* churches the office of deacon is very important, and takes the place of lay elders in the Presbyterian churches. (5) In the *Methodist Episcopal Church* the deacons constitute an order in the ministry. They are elected by the annual conferences and ordained by the bishop. Their duties are: "(1) to administer baptism and to solemnize matrimony. (2) To assist the elder in administering the Lord's Supper. (3) To do all the duties of a traveling preacher." They must exercise their office for two years before they are eligible for the office of elder. Local deacons may become elders after preaching four years.

Deaconesses. The English word "deaconess" is derived from the Greek word *ē diákonos*, meaning servant or helper. The idea may be traced back to the second chapter of Genesis, in which woman is called by the noblest of titles, *a help*.

(1) *Deaconesses in the Apostolic Church.*—The first deaconess called by the name *ē diákonos* is Phœbe. Nearly all authorities agree that the proper translation of the celebrated passage, Romans xvi. 1, should be, "Phœbe, . . . a deaconess," instead of "Phœbe, . . . a servant." The revisers of the New Testament have retained the word "servant" in the text, but have given Phœbe her due in the margin, where they call her a "deaconess." Owing to several like unfortunate translations of the words *ē diákonos* and *ē gunḗ* (woman), it is difficult to prove that the Order of deaconesses is apostolic, but the New Testament is exceedingly reticent concerning all details of ecclesiastical organization.

(2) *Deaconesses in the Early Church.*—There is no doubt as to the existence of the order in very early times. Pliny the Younger, governor of Bithynia, in his celebrated letter concerning the Christians to the Emperor Trajan, A. D. 107, speaks of two deaconesses, whom he calls "ministræ;" while Tertullian, Origen,

Basil, Chrysostom, and many others, frequently mention deaconesses, calling them *ē didkonos*, or using, later, the feminine form, *ē diakonissa*. Chrysostom lived in the last half of the fourth century. He was much interested in the order, and had many devoted friends among deaconesses. Among his writings are seventeen letters addressed to Olympias, a lady of wealth and rank, who for many years was a deaconess in Constantinople.

The early Church, like its great Founder, reckoned the care of the poor a religious service, and this was, undoubtedly, the first work of the deaconesses, as it was certainly the first work of deacons, according to the sixth chapter of Acts. As the organization of the Church became more complicated, the duties of deaconesses increased. The women of the Church were secluded from the ministrations of the deacons in many countries where Christianity was preached, and in all countries there were duties pertaining to the sick and destitute that only women could do.

Thus the order increased rapidly in importance, and the duties of the deaconesses became more numerous. They instructed female and youthful catechumens in the doctrine of the Church, and when the looked-for time came that these catechumens were to be baptized, they rendered needed assistance at that ceremony, which was often longer and more formal than the simple baptism of the modern Church. Another sad duty became theirs when it was found that women more easily than men could gain access to those imprisoned for their faith, and especially those soon to receive a martyr's crown. Deaconesses are especially mentioned as visiting such, and administering to them the consolations and encouragements of the Gospel. Later, we find them doing regular systematic church visitation, and bringing personal womanly influence to bear in every possible way in gaining converts to the new faith.

Deaconesses were at first ordained with solemn ceremony, by the laying-on of the hands of the bishop, or some ecclesiastical authority. We find, however, in later times, nearly as much of a battle raging around this question as at the present time, some of the councils bitterly denouncing it as allied to the ceremonies by which heathen priestesses were consecrated. Others declared that the early custom of laying-on of hands was only a benediction, and not for ordination. The facts are, probably, that the sharp distinctions between benediction and ordination did not exist in very early times as they did a few centuries later, and as they do at the present time.

In early times a great number of women were found in the ranks of the deaconess order. Even women of wealth and noble birth are mentioned as applicants. A single church in Constantinople had, at one time, forty deaconesses pushing its work, and a smaller church in the same city had six of these assistants. But from the time of Constantine down, the order declined, doubtless because of the spirit of monasticism that had invaded the Church. The Eastern or Greek Church was not so early affected by this spirit as was the Western or Latin, and we are therefore not surprised to find that while in the Western Church the Order became extinct in the sixth century, in the Eastern it lingered until the twelfth.

(3) *Deaconesses of the Reformation.* — With the Reformation came an effort to again establish the order in the Church. In the Bohemian and Anabaptist churches deaconesses arose informally; and in the Netherlands special legislation in their favor was almost effected. In 1851 the tide turned, and they were formally disapproved. In a Puritan church in Amsterdam, however, we find an " ancient widow " acting as deaconess as late as 1606. In England, also, the Puritans heartily approved of deaconesses, but in spite of ecclesiastical approval the order did not flourish.

(4) *Deaconesses of the Modern Church.*— To Theodore Fliedner belongs the honor of having brought again into prominence the primitive order of deaconesses, after an almost total lapse of a thousand years. He earnestly believed in the scripturalness of the order. He perceived that women had a special gift for service, and was greatly impressed with the need of such service in Germany, and these convictions worked out gradually into the Kaiserswerth Deaconess System, so called because its headquarters are at Kaiserswerth, on the Rhine. The beginning of his great system of work was very simple, and though he was opposed by many Protestants, and all Romanists, his work gradually grew. There was soon an urgent demand for trained nurses and other deaconesses and they were sent far and near. The king and queen became patrons of the institution, and money was liberally given. Schools and reformatories were opened, also orphanages, lunatic asylums, and servant girls' training schools. A farm, a drug store, bakeries, and bath-houses were added, indeed all things necessary to an immense establishment. This institution has now (1890) an income of $1,000,000 yearly.

Florence Nightingale and Agnes Jones received much of their training at Kaiserswerth, though they were never deaconesses.

The Kaiserswerth deaconesses are largely made up from the lower classes of German women. They serve a probation of three or four months, and are afterward received, promising to remain five years. There is nothing rigid about this promise, however, and it is understood that urgent family calls shall take precedence of it. This work is by no means confined to Kaiserswerth. There are twenty-five "Affiliated Houses" scattered over not only Germany, but Italy, England, Asia Minor, Syria, Northern Africa, and even America; besides these there are many stations where the work is carried on in a smaller way. The property held in all these centres of work is owned by an association with headquarters at Kaiserswerth.

Pastor Fliedner died in 1864, but his wife and son-in-law carry on the work.

There are other deaconess establishments in Europe, all later than, and all largely modeled after, the Kaiserswerth establishment. In Paris, in 1841, Rev. Antoine Vermeil founded the Mother-House which in turn has its affiliated houses and stations. In 1842 Pastor Härter founded a Mother-House at Strasburg, and, very soon after, Pastor Germond founded the St. Loup Mother-House in Switzerland. Other institutions are found at Riehen, near Basle, and at Zurich.

In 1874 the Methodist Episcopal Church in Germany established a deaconess institution, which has one hundred and ten deaconesses under its auspices, with stations at Frankfort, Berlin, Hamburg, Zurich and St. Gallens.

There are now (1890) 7,500 deaconesses, of all denominations, in Germany.

About twenty-five years ago several deaconess institutions were started in England. Like those on the Continent they were largely patterned after Kaiserswerth. Some of them are in the "Low Church" or supported by Non-conformists. The celebrated Deaconess House founded at Mildmay by the Rev. William Pennefather, has at present one hundred deaconesses. Mr. Pennefather was pastor in the Established Church, but his deaconesses' work was undenominational.

There are some eight or ten "High-Church" Episcopal deaconess institutions in England, but none of them are in a very flourishing condition.

In 1849 Pastor Fliedner, in response to frequent calls from America, sent four deaconesses to Pittsburg, Pa., to establish a Mother-House in connection with the German Hospital in that place. The outlook for this venture was for a time most promising, but for some reason the number of deaconesses decreased instead of multiplying.

In 1864 there was a deaconess organization in the Protestant Episcopal Church. Since that date there have been various centres for the order in that denomination, but they have not flourished, and their deaconesses now number less than twenty.

In 1887 a deaconess organization was formed in Philadelphia under the auspices of the Evangelical Lutheran Church. A magnificent gift from Mr. John D. Lankenau, has enabled this denomination to build a beautiful Home for Deaconesses which they have named the Mary J. Drexel Deaconess House in honor of Mr. Lankenau's wife. There are in this institution twenty-five deaconesses, fifteen of whom have been licensed, leaving ten probationers.

The Presbyterians and Congregationalists of America are becoming interested in the movement, as indicated by strongly commendatory resolutions in synods and councils.

The Methodist Episcopal Church has moved with more energy in this work than any other denomination in our country. In the spring of 1888 the General Conference authorized the establishment of an Order of Deaconesses. The recognition and organization of this order in the denomination was doubtless due to the fact that a Home for women who were informally called "deaconesses" had been in successful operation in Chicago for nearly a year, under the management of Rev. J. S. Meyer and his wife, Lucy Rider Meyer.

This denomination requires the women, preparing for the deaconess work, to pass two years in study and practical work, after which they are licensed by the conference in which they work. This denomination has three licensed deaconesses and sixty probationers in various stages of preparation for license. So rapidly has this work grown that there are now Homes in Chicago, Cincinnati, Minneapolis, New York, Boston, St. Louis, Detroit, Colorado Springs, Philadelphia, Cleveland, Buffalo, and Washington, D. C. They have not confined themselves to the home fields.

Through the efforts of Bishop J. M. Thoburn and others, there are now, in India, Deaconess Homes in Muttra, Calcutta, and Lucknow, and two others projected, one to be located in Tokio, Japan, and the other in Nankin, China.

The deaconess of this denomination takes no vows and is free to leave the order at any time during her probation, or after. No discredit or dishonor attaches to her in any way if she marries, or for any reason leaves the work. She is under no restrictions or special directions except such as is immediately connected with her work. If she has any property, it is her own unless she chooses to give it, or a part of it, to the cause.

All deaconesses in all countries wear uniforms which differ in color and make, but there is absolute uniformity in the matter of support. All work without salary, content with such support as may be furnished them and a small sum of pocket money each month. They are promised the best of care in times of sickness, and a sure support in old age.

The work of the deaconess is to simply supplement the work of the pastor. They are to care for the sick and suffering, distribute such clothing and supplies as may be sent them for the poor, care for the children, visit the prisoners, and, in short, do "whatsoever their hands find to do."

E. E. H.

Dead, Baptism for the. Among some ancient heretical parties the custom prevailed of vicarious baptism. When an unbaptized convert died they baptized a living person in his stead. This practice they justified by a perverted interpretation of 1 Cor. xv. 29.

Dead, Communion of the. In the ancient Church the practice prevailed of administering the Eucharist before burial, in the case of those who, by sudden death, were prevented from receiving it. For a time, it was the custom to place a small piece of bread in the mouth of the corpse. Later it was simply laid on his breast, and buried with the body. The Third Council of Carthage forbade the superstition, but traces of it are found in the Greek Church in the days of Chrysostom.

Dead, Prayers for the. See Purgatory.

Dean, (1) a presbyter appointed to preside as the bishop's deputy over a division of his diocese. (2) The chief officer of a cathedral.

Death is spoken of in the Scriptures in three senses: (1) *Physical* death, the separation of soul and body, in which the spirit takes its flight (Eccl. xii. 7), and the body returns to dust. (Gen. iii. 19; Eccl. iii. 20.) (2) *Spiritual* death, the result of sin alienating the soul from God. (1 John i. 5.) All men are dead in trespasses and sins. (Eph. ii. 1, 5; Col. ii. 13; comp. Luke xv. 32.) (3) The *second* or *eternal* death. (Rev. xx. 14; xxi. 8.) Those who overcome (Rev. ii. 11), and are partakers of the "first resurrection" shall not suffer from it. (Rev. xx. 6.) Death is the penalty of Adam's transgression, but Christ has destroyed its power over those who are quickened by his divine life. To the believer, death is a falling asleep in Jesus (1 Thess. iv. 14), and an entering into eternal rest and blessedness. (Rev. xiv. 13.)

Deb'orah, (1) the nurse of Rebekah. (Gen. xxxv. 8.) (2) A judge and prophetess. Through her influence Barak led Israel into battle against the Canaanites, and completely routed them. The triumphal song, in which Deborah celebrates the victory, is remarkable for its beauty and sublimity. All that we know of this heroic woman is found in Judges iv. and v.

Decalogue. See Ten Commandments.

Decap'olis (*ten cities*), a region near the Sea of Galilee, probably on both sides of the Jordan. It is noticed three times in the Bible. (Matt. iv. 25; Mark v. 20; vii. 31.) The ten cities, according to Pliny, were Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Raphana, Damascus. They were rebuilt by the Romans, B. C. 65. All but six are now deserted, and Damascus is the only one of any importance.

Decius, Roman Emperor (249–251). He issued the edict in 250 against the Christians, that was followed by the most bitter persecution. Multitudes were martyred, among them, Origen. See Persecutions.

Decretals, letters from the popes of Rome deciding ecclesiastical law.

Decretals, Isidorian. See Pseudo-Isidorian Decretals.

Decretum, Gratiani. See Canon Law.

Dedication, "a religious ceremony by which a person, place, or thing was set apart for the service of God, or a sacred use. (Num. vii; 2 Sam. viii. 11; 1 Kings viii.) Cities, walls, gates, and private houses were thus dedicated. (Neh. xii. 27.) The practice of consecration was very common among the Jews, and was suited to the peculiar dispensation under which they lived."—Schaff: *Bible Dict.* The "Feast of the Dedication" was instituted to commemorate the purging of the temple and the rebuilding of the altar, under Judas

Maccabæus. It is referred to in John x. 22. The feast lasted eight days, and the Hallel (Psa. cxiii to cxviii), was sung every day. The modern Jews keep it on Dec. 12. See CONSECRATION.

Deems, CHARLES FORCE, D. D. (Randolph-Macon College, Ashland, Va., 1850), LL. D. (University of North Carolina, Chapel Hill, 1877); b. at Baltimore, Md., Dec. 4, 1820; was graduated at Dickinson College, Carlisle, Pa., 1839; professor of logic and rhetoric, University of North Carolina, 1842–45; of chemistry, Randolph-Macon College, Virginia, 1845–46; President of Greensborough Female College, 1850–55; since 1866 has been pastor of the Church of the Strangers, New York City. He founded the American Institute of Christian Philosophy, 1881, of which he has since been the President. He is the author of a *Life of Jesus* (New York, 1872; new ed., 1880; *The Gospel of Common-Sense, as Contained in the Canonical Epistle of James* (1889), and other volumes.

Defender of the Faith, a title given to the sovereigns of England. It was originally conferred by Leo X. on Henry VIII., for his work against Luther. After the pope deposed Henry, he deprived him of the title, but Parliament restored it by special act.

Defensor Matrimonii, an officer in the Roman Catholic Church, whose duty it is to prevent, if possible, the granting of divorces in matrimonial suits. The law which governs their action is found in the bull *Dei Miseratione* of Benedict XIV. (1741).

Degradation, in the ancient church, denoted the punishment by which the offender was removed from a higher to a lower office. Before the twelfth century it was an act that deprived the condemned of all clerical dignities. Those stripped of their orders were turned over to the secular court for punishment, or confined in monasteries for the rest of their life. A degraded priest was publicly stripped of his vestments by the bishop, and his head was shaved to obliterate the mark of the tonsure.

Degrees, SONGS OF. See PSALMS.

Dei Gratia (*by the grace of God*). This expression, first used by St. Paul, was early adopted by the bishops as successors of the apostles, and then by the clergy generally. By the Frankish emperors, and afterward by persons of high rank, it was employed to express that it was by God's will they held their exalted position.

Deism represents the views of those who believe in the existence of God, but deny that he has made any revelation of himself beyond that afforded by reason and the works of nature. There are so-called Deists who deny the providence of God in the affairs of men, while some find in the Scriptures the highest expression of morality, and others deny the immortality of the soul and impugn the character of Christ.

Deism had its rise in the seventeenth century, out of the strifes of parties in the Church of England, and the intellectual ferment of thought that was aroused by the philosophical principles suggested by Bacon, Hobbes, and Locke. For an outline of the views held by the Deists, properly so called, see HERBERT OF CHERBURY; BLOUT, CHARLES; COLLINS, ANTHONY; WOOLSTON, THOMAS; TINDEL, MATTHEW; CHUBB, THOMAS; BOLINGBROKE.

Delitzsch, FRANZ, Ph. D., D. D., German Lutheran theologian; b. at Leipzig, Feb. 23, 1813, of Hebrew descent; d. there, March 4, 1890. He studied at Leipzig and became *privat-docent*, 1842; ordinary professor of theology at Rostock, 1846; at Erlangen, 1850; Leipzig, 1867. His acquirements were profound in biblical and post-biblical Hebrew, and he was often called "the Christian Talmudist." Deeply interested in the welfare and conversion of the Jews, from 1863 he edited a paper having this object in view, and translated the New Testament into Hebrew (London, 1877; 8th ed. 1889). In 1880 he reorganized the "Institutum Judaicum," and in 1886 opened a school for the training of missionaries among the Jews. His commentaries on the Old Testament are of great value. The complete list of his works, down to 1886, is given in the *Encyclopedia of Living Divines*, edited by Schaff and Jackson (New York, 1887). Among his works that have since appeared in translations are: *Commentary on Genesis* (Edinburgh, 1888); *Psalms* (London, 1887–89), 3 vols.; *A Day in Capernaum* (New York, 1887); *Behold the Man!* (New York, 1889). Delitzsch was a remarkable example of fruit-bearing even into old age.

De Koven, JAMES, D. D., prominent as a leader of the High-Church party in the Episcopal Church; b. at Middletown, Conn., Sept. 19, 1831; d. at Racine, Wis., March 19, 1879. From 1859 to the time of his death he was warden of Racine College. He was elected bishop of Illinois in 1875, but failed of confirmation on account of his extreme High-Church views. He was an earnest and able preacher, devout in spirit and life.

Deluge. See NOAH.

Demarest, DAVID D., D. D. (College of New Jersey, 1857), Reformed (Dutch); b. in Harrington, N. J., July 30, 1819; was graduated at Rutgers College, New Brunswick, N. J., 1837, and at the Theological Seminary there, 1840. Pastor of Reformed Church, Flatbush, N. Y., 1841; Brunwick, N. J., 1843; Hudson, N.Y., 1852. Since 1865 professor of pastoral theology and sacred rhetoric in the Theological Seminary of New Brunswick. He is the author of *History and Characteristics of the Reformed Dutch Church* (New York, 1856), 3 ed.; *Practical Catechetics* (1882).

Demetrius, bishop of Alexandria from 189 to 231. He appointed Origen successor to Clement (203) in the catechetical school, when the latter resigned his place as teacher. He also sent him on an important and successful mission to the Roman Governor of Arabia. Ecclesiastical jealousies aroused the enmity of Demetrius, and when Origen was ordained priest in Cæsarea, he accused his former friend of heresy, and excommunicated him (231). See ORIGEN.

Demission, the term used in the Presbyterian Church of Scotland for the resignation of a minister.

Demiurge. See GNOSTICISM.

Demon (Greek, *daimōn*), incorrectly rendered "devil" in the Authorized Version, is a spirit of the kingdom of darkness. Demons are spoken of in the Gospels as having power to afflict men, both with disease and spiritual pollution. They "believe" the power of God, "and tremble" (James ii. 19); they recognize the Lord as the Son of God (Matt. viii. 29; Luke iv. 41), and acknowledge the power of his name used in exorcism (Acts xix. 15), and look forward with terror to the coming judgment. (Matt. viii. 29.) The name is given several times, in a general sense, to heathen deities. (Acts xvii. 18; 1 Cor. x. 20.) Josephus defines demons to be the spirits of the wicked.

Demms, CHARLES RUDOLPH, D. D., a distinguished Lutheran minister; b. at Mühlhausen, Thuringia, April 10, 1795; d. in Philadelphia, Sept. 1, 1863. In early life a soldier, he was wounded in the battle of Waterloo, and on his recovery studied for the ministry. In 1818 he came to this country, and from 1825 to 1859 he was pastor of St. Michael's and St. Zion's churches, Philadelphia. He edited a German edition of *Josephus*, with copious and learned notes.

Demoniacal Possession. "The demoniacs of Scripture are persons described as possessed of a demon—an evil spirit—so that their will and reason are overborne, and they are plunged in a state of lunacy. This condition is sometimes associated with dumbness (Matt. ix. 32), blindness (Matt. xii. 22), and epilepsy (Mark ix. 17–27). It is generally associated with symptoms of mania (Matt. viii. 28; Mark v. 1–5), and the expression 'to have a demon,' is frequently taken as the equivalent of the expression 'to be mad.' Hence, it has been suggested that what is called possession by a demon is simply insanity, and a mere brain disease, accompanied, sometimes, by other bodily diseases. In favor of this view it has been urged that our Lord accommodated himself to the prejudices of his hearers when he spoke as though he were expelling demons. It is known that mad people cannot be reasoned out of their delusions. A direct appeal along the line of the delusions would be the wisest and kindest way of saving the afflicted lunatics. Thus, it is said that Christ cured mad people who thought themselves possessed by demons, by influencing their own insane minds through a command to the supposed demons to depart. On the other hand, it is argued that the narrative says nothing of any such accommodation. It is plain, simple, and straightforward; and it records the events referred to as if the possession were real, and not a subject of insane hallucination. Furthermore, it is observed, we do not know the limits and powers of the inhabitants of the spiritual world. There is nothing in experience to contradict the idea of actual demoniacal possession. We do not know whether insanity and disease, even in the present day, may not be in some way connected with Satanic influence."—Bagster: *Bible Helps.*

Dempster, JOHN, D. D., an eminent Methodist minister and theological teacher; b. Jan. 2, 1794, at Florida, N. Y.; d. in Chicago, Nov. 28, 1863. It was not until his conversion at a Methodist camp-meeting in 1812 that he began a systematic course of study. He entered the ministry in 1816, and in 1845 he was a laborious itinerant preacher. From 1845 to 1854 he was professor in the Biblical Institute, Newbury, Vt., and Concord,

N. H.; and 1855 to 1863 in Garrett Biblical Institute, Evanston, Ill. The organization and building up of these theological seminaries was the great work of his life.

Denarius. See MONEY.

Denis, St., acording to tradition the apostle of France, and first bishop of Paris; suffered martyrdom in the third century. Having made many converts in Paris, he was brought before the Roman governor with two other Christians, and after cruel tortures they were beheaded. The tradition is that their bodies, which were thrown into the Seine, were taken up by a pious woman, and interred near the place of their martyrdom. On this spot, in 636, King Dagobert founded the abbey of St. Denis, which grew to be one of the richest and most important in the kingdom.

Denmark. Christianity was first introduced into the country by Willibrord, a missionary from Rome, about 700. In 1536 the Reformation brought in a change that established the Danish (Lutheran) Church. The Romish bishops were deposed, and the property of the Church incorporated with that of the Crown. By the constitution of 1849, complete toleration is granted to those of every religious faith. Denmark is divided into seven dioceses (besides those in the West Indian colonies), in charge of bishops nominated by the king. Most of the population are connected with the Lutheran Church.

Deposition, (1) in the Roman Church, is the depriving of a priest of his official privileges and functions, but not of orders. It can be inflicted by any diocesan bishop. (2) In the Presbyterian Church, any minister found guilty of immoral and scandalous conduct, or of preaching or publishing doctrines contrary to the standards of the church, may be deposed by the church-courts. In the Protestant Episcopal Church deposition is the same as degradation.

Deprivation is the taking away from an ecclesiastic any benefice or other spiritual preferment which he may hold.

Deputatus, the name for an acolyte in the Greek Church. See ACOLYTE.

Dervish, a name derived from a Persian word meaning "a door-sill." It is applied to a party of Mohammedan monks who gain a living by begging from door to door. They live together in communities, under the headship of a sheik, and are bound by oaths of poverty, chastity, and humility. They are permitted, however, under some circumstances, to marry. Every Friday and Tuesday they gather in the presence of their leader, and to the music of a flute they turn round with great swiftness, in imitation of their founder, who, after continuing this exercise for fourteen days, received the revelation of the order. This strange dance, when held in public each week, draws great crowds, who witness it with deep interest and solemnity of demeanor. The Dervishes are divided into two classes, the "dancers" and the "howlers." Persons of high rank often belong to the former, but if they attain to full membership they have to undergo 1,001 days of menial service, after which they receive a woolen belt set with a magic stone, the rosary with the ninety-nine names of God, and the taj (white cap). The "howling" Dervishes, either in line or ring, sway themselves backward and forward, shouting "There is no God but God," until they sink exhausted to the ground. Some dervishes wander through the country performing tricks of legerdemain. As a class they are held in awe by the people, and feared by the officials.

De Sacy. See SACY, DE.

De Sales. See SALES, DE.

Des Cartes, RENÉ, a famous French philosopher; b. at La Haye, in Touraine, March 30, 1596; d. at Stockholm, Feb. 11, 1650. He was connected with the army for a time, and during the later part of his life traveled extensively. The year before he died he made his home in Stockholm, at the invitation of Queen Christina.

"In pursuance of the principle *de omnibus est dubitandum* ('you shall doubt about everything'), Des Cartes arrived at his *cogito ergo sum* ('I am, because I think') as an ultimate fact of consciousness which cannot be doubted. From this point of primary unity between thought and being —the corner-stone of the ontological evidence of the existence of God—he developed a system of unmitigated dualism. In man, for instance, soul and body touch each other only at one single point, the pineal gland of the brain, and animals are mere machines."—*Schaff-Herzog*.

The philosophy of Des Cartes attracted wide attention, and was accepted by many leaders of the Gallican Church, while condemned by the Jesuits. Superseded by the theories of Newton, Hobbes, and Locke, his views in recent times have found expression only through Leibnitz, Wolff, etc.

Desert, CHURCH OF THE. See CAMISARDS; HUGUENOTS.

Destructionists. See ANNIHILATIONISM.

Determinism, the name given those theories of the human will, according to which it is absolutely determined by external or internal motives not belonging to it, and which, therefore, denies its freedom.

Deutero-Canonical. See APOCRYPHA.

Deuteronomy. See PENTATEUCH.

Deutsch, EMANUEL OSCAR MENAHEM, an eminent Oriental scholar; b. 1829, at Prussian Silesia; d. at Alexandria, 1873. He studied at Berlin, and from 1855 until his death was assistant in the library of the British Museum. He published an article on the *Talmud* in 1867 that gave him a wide reputation as a scholar.

Devay, MÁTYÁS BIRÓ, a Hungarian reformer; d. about 1547. In 1529 he went to Wittenberg, and was with Luther for a year and a half. Upon returning home, he preached and wrote in favor of the doctrines of the Reformation. He was twice imprisoned. The last time he was kept in prison for nearly three years (1531 to 1534). After his release he settled at Sárvar under the protection of a powerful Hungarian nobleman. Here he published a grammar with extracts from Luther's catechism, the first book printed in Hungary. Driven into Switzerland by the invasion of the Turks, he became acquainted with Zwingli's views of the Lord's Supper, and adopted them.

Development of Doctrine. A term used to express (1) the opinion that while Christianity is fully contained in Christ and the New Testament, yet there is a progressive unfolding and clearer understanding of its truth, as time goes on. This theory is held by most Protestants. (2) Cardinal Newman, just before leaving the Church of England for that of Rome, published his celebrated *Essay on the Development of Christian Doctrine*, in which he argued that, by the continuity of its historical record, and the development of doctrine from the apostolic times within its pale, the Roman Catholic Church must be the true Church. (3) Some rationalists hold that, in time, Christianity will be superseded by a religion of humanity, in which the Bible will no longer hold its place as the rule of faith and conduct.

Development, SCIENTIFIC. See EVOLUTION.

Devil. See SATAN.

Devotion, a fervent exercise of the private and public offices of religion, or a temper and disposition of the mind rightly affected with such exercises. The literature of books of devotion is very extensive, but they should never be used as a substitute for the Bible. "A spirit of devotion is one of the greatest blessings, and the want of it one of the greatest misfortunes, which a Christian can experience."

Dewid, ST. See ST. DAVID.

De Wette. See WETTE, DE.

De Witt, THOMAS, D. D., b. at Kingston, N. Y., Sept. 13, 1791; d. in New York City, May 18, 1874. He was a graduate of Union College, 1808, and the New Brunswick Theological Seminary, 1812. He was pastor of the Reformed Dutch churches at Hopewell and New Hackensack, N. Y., 1812–1825; and of Hopewell alone until 1827. He then became one of the pastors of the Collegiate Church in New York City, where he continued until his death. He edited *The Christian Intelligencer*, 1831–1843. Honored and beloved, he exerted a marked influence in the life of the city, and was a favorite pastor and preacher.

Dexter, HENRY MARTYN, D. D. (Iowa College, Grinnell, Ia., 1865), S. T. D. (Yale, 1880), Congregationalist; b. at Plympton, Mass., Aug. 13, 1821; was graduated at Yale College, 1840, and at Andover Theological Seminary, 1844; became pastor at Manchester, N. H., 1844; in Boston, 1849, but since 1867 has been editor of the *Congregationalist*, having been previously connected with the paper since 1851. Among the volumes he has published are: *Congregationalism* (Boston, 1865, 5th ed., 1879); *As to Roger Williams* (1876); *The Congregationalism of the Last Three Hundred Years, as Seen in its Literature* (New York, 1880); *The True Story of John Smyth, The Se-Baptist* (1881).

Diab'olus. See SATAN.

Diaconium means, sometimes, the place at the rail of the altar, where the deacons were accustomed to sit in the ancient church, also the building adjoining the church, in which the sacred vessels and vestments were kept; the ecclesiastical book which contained the rules of the office of deacon in the Greek Church, and that part of the public prayers which the deacons recited.

Dian'a, a goddess whose temple at Ephesus was one of the wonders of the world. (Acts xix.) The image was regarded as an object of peculiar sanctity, and was believed to have fallen down from heaven.

Diaspora', a term used to denote the dispersion of the Jews through the Roman world. (James i. 1; Pet. i. 1.) See CAPTIVITY.

Diates'saron, the name given to the attempts made to combine the four gospels in one narrative. See HARMONY OF THE GOSPELS; TATIAN.

Dick, JOHN, D. D., an eminent Scotch theologian; b. in Aberdeen, Oct. 10, 1764; d. in Glasgow, Jan. 25, 1833. He was connected with the Secession Church, and after a pastorate at Slateford, near Edinburgh, he was settled over the Grayfriars Church, Glasgow. In 1819 he was elected professor of theology in the seminary of the Secession Church. He prepared *Lectures on Theology*, which became a favorite textbook, and was republished in this country with a biography.

Dick, THOMAS, LL. D., a well-known writer on themes pertaining to Christian philosophy; b. at Dundee, Scotland, Nov. 24, 1774; d. at Edinburgh, July 29, 1857. He entered the ministry of the United Presbyterian Church of Scotland, but after a service of two years (1803–1805) retired, and devoted the rest of his long life to teaching and literary labors. His first book, published in 1825, *The Christian Philosopher: or, the Connection of Science with Religion*, met with great success. Some of his best-known works treat of the subject of astronomy. They are written in a clear and popular style, and have had a large circulation. There are two American editions of his works.

Dickinson, JONATHAN, an eminent Presbyterian minister, and the first president of Princeton College; b. at Hatfield, Mass., April 22, 1688; d. at Elizabeth, N. J., Oct. 7, 1747. After graduating at Yale College (1706), he was settled at Elizabeth. He took a prominent part in theological discussion, and was active in forming new churches. Although a strong advocate of Calvinism, he opposed the binding authority of creeds. He was interested in the work among the Indians, and aided David Brainerd in many ways. Having taken a prominent part in founding Nassau Hall (Princeton College), he was elected its first president, but died before the close of his first year of service. His writings are mostly an exposition of Calvinistic views of doctrine.

Didache'. See TEACHING OF THE APOSTLES.

Diderot, DENIS. See ENCYCLOPÆDISTS.

Didymus, called "the Blind;" b. in Alexandria, 308; d. there, 395. Although blind from his fourth year, he became one of the most learned men of his time. He was a prolific writer, and a director of the catechetical school of Alexandria.

Dies Iræ, the name given to the opening words of a famous Latin hymn of the Middle Ages. It was probably written by Thomas of Celano in the middle of the thirteenth century. Many hundreds of translations have been made into various languages. The best English translations are by Alford, Trench, Cole, and Dix. The hymn is still sung in the Roman Catholic Church at funerals.

Diet, the assembly of the States of Germany, which shared, in most cases, with the emperor the rights of sovereignty. It consisted of three colleges, which met and voted separately: (1) electors; (2) the princes, temporal and spiritual; (3) the free imperial cities. The emperor could not change the united action of the Diet. Among the Diets of importance were that at *Worms* (1521), which condemned Luther; *Spires* (1529), in which the protest of six Lutheran princes originated the name "Protestant;" *Augsburg* (1530), where the famous Augsburg Confession was presented; *Augsburg* (1555), where the "Religious Peace of Augsburg" was concluded, and the civil relations of the Lutherans regulated.

Dillmann (CHRISTIAN FRIEDRICH) AUGUST, Ph. D. (Tübingen, 1846), D. D. (Leipzig, 1862), Evangelical Lutheran; b. at Illingen, Würtemburg, April 25, 1823; became *privat-docent* of Old Testament exegesis there in 1852; professor extraordinary of theology, 1853; professor of the Oriental languages at Kiel, 1854; professor of theology at Giessen, 1864; at Berlin, 1869. In biblical and Ethiopic scholarship he has gained a great reputation. Among the most noted of his publications are his *Commentaries on the Hexateuch* (Leipzig, 1875–86), 3 vols., and *Job* (1869).

Diman, JEREMIAH LEWIS, D. D., b. at Bristol, R. I., May 1, 1831; d. at Providence, R. I., Feb. 3, 1881. He was graduated at Brown University, Providence, 1851

After studying theology at Andover, Mass., and then in Europe at Halle and Berlin, he was ordained as pastor of the Congregational Church, at Fall River Mass., 1856–60. From 1860–64 he was pastor at Brookline, Mass. In 1864 he entered upon the duties of the professorship of history and political economy in Brown University, where he remained until his death. He was a ripe scholar and eloquent preacher. Two books, made up of his lectures and sermons, were published after his death: *The Theistic Argument* and *Orations and Essays*.

Diocese. Constantine the Great divided the Roman Empire into four dioceses, each of which was subdivided into several provinces. The term diocese was then adopted to denote the great patriarchal divisions of the Church, but in the early part of the fourth century it passed into its present use as designating a single bishopric, and thus took the place of the earlier name of *parochia*.

Diocletian Persecution. Diocletian was Emperor of Rome from about 284 to 305. In the early part of his reign he paid little attention to the Christians. An edict was promulgated that all those connected with the army who would not sacrifice at the festivals in honor of the gods should be deprived of their dignity. The refusal of Marcellus, a centurion at Tangier, and others, to obey this order, gave an excuse to the enemies of the Christians to instigate the persecution, in which Galerius, who held the rank of Cæsar, was most prominent. Twice the emperor's palace was set on fire and the charge laid to the Christians. In this and other ways the rage of Diocletian was kindled, and he engaged with furious hate in the work of destroying and torturing all who avowed their faith in Christ. Numbers gave up their copies of the Scriptures (afterwards called *Traditores*), and sacrificed to the idols, but multitudes remained faithful and suffered martyrdom. The persecution continued after the abdication of Diocletian (305). Galerius, stricken with a loathsome disease, finally issued an edict permitting the Christians to worship in peace. The persecution lasted for ten years, and Gibbon estimates the number of those who were martyred at 2,000.

Diodati, JOHN, b. at Geneva, 1576; d. there in 1649. He was professor of Hebrew in Geneva, 1597; of theology in 1609, and resigned in 1645. He was a delegate to the Synod of Dort, and in 1607 published a translation of the Bible into Italian, with annotations, which is still used to some extent. He translated the Bible into French and also Sarpi's *History of the Council of Trent*. Of his theological works his *Annotations upon the Bible* was translated into English.

Diodo'rus, presbyter of Antioch, consecrated bishop of Tarsus 378; d. in 394. He has been called "the father of biblical interpretation." As a priest and monk of Antioch he conducted the affairs of the Church with such discretion that he was made bishop of Tarsus. He wrote many commentaries in which he discarded the allegorical for a more literal and grammatical interpretation. He is the founder of the cosmological argument for the existence of God, and he opposed the doctrine of everlasting punishment. John (Chrysostom) and Theodore (of Mopsuestia) were among his pupils.

Diogne'tus, THE EPISTLE TO, "one of the most precious relics from Christian antiquity, hardly equalled, either in spirit or form, by any other work from the post-apostolic age. The extraordinary charm which it exercises springs from the noble simplicity of a faith which grasps the divine truth of Christianity as an inner experience, and from the perfect classical education, which, in bold and striking but fully harmonious expressions, bears witness to this fact. His theological standpoint is that of the transition when faith and knowledge, though still essentially one, are just about to break away from each other. The epistle was first published by H. Stephanus (Strasburg, 1592)."—*Dr. Semisch* in Schaff-Herzog: *Ency.*, vol. I., p. 641.) An English translation of the epistle is in the *Ante-Nicene* Library, I., p. 303 (Edin., 1868).

Diony'sius the Areopagite, an Athenian eminent for his literary attainments, and a member of the Areopagus. Converted to Christianity (Acts xvii. 34), according to Eusebius, he was the first bishop of Athens, and tradition says that he suffered martyrdom there. His name has prominence in history because of the attempt of a writer in later times to pass his productions upon the Christian world as from the pen of the Areopagite. These treatises on *The Heavenly and Ecclesiastical Hierarchies* and *The Names of God* were quoted with marked effect against the Severians. Critical examination has clearly shown that they must be of much later date than the first century. Probably they are not of earlier date than the fifth century.

Dionysius of Alexandria, a pupil of Origen, succeeded Heraclas in 232 as director of the catechetical school, and in 247 as bishop. He was the friend and correspondent of the leading bishops and theologians of his time and, with a naturally gentle and kind temper, he acted the part of a mediator in the controversies growing out of the schism of Novatian, and other matters. Only fragments of his works have come down to us.

Dionysius, bishop of Corinth (170). He was distinguished for piety, learning, and eloquence. He wrote letters, fragments of which were preserved by Eusebius.

Dionysius Exig'uus, a Scythian by birth, and abbot of a monastery at Rome, where he died about 556. He gained a great reputation for profound learning. The work by which he is best known is a collection of canons and decretals, and his *Cyclus Paschalis*, which is the basis of the Christian chronology.

Dios'corus. See EPHESUS, ROBBER COUNCIL OF.

Diptychs, originally, tablets folded in two leaves, upon which were written the names of persons, living or dead, who were entitled to have their names mentioned in the prayer preceding consecration, from having rendered some special service to the Church. They are still in use in the Greek Church.

Directory of Worship, (1) a set of rules for worship drawn up to take the place of the Book of Common Prayer by the Westminster Assembly of Divines, in 1643. (2) The Presbyterian Church in the United States has a *Directory of Worship* adopted by the General Assembly in 1821.

Discalcea'ti, or BAREFOOTED MONKS AND NUNS, is the common name of the religious orders whose members wear only sandals or nothing.

Dirge, a hymn of mourning for the dead. The word is derived from *Dirige, Domine, nos*, the opening words of the antiphon in the Roman Catholic service for the dead.

Disciples, THE, or CHRISTIANS. Thomas Campbell (1763–1854), a devout and scholarly Seceder minister, was recognized in Ireland as a man of influence and liberality by his leadership in a movement before the Synods of Belfast and Glasgow, in the interests of Christian Union. Manifesting his liberal spirit in Pennsylvania in 1807, by inviting to the Communion table members of different religious bodies, he brought upon himself the censure of the Presbytery of Chartiers, and of the Synod to which he appealed his case, for not adhering to the "Secession Testimony." After submitting for a time, he withdrew, announcing to the Synod that he abandoned "all ministerial connection" with it, and intended to be "utterly unaffected by its decisions." Continuing to plead for Christian Union, he attracted much attention, and men and women of liberal minds gathered about him. When he announced on a special occasion to a general assembly of his friends, as a rule to be followed, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent," his words were received by his hearers with great enthusiasm, and their deliverance from human standards was accomplished. Under his leadership, a religious association was formed in the fall of 1809, bearing the name of the "Christian Association of Washington," declaring that it existed "for the sole purpose of promoting simple, evangelical Christianity, free from all mixture of human opinions and inventions of men." About this time, Thomas Campbell wrote and published a *Declaration and Address*, which was far in advance of the thought of his times. The present views and purposes of the people known as Disciples are nowhere else more strongly, or more comprehensively stated in such brief space. We will, therefore, make some extracts from this document. Addressing "all his brethren in all the churches," by which he meant all the evangelical bodies, he said: "Dearly beloved brethren, why should we deem it a thing incredible that the Church of Christ in this highly favored country, should resume that original unity, peace, and purity which belong to its constitution, and constitute its glory? Or, is there anything that can be justly deemed necessary for this desirable purpose, but to conform to the model, and adopt the practice of the primitive Church, expressly exhibited in the New Testament? Whatever alterations this might produce in any, or in all, of the churches, should, we think, be deemed neither inadmissible, nor ineligible. . . . . With you all, we desire to unite in the bonds of an entire Christian unity—Christ alone being the *head*, the centre; his word the *rule*, and explicit belief of and manifest conformity to it in all things the *terms*." It was proposed by him that all Christians of every name "come fairly to original ground upon clear and certain premises, and take up things just as the apostles left them, that thus disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the Church stood at the beginning." The Disciples continue to insist upon this as the immediate duty of believers.

Alexander Campbell, the son of Thomas Campbell, who had been attending college in Glasgow, Scotland, joined his father in Washington County, Pennsylvania, in October, 1809, in time to read the *Declaration and Address*, as it was going through the press. The son approved of the document, and it was not many years before he was the leader in the movement which it inaugurated. In studying the Scriptures with open minds, both father and son, as well as others of their little body, soon became convinced that the ordinance of baptism involves the immersion of a believer in Christ, and, nothing doubting, they promptly carried out their convictions. This change of views occurred in 1812.

They soon gave up the doctrine of regeneration by the Holy Spirit before faith to make faith possible, and preached the gospel as the power of God to renew the heart through faith. Regeneration by receiving the word of truth, not regeneration to make its reception possible, was their thought. This, together with their protest against sectarian divisions in the Church of Christ, led to antagonisms with other religious bodies. Notwithstanding this fact, Alexander Campbell's great ability being recognized, he was constantly urged to preach at different points for Baptist churches, which he frequently did. As a result, the church at Brush Run, Pa., of which he and his father were members, united with the Baptist Redstone Association in 1812. The preaching of Alexander Campbell being calm and argumentative, and directly opposed to everything in the way of miraculous and rhapsodical experiences, soon stirred up opposition in the minds of those who gloried in the experiences that characterized the revival meetings of that time.

In 1823 Alexander Campbell started the *Christian Baptist* at Bethany, West Va., a monthly which he continued under this name for seven years. He then began the *Millennial Harbinger*, which he edited till within a few years of his death—in 1866. By his able editorials, his views spread rapidly in the Baptist body. The lines became closely drawn. There was much discussion. Then came a division. The Mahoning Association in Ohio gradually went over to the views of the Campbells. Formal divisions began in 1827, and continued in different States for several years, and so the people known as the Disciples of Christ became a separate religious body, and grew exceedingly.

In common with other religious bodies regarded as evangelical, the Disciples find in the Bible a revelation from God. In it they discover that God sent his Son, Jesus Christ, into the world to reveal the Father, and, finally, to die for all men, and so make salvation possible to all. That he who thus came and died for sinners is "the Christ, the Son of the living God," they regard as the central truth of the New Testament — the foundation truth of the Church. They, therefore, teach the deity as well as the humanity of Christ. They also believe in the divinity and personality of the Holy Spirit, through whose inspiration the Word of God came to men, and who is promised as a perpetual Comforter to them that believe in Christ. They see in the New Testament the doctrine of election, but it is not the election of sinners to a life of faith; but the election of believers to life everlasting through a faithful endurance to the end. The doctrine of the perseverance of the saints is with them the doctrine of the perseverance of them that persevere. They see in the Bible the doctrine of divine sovereignty, but it is a sovereignty that leaves the sovereign free to determine to deal with men in view of their foreseen conduct—their acceptance or non-acceptance of the truth which they possess—not a sovereignty that necessitates unconditional election. But their plea is practical rather than doctrinal.

"The original preaching of the gospel was not an exposition of a system of doctrines, but the presentation of a Divine Person as the object of faith and love. Who Jesus was, what he had done for man's salvation, why we should trust in and submit to him as our Lord and Saviour, the terms on which he would receive sinners, these formed the subject of apostolic preaching. When they had thus preached, they called on their hearers to submit to Jesus, and as many as voluntarily accepted him as the Christ, the Son of God, and were willing to renounce all other lordships and walk in his commandments, were at once admitted, through baptism, into Christian fellowship."

These words, from the pen of Isaac Errett, LL. D., the late editor of the *Christian Standard*, of Cincinnati, O., well set forth the practical character of the best teaching among the Disciples.

As a rule, their churches partake of the Lord's Supper every Lord's Day. While they do not receive into church fellowship any who are not immersed, they do not debar Christians of other religious bodies from uniting with them in honoring the Lord in this institution—though there are not a few of their number that express doubts about the scripturalness of this liberality.

While they apply to themselves the names, Disciples of Christ, and Christians, and speak of the whole people as the Church of Christ, they do not by any means claim that they are the only disciples of Christ, or Christians, in the world; or that they constitute the whole Church of Christ on the earth. They are to be distinguished from another people called "Christians," nicknamed "New Lights"—a people of Unitarian tendencies.

As to church government, the Disciples are Congregational, each church settling its own affairs. The New Testament elders, deacons, ministers, and evangelists, find a place, but officers not known to the New Testament are not recognized.

The Disciples number about 700,000. They have a Foreign Christian Missionary Society, with headquarters in Cincinnati, O. It has missionaries in India, Japan China, Asia Minor, Denmark, and in other foreign countries. There are, also, a General Christian Missionary Convention, with headquarters in the same city, and a Christian Woman's Board of Missions, with headquarters in Indianapolis, Ind., besides State societies in most of the States of the Union. They have about forty institutions of learning — universities, colleges, and other schools. Their religious weeklies contain abundant evidence of their aggressive and progressive character, and of their rapid increase. Their chief thought is a return to the teaching of the New Testament in its letter and spirit, as a sufficient rule of faith and life, without the aid of human standards that too often misrepresent the Word of God. By the way of such a return they see the only open way to Christian Union.

See *Memoirs of A. Campbell*, by Dr. Robert Richardson; *Christian Baptism: Its Antecedents and Consequents*, by A. Campbell; *Declaration and Address*, by Thomas Campbell; *Evenings with the Bible: New Testament Studies*, by Isaac Errett, LL. D. (Standard Publishing Co., Cincinnati, O).

H. McDiarmid.

Disciplina Arcani. See Arcani, Disciplina.

Discipline. See Church Discipline.

Discipline, Book of, in the Methodist Episcopal Church, is a small volume revised and published after the meeting of the General Conference. (See Conference). It contains six parts: I. Origin, Doctrine, and Rules; II. Government of the Church; III. Administration of Discipline; IV. Educational and Benevolent Institutions; V. Temporal Economy; VI. Ritual of the Church.

Dispensation signifies, in the Roman Church, the authority of the pope to do or leave undone something which otherwise is not allowed. This right of dispensation in difficult cases, especially of marriage, has been a source of great influence and revenue. The bishops have this power only in a few and unimportant cases.

Dispersed. See Captivity.

Dissenter is properly used only of those who *dissent* from the doctrine or order of an *established* church. In England the word is synonymous with Non-conformist.

Distaff Day, the day after the Epiphany, so called because on that day weaving was resumed after the close of the Christmas Festival.

Divination. See Magic.

Divorce. The separation between man and wife was at one time a rare thing with the ancient Romans. It was only allowed, apparently, on account of unfaithfulness, and there were strict formalities to be observed, showing how sacred the law of marriage was regarded. But with the growth of luxury came laxity of principle, and divorce for frivolous reasons became common. It seems that it was even thus among the Jews. Though Moses, for the hardness of their hearts, allowed the husband to give "a writing of divorcement," there is no actual mention of such instruments being used before the days of Isaiah. In Jeremiah, and also in Malachi, they are spoken of as not uncommon. Our Saviour disallowed them all, except on the score of adultery. But a question has arisen in the Christian Church whether, even in this case, a full divorce is warrantable. That a separation as to living together is allowable is plain, but it is not so plain whether, when a husband has parted from his wife for unfaithfulness, she is at liberty to marry again. St. Augustine confesses that the question is not clearly determined by the words of our Saviour. The Greek Church allows this, and it has been allowed by the laws of Christian emperors (*e. g.*, Constantine), nor did the Council of Florence, though the Roman Canon Law is different, regard this difference as a sufficient reason to hinder the coalition of the Eastern and

Western churches. The Roman Church, however, is most strict in its rules: the very fact that marriage is made a sacrament necessitates such strictness, and the broad principle is laid down that "no human power can dissolve the bond of marriage when ratified and consummated between baptized persons." If two unbaptized persons have married, and one afterward become Christian, and the other refuses to live peaceably, and without insult to the Christian religion, this marriage may be dissolved. So may that contracted by persons who afterward agree to take up the monastic life.

In Protestant countries, where the religious bodies have come more under the civil powers, these powers claimed the right of regulating marriage and divorce. In England the old law remained for a long time; in other lands legislation on this subject soon began. Then in England, about a century and a half after the Reformation, the law was altered so that divorce for proved adultery was to be granted by Act of Parliament in each separate case, while judicial separations were pronounced by the ecclesiastical courts. But this law was felt to be unsatisfactory, for, by making divorce possible only through the spending of a very large sum of money, it was permissible to the rich and not to the poor. A celebrated sentence of Justice Maule, in which he bitterly satirized the existing law, had a great effect on public opinion, and in 1857 a new Divorce Court was established, with jurisdiction over all such matters. Divorce was made possible for adultery of the wife, and for adultery, with certain other offenses, of the husband, and judicial separation was allowed for cruelty, or two years' desertion. Divorce might be followed by re-marriage. In other countries facilities for divorce are much greater; incompatibility of temper, and even mutual consent, are held to be admissible grounds. The result has been to lower the moral tone to such a terrible extent as to create a reaction toward better things.—Benham: *Dict. of Religion.*

Dr. Theodore D. Woolsey, in his article on Divorce (Schaff-Herzog: *Ency.*, p. 649), says: "Nowhere is the problem of divorce so poorly solved, or so charged with danger, as in the United States. It is certainly an alarming fact that the ratio of divorce to marriage is as one to ten, or even greater, in some States; and that in another State it has sunk, within twenty years, from the ratio of one to fifty-one down to the ratio of one to twenty-one. Happily, these and similar indications of a greater ratio than is elsewhere known are now exciting the attention of many Christian people." The work of the Divorce Reform League has done much in the last few years to enlighten the public regarding the evils that threaten the life of the family by the increase of divorces under the laws that now prevail in the different States. See MARRIAGE.

Dix, MORGAN, S. T. D. (Columbia College, New York, 1862), D. C. L. (University of the South, Sewanee, Tenn., 1885), Episcopalian; b. in New York City, Nov. 1, 1827; was graduated at Columbia College, 1848, and at the General Theological Seminary, 1852; assistant minister of St. Mark's, Philadelphia, 1853; and of Trinity Church, New York, 1855; assistant rector of Trinity, 1859; rector, 1862. Among his published volumes are a *Manual of the Christian Life* (New York, 1857, 16th thousand 1864); *Memoir of John A. Dix* [his father], (1883), 2 vols.; *The Gospel and Philosophy* (1886); *Christ at the Door of the Heart, and other Sermons* (1887); *Seven Deadly Sins* (1888).

Doane, GEORGE WASHINGTON, D. D., LL. D., b. May 27, 1799, in Trenton, N. J.; d. at Burlington, N. J., April 27, 1859. He was graduated at Union College, N. Y., 1818, and was admitted to holy orders 1821. He was elected Protestant Episcopal Bishop of New Jersey in 1832. He was a tireless worker, and wrote much on controversial subjects. He is the author of several hymns that are well known: among them are "Softly now the light of day," and "Thou art the way: to thee alone."

Docetæ, a branch of the Gnostics which "held that Christ had no real body or human soul. His earthly manifestation in human form was a phantasm, a mere appearance without substance or reality. Hence they were called Docetæ, from the Greek verb *dokéō*, which means *to appear, to seem to be.* According to this class of the Gnostics, Christ's whole earthly life was an illusion. He was not born, nor did he suffer or die."—Hodge: *Sys. Theology*, vol. ii, p. 400. This theory had its origin chiefly in the conception of matter as the cause of evil. The Docetæ contended that Christ as a divine being could never have been united to what was earthly and therefore impure. This sect flourished near the close of the second century.

Doctor (*teacher*), (1) The "doctors of the law" mentioned in the New Testament (Luke v. 17; Acts v. 34, etc.), also called "scribes," were learned expounders of the law of Moses and the traditions of the elders. As a rule they were Pharisees, and were addressed as Rabbi (*master*). They received presents but no salary from their pupils. (2) The now usually honorary degree of Doctor of Divinity was given in the Middle Ages only to those who had passed the degrees of bachelor, licentiate, and master, and was bestowed by the chancellor of the university in the name of the pope. Protestants who bore this title in the seventeenth century were addressed as " Your excellency." The most famous of the mediæval teachers received degrees to which were affixed terms expressing some quality of scholarship in which they were preëminent.

Doctors of the Church. The following Fathers received this title in a distinctive sense: (Greek) Athanasius, Basil, Chrysostom, and Gregory of Nazienzen; (Latin) Ambrose, Augustine, Gregory the Great, and Jerome. In the Roman Church the title is also given to Anselm of Canterbury, St. Bernard, Bonaventura, Francis of Sales, Hilary of Poitiers, Isidore of Seville, John of Damascus, Leo the Great, (Alphonso de) Liguori, Peter Chrysologus, and Peter Damiani.

Doddridge, PHILIP, D. D., an eminent dissenting minister and writer; b. in London, June 26, 1702; d. at Lisbon, Oct. 26, 1751. He early entered the ministry, and was first settled at Kibworth in 1723. In 1729 he entered upon his duties as teacher of the school at Northampton, where he continued to preach, and train students for the ministry until declining health compelled him to seek relief in a milder climate. He died at Lisbon, and was buried in the English graveyard. Dr. Doddridge was a prolific author of hymns, some of which still continue to find favor. His best-known work is *The Rise and Progress of Religion in the Soul* (1745).

Dods, MARCUS, D. D. (Edinburgh, 1872), Free Church of Scotland ; b. at Belford, Northumberland, Eng., April 11, 1834; was graduated at Edinburgh, 1854, and studied theology at New College in the same city, (1854–58); pastor, from 1864 to 1889, of Renfield Free Church, Glasgow, when he became professor of New Testament exegesis in New College, Edinburgh. Among his published works are: *The Prayer that Teaches to Pray* (Edinburgh, 1863, 6th ed., 1889) ; *Mohammed, Buddha, and Christ* (1877); *The Parables of our Lord* (3 series, 1883–85); *An Introduction to the New Testament* (1888); *The First Epistle to the Corinthians* (1889).

Do'eg. See AHIMELECH.

Doellinger (dol-ling-er), JOHANN JOSEPH IGNATIUS, Ph. D. (Vienna and Marburg, 1873), D. D. (Oxford, 1881), LL. D. (Oxford and Edinburgh, 1873), the famous theologian, and the leader of the " Old Catholic " movement, was b. in Bamberg, Bavaria, Feb. 28, 1799; d. in Munich, Jan. 10, 1890. He received priestly orders in 1822, and became chaplain of the diocese of Bamberg. His treatise on *The Doctrine of the Eucharist* came out in 1826; and in that year he was invited to lecture on church history before the University of Munich. The substance of these discourses was printed in one volume that appeared in 1828, and in another more elaborate, ten years later. In 1845 he began to give attention to politics, and went into the Bavarian Parliament as a representative of the University of Munich. Four years after this, in the Diet of Frankfort, he voted for the total separation of Church and State; and in 1861 he delivered a series of lectures advocating the abandonment of its temporal power by the Holy See. Up to this time he had published *Origins of Christianity; The Reformation: Its Interior Developments and Effects; The Religion of Mohammed; A Sketch of Luther; Paganism and Judaism;* and *Christianity in the Church.* And these were followed by *Papal Legends of the Middle Ages* (1863) and *A History of the Religious Sects of the Middle Ages* (1870).

Dr. Doellinger obtained wide fame by his opposition to the decrees of the Vatican Council, and, in particular, to that one declaring the infallibility of the pope when addressing the Church *ex cathedra* on questions of faith and morals. He published on this subject the pamphlets, *A Few Words on the Infallibility Address*, and *The New By-Laws of the Council* (1870), and he was believed to be one of the authors of the *Janus*, one of the most important works published against papal infallibility. As he emphatically declined to submit to the decrees of the Vatican Council, he was, on April 17, 1871, formally excommunicated by the Archbishop of Munich. On July 29, 1871, he was elected rector of the University of Munich, receiving fifty-four out of sixty-three votes cast. He took a leading part in the Old Catholic congresses of Munich (1871) and Cologne (1872). In the former he showed himself opposed to the measures adopted by the majority for effecting a permanent ecclesiastical organization of the Old Catholics; in the latter, he was elected chairman of a special committee on the reunion of the Christian Churches, a subject to which for years he devoted especial attention. For a long time he was a member of the first Chamber of the Bavarian Diet. In 1873 he was appointed president of the Royal Academy of Science. His last work, published in 1889, 2 vols., was a history of the ethical controversies in the Roman Catholic Church since the sixteenth century, prepared in connection with Professor Reusch. See Old Catholics.

Dogma. In its orginal meaning *dogma* from Gr. *dokein*, "to seem," signified that which seemed true to any one. It finally came into use to denote the *opinions* expressed by philosophers, and then gained the sense of authoritative decrees. Both in the LXX. and the New Testament it is used with reference to decrees issued by the State (Dan. ii. 13; iii. 10; Luke ii. 1), and in Acts xvi. 4 to the decrees passed by the Council of Jerusalem and also for the Mosaic decrees. (Col. ii. 14; Eph. ii. 15.) Dogma, as employed in the writings of Protestant theologians has been defined as, "a truth of *faith*, derived from the authority of the Word and Revelation of God; a positive truth, therefore—positive, not merely by virtue of the positiveness with which it is laid down, but also by virtue of the authority by which it is sealed."—*Martensen.*

Dogmatics is the science which treats of Christian doctrine, and is, therefore, another term for systematic theology. As to the sources from which dogmatics draws its chief materials, the Roman Catholic and Protestant churches radically differ. Evangelical theologians contend that the Bible alone is the source from which we derive our religious beliefs. On this basis of a Divine *revelation*, the truth of Christianity is assumed independently of all speculation, and theological investigation is confined to the elucidation and understanding of this accepted Word of God. Outside the Scriptures there is no ultimate authority for religious beliefs. The Roman Catholic Church holds an entirely different position from this. It claims, through an abiding inspiration continued to its living head, that the decisions of councils, and the official utterances of the pope have an authority as infallible as that of the apostles. "The Protestant theology, on the other hand, declares that only that religion is genuine which can be shown to be apostolic. Protestantism regards Christianity as a gospel of free grace offered to all men alike; the Roman Catholic theology regards it as a new law, an authoritative, external authority to which all must bow, with a hierarchy endowed with power to settle, once and for all, the precepts of the faith. It makes no appeal to inward conviction, but rests all on the external canon. It, therefore, supplements the teaching of the New Testament by *tradition*, *i. e.*, the handing down through all time of the manner in which succeeding ages received the Gospel, and the form in which they held it."

In Germany, especially, it must be admitted that Protestant dogmatics received into its contents much of the traditional material of the Roman Catholic Church. This led to criticism which, under the form of rationalism, "rejected the doctrine of the inspiration of Scripture; it denied that Scripture is itself a divine revelation: it accepted Scripture only as the first, the most authentic, and consequently the most authoritative testimony to the divine revelation in Christ. By degrees its own position became perfectly clear; it assumed human reason as the highest norm for revealed truths (*D. F. Strauss*), a self-contradiction which must lead to the denial of all revelation, that is, out of Christianity. The lasting result, however, of the rationalistic criticism, was the distinction between a purely scriptural dogmatics developed into an independent branch of the theological system, under the name of Biblical Theology, and the whole sum of Christian truth, such as it has grown up from Scripture in Christendom during a period of nearly two thousand years."—*J. Kostlin.* The literature of this subject is enormous. Some of the more important titles are given in Schaff-Herzog: *Ency.*, vol. 1, pp. 654–656.

Literature. — Roman Catholic: Möhler (1832), Perrone (1835). Lutheran: Melanchthon (1521), Chemnitz (1592), Knapp (1827), Martensen (1849), Thomasius (1853), Luthardt (1865). Reformed: Turretin (1682), Witsius (1687), Pictet (1696), Ebrard (1851), Müller (1870), Dorner (1879). Anglican: Hooker (1594), Pearson (1659), Bull (1685), Harold Browne (1850). Scotch: Hill (1821), Dick (1833), Chalmers (1849). American: Edwards (Works, 1809), Dwight (1818), Hodge (1872), Dabney (1874), Strong (1887), Shedd (1889).

Dogs were regarded with contempt by the Jews, as an unclean animal. (Ex. xxii. 31; Deut. xxiii. 18; Rev. xxii. 15.) Although numerous in the cities, they prowl about and pick up their living in the streets, but are not kept in the houses. The Eastern people to this day can apply no stronger opprobrious epithets than in the use of the word "dog."

Dolcino, the successor of Segrarelli as the leader of the Apostolic Brethren or Dulcinists (1300); b. in the diocese of Novara. Attempts were made to arrest him, but it was not until 1307 that he was defeated and burned. He was a well-meaning religious enthusiast, but fanatical and ill-balanced in mind.

Dominic, St. See DOMINICANS.

Dominicans, the first order of *Preaching Friars*, founded by Domingo de Guzman, who was b. in Old Castile in 1170, and d. at Bologna, Aug. 6, 1221. Dominic was made a canon in 1194, and afterward sub-prior of the chapter of Osman. While here he labored with success among the Mohammedans who lived in that region. Visiting the south of France in 1204, he became interested in plans for the conversion of the Albigenses. Little progress was made in this work, but an asylum for girls was founded at Prouille, where Dominic and his followers found refuge until presented with a house at Toulouse. When, under the directions of Innocent III., a crusade was declared against the Albigenses, Dominic and his associates were active in seizing and convicting heretics. It was at this time that he began to plan the organization of an order of preaching monks. They adopted the rules of St. Augustine, which enjoined poverty and the severest restrictions. The order did not grow rapidly until after 1219, when the possession of property in every form was renounced, and the members were to seek their living by begging. From this time forward the Dominicans increased rapidly. "Christendom," says Dean Milman "was overspread with a host of zealous, active, devoted men, whose function was popular instruction. They were gathered from every country, and spoke, therefore, every language and dialect. In a few years, from the sierras of Spain to the steppes of Russia, from the Tiber to the Thames, the Trent, the Baltic Sea, the old faith in its fullest mediæval, imaginative, inflexible vigor was preached in almost every town and hamlet." In 1425 by order of Martin V. they were again permitted to hold property. With the increase of wealth the Dominicans began to exercise great influence, both in art and education. They gained a strong foothold in the University of Paris and other seats of learning, and became the earnest opponents of the Franciscans in the discussions that were waged between the Thomists and the Scotists regarding points of historical, scientific, and theological difference. Among the eminent men who have belonged to the order are found the names of St. Thomas Aquinas, Savonarola, Las Casas, Albertus Magnus, Tauler, Cardinal Cajetan, etc. Four popes, sixty cardinals, and over eight hundred bishops have come from the ranks of the Dominicans. In Paris the order early received the name of Jacobins, from the fact that their monastery, founded there in 1218, was in the Rue St. Jacques. An order of nuns was also established by St. Dominic, that followed the strict Dominican rule. It is a matter of historic interest that the dogma of the immaculate conception, up to the time of its promulgation in 1854, had always been opposed by the Dominicans.

Dominica in Albis, the first Sunday after Easter.

Dominical Letter, a letter (one of the first seven in the alphabet) which is used in ecclesiastical almanacs to represent Sunday.

Dominicale, either a linen veil worn at communion by women, or a fair linen cloth, in which they received the bread, instead of the hand. This custom is still seen in the north of Italy.

Domitian, Roman emperor, 81–96. During his reign many Christians suffered martyrdom. It would appear that he persecuted the Christians only as he thought they were politically dangerous, and not because of their peculiar religious opinions.

Donation of Constantine, an alleged imperial edict, by which Constantine the Great is said to bestow Rome and Italy on the Papacy. The forgery, which for a long time was accepted as true, was committed about the middle of the eighth century. It was fully exposed by Laurentius Valla (1440).

Donatists. The persecution of the Christians in the time of Diocletian developed an intense loyalty to their faith that led many to detest in the strongest manner those who surrendered their Bibles to the secular authorities. They called such *traditores*. This feeling was carried so far that it was condemned by Mensurius, bishop of Carthage. This only added fuel to the flame. As a synod was about to open at Cirta in 395, Secundus, primate of Numidia, asked that inquiry be made if there were any *traditores* in the assembly. The investigation implicated most of the bishops, and cast suspicion upon Secundus himself, who then dropped the matter, but sent a warning to Mensurius and his archdeacon, Cæclianus, who was in sympathy with him. Upon the death of Mensurius (311) Cæclianus was at once elected bishop, without waiting for the coming of the Numidian bishops, or asking Secundus to consecrate him to the office. A synod was called, and Cæclianus refusing to appear, it proceeded to elect Majorinus bishop of Carthage, and upon his death soon after (313), Donatus became his successor.

This was the beginning of the schism which for so long a time distracted the churches of North Africa. At first the country people and many bishops favored the claims of Donatus. Cæclianus was, however, recognized by the authorities of the Church outside of Africa. Constantine the Great refused his protection to the Donatists, but finally consented to appoint a board of bishops to examine the merits of the controversy. Donatus was deposed, but his followers refused to submit. They asked to have the case reopened, which was done, but the commission again gave a verdict in favor of Cæclianus. Appealing directly to the emperor, Constantine summoned Cæclianus and his accusers to Milan (316), and again the decision was against the Donatists. They still refused to submit, and after Constans succeeded his father, he treated them with great severity. The Donatists, by the aid of a fanatical party known as *Circumcelliones*, aroused a tumult, that was suppressed by severe measures in 345. The death of Cæclianus did not heal the schism, although Constans made strenuous efforts to gain the good-will of the Donatists, most of whom were very poor, by promises of financial assistance. Donatus was able to arouse a strong opposition, and with the help of the *Circumcelliones* armed resistance was made. This uprising was soon put down. Donatus was deposed and banished, and the churches closed. When Julian came to the throne he ordered them to be reopened, and their bishops were reinstated. For a short time they used their power in retaliating upon their enemies, but the successors of Julian enforced the law against them. Internal dissensions broke out that weakened them more than the attacks of opponents. The party which held to the most extreme views of the sect, upon an attempt to depose their leader, Maximianus, convened a synod and elected him bishop. During this period of dissension, Augustine began his attacks upon the sect. A disputation was held in Carthage (411), at the close of which the imperial commissioner decided against the Donatists. In 414–15 they were deprived of civil rights, and forbidden to assemble for worship. Remnants of the sect existed as late as the seventh century, when the country was overrun by the Saracens.

Donne, John, D. D., a celebrated divine and admired poet of his times; b. in London, 1573; d. March 31, 1631. Educated at Oxford, and reared in the Roman Catholic Church, after careful consideration he united with the English Church. A secret marriage with the niece of the Lord Chancellor, whom he was serving as secretary, incensed his wife's relatives, as well as Queen Elizabeth, and he was thrown into prison. He gained the good-will of James I., under whose patronage he wrote *The Pseudo-Martyr.* After long hesitation, he was finally ordained about 1615. From this time forward, until his death, he labored with great diligence in and about London. He has been called the "Great Poet Preacher" of the Church of England. His *Sermons*, with a *Life* by Izaak Walton, were published in 1640.

Donnell, Robert, one of the early leaders of the Cumberland Presbyterian Church; b. in Guilford County, N. C., April, 1784; d. in Athens, Ala., May 24, 1854. Without the advantages of an early education, but revealing peculiar gifts, he was encouraged by the "Council" of the Cumberland Presbytery, in 1806, to undertake the work of an evangelist. In 1811 he became connected with the recently organized Cumberland Presbyterian body, and soon became a leader in the denomination. He published *Thoughts on Various Subjects* (Nashville, last ed. 1880). See his *Life* by Lowry (Nashville, Tenn., 1867).

Donnellan Lectures, six lectures given annually in the Chapel of Trinity College, Dublin. They are provided by a legacy of Miss Anne Donnellan, given in 1794, "for the encouragement of religion, learning, and good manners." Many well-known works have come from this foundation, among others Dr. Graves's *Lectures on the Pentateuch ;* Magee: *On Prophecy*, etc.

Doolittle, Justus, Presbyterian; b. at Rutland, N. Y., June 23, 1824; d. at Clinton, N. Y., June 15, 1880; was graduated at Hamilton College, 1846, and Auburn Seminary, 1849; from 1849 to 1869 and from 1872 to 1873, missionary in China, at Foochow, Tientzin, and Shanghai. He published *The Social Life of the Chinese* (New York, 1865), 2 vols.; *Vocabulary and Handbook of the Chinese Language, Romanized in the Mandarin Dialect* (1872–73), 2 vols.

Dora, Sister (Dorothy Wyndlow Pattison); b. at Hauxwell, Yorkshire, Jan. 16, 1832; d. at Walsall, South Staffordshire, Dec. 24, 1878. Her father was rector of Hauxwell, and by inheritance a man of wealth. From a sincere desire to help those who were in suffering, his daughter left the comforts of her father's home, and after an experience of three years in teaching, in 1864 she joined the Church of England "Sisterhood of the Good Samaritans." In 1865 she was sent to the Cottage Hospital at Walsall, where she labored with wonderful success until 1876, when she was compelled, on account of illness, to give up the work. Her wonderful skill, courage, and devotion won the admiration and love of all who were brought in contact with her. Her life reads like a romance, and is a beautiful and touching revelation of service in the name of the Master. See her *Life* by Margaret Lonsdale (Boston, 1880).

Dorcas Society, a name taken from the Christian woman, mentioned in Acts ix. 36, who was a kind friend of the poor, and was restored to life by Peter. Societies organized to look after and prepare clothing for the poor have been fitly called Dorcas Societies.

Dorner, ISAAC AUGUST, D. D., an eminent German divine and theologian; b. at Neuhausen, June 20, 1809; d. at Wiesbaden, July 8, 1884. He studied at the University of Tübingen (1827), where, in 1835, he became professor extraordinary of theology. In this year he began the publication of his great work, the *History of the Development of the Doctrine of the Person of Christ.* From 1839 to 1843 he was professor at the University of Kiel, where he wrote his treatise upon *The Foundation Ideas of the Protestant Church.* In 1843 he was called to the chair of theology at Königsberg, in 1847 to Bonn, in 1853 to Göttingen, and in 1862 became professor and consistorial councilor at Berlin. Dr. Philip Schaff (*Living Divines*, p. 58) says: "Dr. Dorner was one of the profoundest and most learned theologians of the nineteenth century, and ranks with Schleiermacher, Neander, Nitzsch, Julius Müller, and Richard Rothe. He mastered the theology of Schleiermacher, and the philosophy of Hegel, appropriated the best elements of both, and infused into them a positive evangelical faith and a historical spirit. The central idea of his system was the divine-human personality of Christ, as the highest revealer of God, the perfect ideal of humanity, and the Saviour from sin and death. His theology is preëminently Christological, and his monumental history of Christology will long remain the richest mine of study in that department." Dr. Dorner visited the United States in 1873, as a delegate to the meeting of the Evangelical Alliance held in New York. In the long list of his publications, besides those already mentioned, is *A System of Christian Doctrine* (English translation, Edinburgh, 1880–82), 4 vols.

Dorothea, (1) a Christian maiden, martyred in the persecution of Diocletian. (2) A Prussian lady who, at the age of forty-four, and the mother of nine children, devoted herself to an ascetic life (1394). After her death many miracles were reported at her grave, and she was popularly regarded as the patron saint of Prussia.

Dort, SYNOD OF, the largest synod ever held within the bounds of the Reformed churches. It was convened by the States-General at Dort (Dordrecht), Nov. 13, 1618, and adjourned May 9, 1619. The leaders on the Arminian side were Simon Episcopius, professor at Leyden, John of Barneveld, and Hugo Grotius. At the head of the Calvinists was Prince Maurice, of Orange. The synod had its origin in the charge of disloyalty brought against the Arminians, or Remonstrants, because of the action of Grotius and Barneveld in concluding a twelve years' truce with Spain, in 1609. The discussion led to an open religious and political conflict between the two parties. "The canons of the Synod of Dort are infralapsarian, and do not express the deepest and ultimate conclusion of the Calvinistic system. The synod ignored the spirit of union embodied in the Second Helvetic Confession, and incorporated the old predestinarianism into its canons."—*Heppe.* See Schaff: *Creeds of Christendom*, vol. i, pp. 508, sqq. (N. Y., 1881).

Dositheus, an impostor who claimed to be the Messiah. He had but a small following, but the sect lived on as late as the sixth century. The peculiarity of his teaching was the stress laid upon the legal observance of the Sabbath.

Douai, or DOUAY, a town of France, in the department of Le Nord, on the Scarpe. In the Middle Ages it was a place of some commercial importance. Here, in 1568, William Allen founded a seminary for the education of Roman Catholic priests who were preparing for missionary service in England. It became the headquarters of Roman Catholic Englishmen living on the Continent, and owing to their intrigues after the Huguenot troubles, the college was removed to Rheims, in 1578, but in 1593 was again established at Douay. The town is best known as the place where the Old Testament of the so-called *Douay Bible* was printed in 1602. See BIBLE, p. 109.

Dow, LORENZO, an eccentric Methodist preacher; b. at Coventry, Conn., Oct. 16, 1777; d. at Georgetown, D. C., Feb. 2, 1834. He commenced his labors as an itinerant preacher in 1798, but was dropped by his conference for leaving his appointment, and going to Europe on what he conceived to be a special mission. From this time he preached independent of ecclesiastical authority. Riding on horseback from forty to fifty miles, he often spoke four or five times in a day. He was eccentric in dress, manner, and speech, but his native ability and eloquence won many listeners and converts. See *Dealings of God, Man, and the Devil, as exemplified in the Life of L. Dow, with his Writings* (N. Y. 1854, new ed. 1875).

Dowling, JOHN, Baptist; b. in Sussex, Eng., May 12, 1807: d. at Middletown, N. Y., July 4, 1878. For many years he was pastor of the Berean Baptist Church in New York City. He is best known by his *History of Romanism* (1845, new ed. 1871).

Doxology, a hymn of glorification to God. It originally consisted of the words found in Luke ii. 14. Additions were early made to it, first in the Greek Church and then in the Latin, probably by Hilary, Bishop of Poitiers (d. 366), and in the fifth century what is known as the *Doxologia major* read as follows: "Glory to God on high, and on earth peace to men of his good-will. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory. O Lord God, heavenly king, God the Father Almighty: O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy upon us; For thou alone art holy, thou only, Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen."

Down to the twelfth century this Doxology was used alone by the bishops and by the priests at Easter. It is still, to some extent, in use among the Lutherans, and in the English version it is regularly employed in the service of the Episcopal Church. The *Doxologia minor* consisted at first of the words, *Gloria Patri et Filio et Spiritui Sancto in sæcula sæculorum*, to which, growing out of the Arian controversy, was added, "as it was in the beginning, is now, and ever shall be, world without end." This was used at the end of each hymn. The term "doxology" is used also to designate certain passages of glorification found in the Scriptures, and the verse or verses sung at the opening or close of religious services. The most familar is the stanza which closes both the Morning and Evening hymns of Bishop Ken, "Praise God from whom all bless ings flow."

Drachma. See MONEY.

Dream. "The revelation of God's will in *dreams* is characteristic of the *early* and less perfect patriarchal times (Gen. xxviii. 12; xxxi. 24; xxxvii. 5–10)—to Solomon (1 Kings iii. 5), in commencing his reign; the *beginnings* of the New Testament dispensation (Matt. i. 20; ii. 13, 19, 22); and the communications from God to the rulers of the heathen-world powers, Philistia, Egypt, Babylon (Gen. xx. 3; xl. 5; xli. 1); Elihu (Job xxxiii. 15; Dan. ii.; iv. 5, etc.). The dream form of revelation is that most appropriate to those *outside* the kingdom of God. So the Midianite (Judg. vii. 13); Pilate's wife. (Matt. xxvii. 19.) But it is the Israelites, Joseph and Daniel, who interpret; for heathendom is passive, Israel active, in Divine things, to the glory of the God of Israel. Dreams were a frequent means of imposture and idolatry. (Deut. xiii. 1–3; Zech. x. 2.) The *dream* form of revelation is placed below that of *prophecy*, and even divination. (Num. xii. 6; Joel ii. 28; 1 Sam. xxviii. 6.) 'Trances' and 'visions' are mentioned in the Christian church, but not *dreams*. Whilst God has acted, and can act, on the mind in a dream (wherein the reason and judgment are dormant, but the sensations and imaginations active and uncontrolled by the judgment), his higher mode of revelation is that wherein the understanding is active and conscious; consequently the former mode appears more in imperfect stages of the development of God's scheme than in the advanced stages."—Fausset: *Bible Cyclopædia*.

Drelincourt (*drā-lin-cour*), CHARLES, Reformed Church of France; b. at Sedan, July 10, 1595; d. Nov. 3, 1669, at Charenton, near Paris, where he had been pastor since 1620. He was a prolific writer, but is now remembered by his *Christian's Defence Against the Fear of Death* (1651), which, in its English translation, has passed through more than a score of editions. It was to the edition of this work, published in 1705, that De Foe attached, in the introduction, his fiction of *Mrs. Veal*, in which he makes that lady to return from the dead to recommend the work of Drelincourt.

Dress. See CLOTHING.

Driver, SAMUEL ROLLES, D. D. (by decree of Convocation, 1883), Church of England; b. at Southampton, Oct. 2, 1846; was graduated at Oxford, 1869; succeeded Dr. Pusey as regius professor of Hebrew and canon of Christ Church, Oxford, 1882. He was a member of the Old Testament Revision Company. Among his published works are: *A Treatise on the Use of the Tenses in Hebrew* (Oxford, 1874, 2d ed., 1881); *Isaiah* (New York, 1888).

Druidism, the name generally given to the religious system of the ancient Gauls and Britons. The word Druid, one form or other of which is used in early Celtic records to designate a class of priests corresponding to the Magi or wise men of the ancient Persians, is of uncertain etymology. The derivation from the Greek *drus*, an oak, though as old as the elder Pliny, is fanciful. The Druids, as the religious guides of the people, were put under a severe course of training for their duties. They were taught orally, and the president of the order had supreme authority. They believed in the immortality of the soul. Groves of oak were their chosen retreat, and whatever grew on that tree was thought to be a gift from heaven, especially the mistletoe. In spite of their boasted civilization, many of their rites were barbarous in the extreme. In mechanics they attained to no mean skill, since the ponderous megalithic remains of Britain and France could have been set up only by them. Stone circles, like Stannis and Callernish, were ancient temples, once surrounding groves sacred to Druidism. After long and severe conflicts, this semi-barbarous faith disappeared before the advance of Christianity.

Drummond, HENRY, Free Church of Scotland, layman; b. at Stirling, Scotland, in 1852; studied at Edinburgh; became professor of natural history and science in the Free Church College, Glasgow, 1879. He is the author of *Natural Law in the Spiritual World* (London and New York, 1883, 23d ed., 1888); *Tropical Africa* (1888).

Druses, a peculiar Syrian sect who inhabit the ranges of Lebanon, and from the Mediterranean are scattered as far east as Damascus. They are under Turkish rule, but enjoy considerable political freedom. With the Mohammedans they hold that there is no god but God, but they assert that he is unknowable and has revealed himself to man by incarnations. The last of these incarnations, and the only one that will ever again occur, is that of Hakim, the third of the Fatimite caliphs, who was born at Cairo in 985. Hakim was a miserable tyrant, whose cruel disposition found vent in the murder of thousands of victims, and in the oppression of Christians and Jews, whom he compelled to wear garbs that should distinguish them from Mohammedans. He belonged to the Batiniya, an extreme sect of the Shiites. In 1040 one of his principal adherents, Ismael Darasi, appeared in the mosque of Cairo and announced that Hakim was Allah incarnated. A riot followed this message, and Darasi fled to Damascus and there sought to gain disciples among the mountaineers. Another favorite of Hakim, Hamsa, in a more quiet way, in the outskirts of Cairo, taught the incarnation of his master. He gained adherents, but in time a fresh revolt broke out and he escaped with difficulty, and, soon after (1044), Hakim was killed. Meanwhile Darasi had gathered converts to the new faith among the Druses. A quarrel with Hamsa, who had joined the Druses, ended in the assassination of Darasi. From this time Hamsa became the leader of the sect, and wrote the books of doctrine which, like their rites, were long kept a profound secret. They believe that Hakim is still the source and channel of all knowledge and grace. They look for his second advent when he will distribute rewards and punishments. They believe that there is always the same number of people living in the world, and they also hold the doctrine of transmigration of souls. For a long period the relations between the Maronites and Druses were comparatively amicable, but since 1840 the increased power of the Druses has been the cause of constant feuds. An attack by the Maronites on a Druse village was the beginning of the terrible massacre, in 1860, of Christians at Damascus and throughout Syria. Earl of Carnarvon: *Recollections of the Druses of the Lebanon* (1880). See MARONITES.

Drusil'la, the third daughter of Herod Agrippa (Acts xii.), who was first married to Azizus, the king of Emesa, and afterward to Felix, procurator of Judæa. She was present when Paul was brought before Felix at Cæsarea. (Acts xxiv. 24.) According to Josephus, she perished with her son Agrippa in the eruption of Vesuvius (79 A. D.).

Druthmar, CHRISTIAN, a learned monk who lived about the middle of the ninth century. While in the monastery at Stavelo, in the diocese of Liege he prepared a famous commentary on the Gospel of Matthew. Laying stress upon the historical sense, and following true exegetical principles he appears to have rejected the doctrine of transubstantiation.

Dualism is the name given to a philosophical theory according to which existence in all forms is based on two principles contrary to each other. This condition of opposition is seen in good and evil, God and the world, spirit and matter, soul and body. This theory in its crudest form was held by the Manichæans, and it exerted a marked influence upon the thought and life of the early centuries of Christianity. The opposite of *dualism* is *monism*.

Duchobortzi, a Russian sect which originated about the middle of the eighteenth century. Their doctrinal views appear to be in substantial accord with those of the Russian Church, but are developed in a form of mysticism marked by singular fancies. They refuse to take oaths or to serve in the army. They discard sacraments, liturgies, and the priesthood. They first arose among the Molokans, and suffered persecution from Catherine II. Alexander I. granted them toleration, and they were permitted to settle near the Sea of Azov. In consequence of disputes that arose through the influence of an impostor, named Kapustine, they were transferred, in 1837, to the Caucasus.

Duchowny Christians. See MOLOKANI.

Duff, ALEXANDER, D. D.; b. near Moulin, Perthshire, Scotland, April 25, 1806; d. in Edinburgh, Feb. 12, 1878. After graduating at the University of St. Andrew's, where he came under the influence of Dr. Chalmers, he was licensed to preach in 1829, and at the age of twenty-three was appointed missionary to India, the first sent out to that country by the Church of Scotland. On the passage he was shipwrecked, and it was eight months before he arrived at Calcutta. In the face of much opposition he laid the foundations of a school in which the Hindoo scholars, through the English language, were taught the Scriptures, and given a knowledge of the sciences. Along these lines of instruction he labored for spiritual results, and among the converts were young men of promise, whose lives have been, in many cases, eminently useful. Ill-health compelled Duff to return home in 1834, but his visit proved providential in the great interest which his earnest appeals created for the cause of missions. At the disruption of the Scottish Church in 1843, he cast in his lot with the Free Church. Compelled to relinquish the mission property, he laid the foundations of a new school. His work was abundantly prospered. In 1850 he again returned to Scotland, and the following year he was elected chairman of the General Assembly. He visited the United States, and here, as in his native land, his addresses made a deep impression by their fervid eloquence and power. After his return to India he labored with his accustomed vigor until 1864, when, broken in health, he retired from active service, and spent the remainder of his life in Scotland. In 1867 he was appointed professor of evangelistic theology in the Free Church, and in many ways he interested himself, as strength permitted, in the cause of Christ, at home and abroad. See his *Life*, by George Smith (Edinburgh and N. Y., 1880).

Dulcinists. See DOLCINO.

Dulia. See ADORATION.

Du Moulin, PIERRE, a celebrated controversialist of the French Protestant Church, b. at Buhy, Oct. 16, 1568; d. at Sedan, March 10, 1658. Educated at Paris, Cambridge, and Leyden, in 1559 he became pastor at Charenton, and chaplain to Catharine of Bourbon. The efforts made, through the influence of the pope, to secure the conversion of this princess to the Roman faith, led to a vigorous controversy, which Du Moulin sustained, in behalf of Protestantism, with great ability. Several universities—among them that at Leyden —urged him to fill their chair of theology, but he would not leave his church at Paris. For many years he was an intimate adviser of James I., of England, and some of his controversial works were written at his request. In 1620, while absent from Paris, he learned that it would not be safe for him to return. He accepted the professorship of theology at Sedan, where he spent the rest of his life in teaching and writing.

Duncan, JOHN, LL. D., a Scotch Orientalist; b. at Gilcomston, near Aberdeen, 1796; d. in Edinburgh, Feb. 26, 1870. He was graduated at Marischal College, Aberdeen, and studied divinity in Edinburgh, receiving his license in 1825. In 1831 he was settled in Glasgow; became a missionary to the Jews in Pesth, 1840; professor of Oriental languages, New College, Edinburgh, 1843. He is remembered for the remarkable influence which he exerted in the spiritual inspiration of his pupils. See his *Life*, by David Brown (Edinburgh, 1872); and his *Colloquia Peripatetica* (1870; 5th ed. 1879).

Dunkers, or Tunkers, "a sect of American Baptists, originating in Germany. The name, as its second form indicates, is a nickname, meaning *dippers*, from the German *tunken*, to dip. From the first, the members recognized no other name than 'Brethren.' The founder of the sect was Alexander Mack, of Schwartzenau, who, along with one or two companions, was led to adopt anti-pædobaptist views, about the year 1708. It had scarcely assumed organized existence in Germany, when its members were compelled, by persecution, to take refuge in Holland, from which they emigrated to Pennsylvania in small companies, in the years between 1720 and 1729. Their first community was established at Germantown, not far from Philadelphia, and other settlements were gradually formed in New England, Maryland, Virginia, Ohio, and Indiana. In the early history of the sect the sexes dwelt apart; and marriage, while not forbidden, was discouraged. Similarly, while the holding of private property was not absolutely prohibited, a certain community of goods was established and maintained by the voluntary action of the members, and it was considered unlawful to take interest for money. These features have now disappeared; but in other respects the sect retains much of its original character. Every member has the right to exhort, and take part in the religious services, and for a considerable period no special provision was made for the conduct of worship. There is now, however, a recognized unpaid ministry of bishops and teachers. There are, also, deacons and deaconesses. In baptism trine immersion is used. The Lord's Supper is observed in the evening only, and connected with it are the *lavipedium*, or ceremonial feet-washing, and the apostolic 'love-feasts.' Putting a literal interpretation on James v. 14, they practice the anointing with oil for the healing of the sick, and many of them will not adopt any other means of recovery. They resemble the Quakers in their plainness of speech and dress, and their refusal to take oaths, or to serve in war. Their number, which at one time was estimated at 30,000, has very considerably declined, and the latest account states it at less than 8,000. An early offshoot from the general body of Dunkers were the Seventh-Day Dunkers, whose distinctive principle, as their name imports, was that the seventh day, and not the first day, of the week was the true Sabbath, intended to be perpetually and universally observed. Their founder was Conrad Beissel, one of the first emigrants, who established a settlement at 'Ephrata,' about fifty miles from Philadelphia, in 1773. This branch of the sect has almost died out."—*Ency. Britannica.*

Duns Scotus, one of the most famous and influential of the scholastics of the fourteenth century. The place and time of his birth are uncertain. He became a member of the order of Franciscans in early life, and studied at Oxford, where he became professor of theology and drew crowds of students. In 1304 he removed to Paris, and repeated there his great success as a teacher. Against Thomas Aquinas he defended the immaculate conception of the Virgin. In his famous discussions with Aquinas, he held the doctrine of "the absolute freedom of the will, from whose spontaneous exercise he derived all morality." He was a realist in philosophy. His acuteness won for him the name of *Doctor Subtilis.* In 1308 he was called to Cologne to oppose the heresies of the Beguin brethren, where he suddenly died. Besides commentaries on the Bible and Aristotle, he wrote other books, a chief edition of which was edited by Luke Wadding, 12 vols. (Lyons, 1639). The controversy between the Scotists and Thomists was carried on with much bitterness by the rival orders of the Franciscans and Dominicans.

Dunstan, ST., archbishop of Canterbury, b. at Glastonbury, 924; d. May 19, 988. He was educated by Irish monks, and King Edmund made him abbot of Glastonbury and treasurer of his kingdom. During the reign of Edred (946–955), he seems to have been the real head of affairs. Besides his character as a statesman, he is described as a reformer of the Saxon clergy, and a worker of miracles. See Hook: *Lives of the Archbishops of Canterbury.*

Dunster, HENRY, first president of Harvard University; b. in England; d. at Scituate, Mass., Feb. 27, 1659. Educated at Emanuel College, Cambridge, he emigrated to New England, where he was made president of the college just established at Cambridge (1640). He discharged the duties of his office with great acceptance for fourteen years, when he became convinced that the doctrine of pædobaptism was not contained in Scripture, and as this view was not shared by the governing authorities, he deemed it best and wise to resign his position. He removed to Scituate, where he was engaged in the work of the ministry until the time of his death. He was an excellent scholar, and aided in revising the version of the Psalms by Eliot, Wilde, and Mather. See Jeremiah Chaplin: *Life of Henry Dunster* (Boston, 1872).

Dupanloup, FELIX ANTOINE PHILIPPE, bishop of Orleans, and eminent for his pulpit eloquence; b. at St. Felix, Savoy, Jan. 3, 1802; d. at Laincey in Loiret, Oct. 11, 1878. He was ordained priest in 1825, and at the Revolution (1830) was almoner to the Dauphin. In 1841 he became one of the professors of theology at the College of the Sorbonne, and in 1849 Bishop of Orleans. He was a member of the French Academy, and earnestly opposed the dogma of papal infallibility. Among his works one of the most important is *L'Education* (Paris, 1855-1857), 3 vols. He wrote severely against the *Life of Jesus* by Rénan, his former pupil.

Dupin (*dü-pan*), LOUIS ELLIES, Jansenist; b. in Paris, June 17, 1657; d. there, June 6, 1719. Educated at Paris, he became professor of philosophy in the College of France there, 1686, but was removed on account of his action as a Jansenist, in opposing the bull *Unigenitus*. He took an active interest in the attempted union between the Greek and Latin, also the Anglican and Gallican, churches. His great work was: *A New History of Ecclesiastical Writers* (original French ed., Paris, 1686–1714, 47 vols.; Eng. trans., London, 1693–1707, 17 vols.).

Du Plessis-Morney, PHILIP, a prominent leader of the French Protestants; b. at Buhy, Normandy, Nov. 5, 1549. Study and travel gave him an excellent education. A pamphlet, in which he described the Spanish oppression in the Netherlands, brought him under the condemnation of the Roman Catholics, and he barely escaped death in the massacre of Aug. 24, 1572. He fled to England, and engaged in literary work and diplomatic service that was now and then exchanged for service in the army. He became an intimate friend and adviser of Henry of Navarre, and was instrumental, after the death of the Duke of Guise, in bringing about a reconciliation between that monarch and Henry III. Appointed governor of Saumur, he gained permission to found a university there. When Henry succeeded to the French throne he was unsuccessful in dissuading him from changing his religion, but gained certain edicts protecting the Protestants. In 1598 he published a book on the *Institution of the Lord's Supper*, opposing the Mass. A plan on the part of the Jesuits to bring about a public discussion of the tenets of the work was arranged in such a way that an unfair advantage was taken of Du Plessis-Morney, in giving him only a few hours in which to prepare a reply to the assertions of his opponents. Late in life he wrote *The Mystery of Iniquity*, an attack on the papacy. When the religious war broke out afresh in 1621, he retired to his estates, La Forêt-sur-Sèvre, where he died, Nov. 11, 1623.

Durand, WILLIAM, of St. Pourçain, one of the most remarkable of the schoolmen of the fourteenth century; d. 1332. He was called *Doctor Resolutissimus*, from the earnestness with which he asserted that there is no human authority above the human reason. Breaking with the schools of Anselm and Aquinas, he made man the centre of his theology, and the Scriptures a help to gain a better life, by instruction in good works. He denied that the sacraments had any inherent efficacy, but held that they were only conditions of grace. Along this line his views prepared the way for the Reformation. A number of his works, in manuscript, are preserved in the National Library in Paris.

Durbin, JOHN PRICE, D. D., a Methodist preacher famed for his eloquence; b. in Bourbon County, Kentucky, 1800; d. in New York City, Oct. 17, 1876. From 1834 to 1845 he was president of Dickinson College. From 1850 to 1872 he was secretary of the Missionary Society of the Methodist Episcopal Church. He wrote *Observations in Europe* (N. Y., 1844), 2 vols., and *Observations in Egypt, Palestine, Syria, and Asia Minor* (N. Y., 1845), 2 vols. See his *Life* by J. A. Roche (N. Y., 1889).

Durham Cathedral. In 995 Bishop Ealdhun, fleeing from the Danes, came to Durham and built a stone church to enshrine the remains of St. Cuthbert (*q. v.*), which he brought with him. On the site of this church, Bishop Carileph, in 1093, began the present magnificent cathedral, a Romanesque structure in the form of a Latin cross, to which additions continued to be made till about 1500. It thus exhibits the gradual changes of style between these periods. It is 507 by 200 feet, with a central tower 214 feet high and two west towers, 138 feet high. Extensive restorations were undertaken in the last century, and it was not finished until 1840. The site of the cathedral is one of the most imposing in England, standing, as it does, sheer upon the face of the cliff above the river Wear.

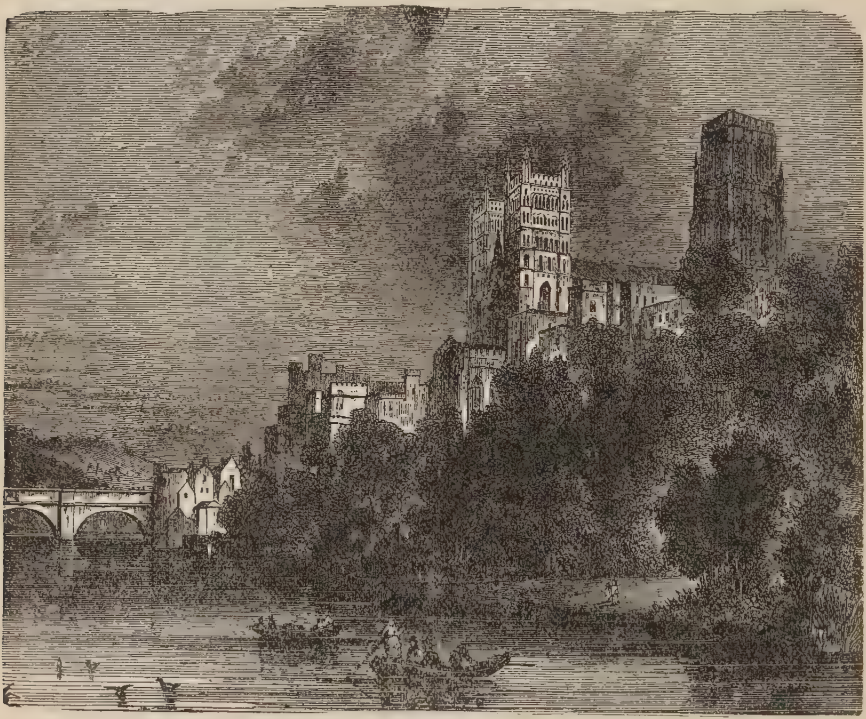
Durie, or DURY, JOHN, Protestant; b. in Edinburgh, 1596; d. at Cassel, Germany, Sept. 26, 1680. Most of his life was spent on the Continent, and was devoted to the cause of Church union, which he urged in every possible way. He acted as chaplain to Charles I. and to Mary, and was a member of the Westminster Assembly of Divines. See Schaff-Herzog: *Encv.; Dict. Nat. Biog.*, *s. v.*

Dutch. See HOLLAND REFORMED CHURCH.

Duvergier. See PORT ROYALISTS.

D. V. (*Deo Volente*), "God willing."

Dwight, TIMOTHY, eminent as a theologian, preacher, and teacher; b. in Northampton, Mass., May 14, 1752; d. at New Haven, Jan. 11, 1817. He was graduated at Yale College in 1769, where he held a tutorship from 1771 to 1777, when he resigned, and for more than a year acted as chaplain in the Revolutionary army. From 1783 to 1795 he was principal of an academy at Greenfield Hill, Conn. While here he published two elaborate poems, *The Conquest of Canaan* (1785), and *Greenfield Hill* (1794). In 1795 he entered upon the duties of the presidency of Yale College where he remained until his death. His influence as a teacher and preacher was remarkable. In 1818 he published a volume of sermons under the title of *Theology Explained and Defended*, which met with great favor both in this country and Great Britain. His other works are *Travels in New England* (1822), 4 vols.; *Sermons on Miscellaneous Subjects* (1828), 2 vols. The well-known hymn, "I love thy kingdom, Lord," was from his pen. Dr. Dwight's mother was a daughter of Jonathan Edwards, and his views were in substantial accord with those of his illustrious grandfather. See Sprague: *Annals of the American Pulpit*, and *Memoir* prefixed to his *System of Theology*.



DURHAM CATHEDRAL.

Dwight, SERENO EDWARDS, son of President Dwight; b. at Greenfield, Conn., May 18, 1786; d. at Philadelphia, Nov. 30, 1850. After graduating at Yale College in 1803, he taught there as tutor in 1806–10, and then practiced law for five years. Entering the ministry in 1816 he was pastor of the Park Street Congregational Church, Boston, 1817–26. Resigning on account of impaired health, he taught in New Haven for a time, until he became president of Hamilton College, N. Y., 1833–35. His best-known work was *The Hebrew Wife*, an argument on the lawfulness of marriage with a deceased wife's sister, published in 1836. He wrote a *Life* of his great-grandfather, Jonathan Edwards, introductory to his edition of Edwards's works (N. Y., 1830). See *Select Discourses*, with *Memoir*, by W. T. Dwight (1851).

Dwight, Timothy, D. D. (Chicago Theological Seminary, Ill., 1869), LL. D. (Harvard, 1886), Congregationalist; b. at Norwich, Conn., Nov. 16, 1828; was graduated at Yale College, 1849; studied at Yale Divinity School; tutor in the college, 1851–55; studied at Bonn and Berlin, 1856–58, and became professor of sacred literature in the Divinity School, 1858; president of Yale University, 1886. He was a member of the New Testament Bible Revision Company.

Dykes, James Oswald, D. D. (Edinburgh, 1873), Presbyterian; b. at Port Glasgow, near Greenock, Scotland, Aug. 14, 1835; was graduated at Edinburgh University, 1854; studied theology at New College, Edinburgh, 1854–58, and at Heidelberg and Erlangen, 1856; pastor at East Kilbride, County Lanark, Scotland, 1859; co-pastor of Free St. George's, Edinburgh, 1861; in Australia on account of health, 1864–67; pastor of Regent's Square Presbyterian Church, London, 1869; principal of English Presbyterian Theological College, London, 1889. He is the author of: *From Jerusalem to Antioch* (London, 1875); *Abraham* (1877); *The Law of the Ten Words* (1884); *The Gospel According to Paul* (1888), and other volumes.

E.

Eadie, John, D. D., born at Alva, Scotland, May 9, 1810; d. at Glasgow, June 3, 1876. From 1835 until the time of his death he was pastor of a Presbyterian church in Glasgow. For thirty-three years he filled the professorship of biblical literature in the theological seminary of the United Presbyterian Church. During these years he wrote extensively. His commentaries on *Ephesians* (1854), *Colossians* (1856), *Philippians* (1859), *Galatians* (1869), and *First Thessalonians* (1877), met with a favorable reception. He was a member of the New Testament company of revisers.

Eadward, or Edward III., the Confessor, king of the Anglo-Saxons; b. 1004; d. 1066. He dedicated Westminster Abbey in 1065. For sketch of his life see Green: *Short History of the English People*; Freeman: *History of the Norman Conquest* (vol. ii.).

East, Praying toward the. This custom of the early Church has been explained in many ways. The most prominent reason given is that as "the rising sun was the symbol of Christ, the Sun of Righteousness; and, since people must worship toward some quarter of the heavens, they chose that which led them to Christ by symbolical representation." (Tertullian, *Apol.* i. 16.) This practice has been revived by some of the extreme ritualists of the Episcopal Church.

Easter, the greatest festival of Christendom, observed in commemoration of the Resurrection of our Lord Jesus Christ. According to Bede, the name is derived from *Eostre*, a Saxon goddess, whose festival was celebrated in the spring, from whence April was called *Eostur-monath*. Its ancient name was *Pascha* (*i. e.*, Passover), the "Pascha of the Resurrection." The first Christians naturally observed the Jewish festivals with a new interpretation in accord with their faith, and in this spirit the ancient Passover brought to mind Christ as the Paschal Lamb and the first-fruits from the dead. It was not until after apostolic times that this festival became an instituted observance of the Christian Church. A long and bitter controversy was waged, between Christians of Jewish and Gentile descent, as to the date of the festival, the Jewish Christians, in accord with their early training and education, holding that the fast should come to an end on the evening of the fourteenth day of the moon, celebrated the Easter festival immediately, without regard to the day of the week. The Gentile Christians, free from Jewish traditions, insisted upon commemorating Friday as the date of the Crucifixion, so that the Easter festival always came upon the first day of the week. The controversy was finally settled by the Council of Nicæa (325), which decided that Easter should always be the Sunday nearest to the calculated anniversary of the actual Resurrection, "being determined by the Paschal moon, the full moon next after or upon March 21. The earliest date, therefore, for Easter Day is March 21, and latest, April 25." During many centuries much discussion arose as to the proper date. The present reformed calendar is in use in the Western Church, while the unreformed calendar is made the basis of calculation in the Eastern Church. The festival is celebrated by elaborate services in the Roman and Episcopal churches, and is more and more observed by Christians of every name.

Eastern Church, formerly designated the Greek Church, in distinction from the Western (or Latin) Church. The name is now given to Eastern Christendom, and includes, besides the Greek Church, the Arminian Church, the Nestorians, the Jacobites, and the Copts and Abyssinians. See GREEK CHURCH.

E'bal (*stone*), a mountain opposite Mt. Gerizim. At their base they are separated by a narrow valley, some 500 feet wide, in which lies the town of Shechem. From Ebal the curse of the law was pronounced. (Deut. xxvii. 13.) The summits of Ebal and Gerizim are a mile and a half apart, but repeated experiments have shown that the voice can be heard from one mountain to the other, and in the valley below. See GERIZIM and SHECHEM.

Ebel, JOHANNES WILHELM, a German mystic and theosophist; b. in 1784 at Passenheim; d. at Hoheneck, in Würtemburg, in 1861. His pronounced evangelical views aroused opposition early in his ministry. This continued after he was chosen pastor of the Old Town Church at Königsberg in 1816. Having adopted the views of Schönherr, (*q. v.*) his position was made the excuse for a bitter persecution. He was accused with others of founding a sect which held secret meetings and advocated principles of an immoral tendency. In the most arbitrary and illegal manner he was suspended by the consistory in 1835. This action led to a long criminal suit. Ebel was acquitted from the charge of founding a new sect, but condemned for wrong teaching, and deposed from the ministry. His name will live as a noble man and eloquent teacher, the victim of theological hatred and processes of law that would not now be possible in Germany. See *Life of Ebel* by J. I. Mombert (N. Y., 1882).

Ebionites, a sect of heretics which sprang up near the close of the second century. The best authorities agree that the name is probably from the Hebrew word meaning "poor." Like most of the early Christians, they were in lowly circumstances and what may have been a term applied in derision became an accepted name. Probably, at first, all Judaizing Christians were known as Ebionites, and on this account the early history of the heretical sect bearing the name is very imperfect and uncertain. Origen says that many of them were in every respect Jews in belief, but accepted the moral teachings of Jesus, while others deemed his birth miraculous, and held that the spirit of an angel or archangel, possibly of Adam, was incorporated in his human nature. They believed that the Mosaic law was obligatory upon all, and that Jerusalem was to be the city of God. St. Paul they looked upon as unworthy of confidence, and the Gospel of St. Matthew was the only book of the New Testament they received. The sect disappeared toward the close of the fourth century.

Ebrard (JOHANNES HEINRICH), AUGUST, D. D., Reformed; b. at Erlangen, Jan. 18, 1818; d. there, July 23, 1888. Educated at Erlangen and Berlin, he was professor of theology at Zürich, 1844–47; at Erlangen, 1847–61, and in 1875 became pastor of the French Reformed Church there. He was a prolific writer under several pseudonyms. Among his works that were translated into English are, *The Gospel History* (1842, Edinburgh, 1863); *Apologetics* (trans., 1886–87), 3 vols.

Ecbatana. The modern Hamadan, a town in Persia at the foot of the Elwend Mountains, is the site of the magnificent city of Ecbatana, the summer residence of the Persian kings from the time of Darius Hystaspis to the Greek conquest. This was probably the place where the roll was found containing Cyrus's decree for rebuilding the temple at Jerusalem. It is often mentioned in the Apocrypha, but only once in the Bible. (Ezra vi. 2.)

Ecce Homo (*behold the man*), the name given to pictures that represent the suffering Saviour as described in John xix. 5.

Ecclesia. See CHURCH.

Ecclesiastes (*The Preacher*), "called in Hebrew *Koheleth*, is generally supposed to have been written by Solomon at the close of his life, after his lapse (1 Kings xi. 1–13), and to contain the expression of his penitence. He holds himself up as a warning to others: from its title, some suggest that he delivered it in public. It is a narrative of the attempts of a worlding, in various ways, to find happiness. He alternates between study, pleasure, sensuality, refinement, luxury, misanthropy, construction, mechanical skill, book-making. All are unsatisfying, and leave a void; the conclusion being that everything is vain and empty but the fear of God, and that subservience to him is the only perfect freedom. 'Wisdom' is here used in the modern sense, viz., possession of knowledge. The canonicity of this book is acknowledged by Jews and early Christian writers; but the former did not rank it among the poetical books, the greater part of it being prose. Both the age and the authorship of this book are controverted. By the intermixture of the Hebrew with Aramaic words it is thought to belong to the same period as the Books of Ezra and Nehemiah, with which its subject-matter seems to accord; *e.g.*, the expression of misery under a tyrannical government, sudden vicissitudes of fortune, the tone of despondency, the moral and religious declension, and the condition of literature—all seem to indicate a state of things more like that subsequent to the return from the Captivity than that of the golden age of Solomon. The attempts, however, to fix its date have, so far, manifested very little unanimity."—"Oxford" *Bible Helps.* See *Introductions*, by Bleek, Keil, Horne, etc.; *Lockler* in *Lange;* Plumptre, 1881; *Authorship of Ecclesiastes*, Wright, 1883; Bradley, 1885.

Ecclesiastical History. See CHURCH HISTORY.

Ecclesiastical Polity. See CHURCH GOVERNMENT.

Ecclesias'ticus. See APOCRYPHA, p. 41.

Eck, JOHANN MAIER VON, the most prominent adversary of Luther, b. at Eck, Nov. 13, 1486; d. at Ingolstadt, Feb. 10, 1543. The son of a peasant who had risen to the office of village bailiff, he studied first at Heidelberg and then at Tübingen, where he took his degree as master of arts in 1501. His reputation as a scholar gained for him the chair of theology in the University of Ingolstadt in 1510. When the ninety-five theses of Luther appeared, Eck, who had previously been on friendly terms with him, prepared and privately circulated (1518) a manuscript criticism of them. This opened the discussion that culminated in the great disputation at Leipzig in 1519. For four days Eck disputed with Carlstadt, on the doctrines of divine grace and good works, and for ten days with Luther, concerning the temporal and spiritual power of the pope, purgatory, penance, etc. The verdict was not altogether favorable to Eck, and from this time he opposed Luther with a bitter spirit. He secured a papal bull against Luther's writings, but at Leipzig and other places the people would not allow its publication. He was prominent in the Augsburg Diet of 1530, and in the conferences at Worms (1540) and at Ratisbon (1541). Noisy and self-assertive, with considerable skill in dialectics, he was a man of little scholarly ability.

Eckhart, the most remarkable of the German mystics of the fourteenth century (1260–1329). He belonged to the Dominican order and was prior of Erfurt for a time. In 1302 he taught in the College of St. Jacques in Paris, and in 1308 he settled at Strasburg as vicar for the grand master of his order. It was here that he became acquainted with the Brethren of the Free Spirit; and when, some time after, he was summoned to Frankfort as prior of the Dominican monastery, his preaching aroused the suspicion of his superiors. From this time on he was bitterly assailed and brought to trial for heresy. He was condemned by the pope, but after protesting his willingness to recant any error into which he had fallen, a bull was issued that treated his case with great leniency. He died before this reached him. His writings were again formally condemned in 1430. He is generally called Meister Eckhart.

Eclecticism is the name given to the method by which a selection and combination is made from various systems of philosophy, as may suit personal preference. This method lacks unity and consistency, and is without scientific value. In recent times, the name Eclectics has been given to those connected with the Church of England who refuse to give in their adhesion to any party, but prefer to be at liberty to hold such opinions as they deem best.

Ecthesis. See MONOTHELITES.

Ecuador, THE REPUBLIC OF, has a population of about eleven hundred thousand, two hundred thousand of whom are half-civilized Indians. The bulk of the civilized population is of mixed white, negro and Indian blood. They are all nominally Christians, but the Indians, among whom active mission work was once carried on, have relapsed into heathenism. The Roman Catholic Church is the State Church, and other denominations are excluded.

Edersheim, ALFRED, Ph. D., D. D., an eminent biblical scholar; b. of Jewish parents at Vienna, March 7, 1825; d. at Mentone, France, March 16, 1889. He studied at Vienna and Berlin, and in 1843 entered the New College, Edinburgh. In 1849 he became minister of the Free Church, Old Aberdeen, where he remained until ill-health compelled him to seek a home at Torquay, in the south of England, where he gathered a congregation and built a church. In 1875 he took orders in the Church of England. After acting as curate at Loders, Dorsetshire, from 1876, he removed to Oxford in 1883, where he was engaged in literary and professional work until the last year of his life. From 1880 to 1884 he was Warburtonian lecturer at Lincoln's Inn, London. He was a prolific writer and among his best-known works are: *The History of the Jewish Nation from A. D. 70–312* (Edinburgh, 1857); *The Life and Times of Jesus the Messiah* (1883, 2d ed. 1886); *Prophecy and History in Relation to the Messiah* (1885); *The History of Israel from the Sacrifice on Carmel to the Death of John* (1885); *Jesus the Messiah* (abridgment of *Life and Times*, 1890).

Edes'sa, an ancient city in the north of Mesopotamia. Christianity was early introduced here. In 216 it became a Roman colony, and at one time more than three hundred monasteries are said to have been within its walls, and its theologians took a prominent part in the Arian and other controversies. The city, after many vicissitudes of fortune, fell into the hands of the Mohammedans, and the Christian churches were used as mosques. There is still a small Armenian Christian population and it is the seat of a Greek archbishop and an Armenian bishop.

Eddy, RICHARD, S. T. D. (Tufts, 1883), Universalist; b. at Providence, R. I., June 21, 1828. Entered the ministry in 1851, and since 1881 has been in Melrose, Mass. He is the author of *Universalism in America: A History* (Boston, 1884–86), 2 vols.

Eden (probable origin of the name is found in the Assyrian *idinu*, from Accadian *êdin*, plain), (1) the home of our first parents before their fall. Its exact location is unknown, although several theories have been advocated. Many eminent authorities place "the garden of Eden eastward" in the highlands of Armenia, or in the valley of the Euphrates. (2) A region conquered by the Assyrians (2 Kings xix. 12; Isa. xxxvii. 12), probably the same as the Eden of Ezek. xxvii. 23: identified by some as near the modern Balis in Mesopotamia.

Edict of Nantes. See HUGUENOTS; NANTES.

Edict of Worms. See LUTHER; WORMS.

Edification (*building-up*), a New Testament term used in comparing the Church and the Christian believer to a house or temple. (1 Cor. iii. 9; Eph. ii. 21.) A Christian may be said to be edified when character is built on Christ (Eph. ii. 20; Col. ii. 7), and enlarged by the means of grace (Acts xx. 32; 1 Thess. v. 11), and filled with the Holy Ghost. (1 Cor. iii. 17.) To edify others there should be love, spiritual conversation, forbearance, faithfulness, benevolent exertions, and uniformity of conduct.

Edom (*red*), called also IDUMÆA and SEIR. It extended as far north as the Dead Sea, and south to the Gulf of Akabah, and eastward from the valley of the Arabah to the desert of Arabia, being about 125 miles long and thirty miles wide. The country is mountainous, but the soil in the narrow valleys and on the mountain terraces bears a luxuriant growth of trees, flowers, and grass. Its first inhabitants were the Horites (*dwellers in caves*). They were driven out by the Edomites, who were sometimes called "children of Seir." (2 Chron. xxv. 11, 14.) These descendants of Esau perpetuated the enmity with the descendants of Jacob. They opposed the passage of Israel through their country when they came from the wilderness (Num. xx. 20, 21), but finally permitted them to go through their eastern border. (Deut. ii. 28, 29.) Conquered by Saul (1 Sam. xiv. 47), and by David (2 Sam. viii. 14), they revolted against Solomon. (1 Kings xi. 14.) They were in vassalage to Judah, until they again revolted and secured their independence in the reign of Jehoram. (2 Kings viii. 20–22.) In the time of the Maccabees the Edomites were defeated by Judas Maccabæus, and were compelled by their conquerors to adopt the Mosaic Law. Antipater, the father of Herod the Great, who secured the government of Judæa, B. C. 47, was an Edomite. The prophecies of the desolation that should overtake the descendants of Esau and their country have been literally fulfilled. (Jer. xlix. 17, 18.) The ruins of thirty towns, within a few days' journey from the Red Sea, attest their former greatness and present desolation. See E. H. Palmer: *Desert of the Exodus* (1871); Bädeker: *Palestina and Syria*.

E'domites. See EDOM.

Ed'rei (*strength*, *stronghold*), the name of the second capital of Bashan. It was in the territory of Manasseh, on the east of Jordan. (Num. xxxii. 33.) Its ruins cover a circuit of three miles, and consist of remains of temples, churches and mosques. It was an important city up to the seventh century of the Christian era. Now known as *Edhra*, it has a population of about 500.

Education, among the Hebrews, consisted mainly in religious training in the home and in public worship. (Deut. iv. 9; vi. 6–20.) The priests could read and write, and there were educated men among the laity, such as the historians of the Judges and Kings, the surveyors of Canaan (Josh. xviii. 8, 9), and the foreign ministers of state. (2 Kings xviii. 26.) Mention is made of "schools of the prophets," where certain young men were trained for the prophetic office. (1 Sam. xix. 20; 2 Kings ii. 3, 5, 7, 15.) The synagogue-system of worship was developed during the captivity, and instruction, by authorized teachers, was given to the young. The learning of a trade was made imperative on every boy. Girls, as a rule, received very little education beyond the rudiments. The ideal of the Hebrew wife (Prov. xxxi. 10–31) did not lay stress upon the learning of the schools.

Edwards, BELA BATES, D. D., Congregationalist; b. in Southampton, Mass., July 4, 1802; d. at Athens, Ga., April 20, 1852. He was graduated at Amherst College in 1824, and at Andover Theological Seminary in 1830. In 1837 he was appointed professor of Hebrew in the Andover Seminary, and in 1848 associate professor of sacred literature. He was editor of *The American Quarterly Review* from 1828 to 1842. He founded *The American Quarterly Observer* in 1833, which was soon afterward united with *The Biblical Repository*, of which he was editor until 1838. From 1844 to 1852 he was the senior editor of *The Bibliotheca Sacra*. He aided in the compilation of a large number of important works. An able scholar, gifted as a writer, skillful as a teacher, and eloquent as a preacher, he crowded the years of his life with useful service. See *Memoir*, including discourses and essays, by E. A. Park (Boston, 1853), 2 vols.

Edwards, JONATHAN, the most eminent American divine and metaphysician; b. in East Windsor, Conn., Oct. 5, 1703; d. at Princeton, N. J., March 22, 1758. His father was pastor of the Congregational Church at East Windsor for more than sixty-three years, and his mother, a woman of remarkable gifts, was the daughter of Solomon Stoddard, who, for nearly fifty-seven years (1672–1729), was pastor of the Congregational Church in Northampton, Mass. He was the fifth child and only son in a family of eleven children. The influences in this cultured home circle aided in the development of his precocious intellect, and at the age of thirteen he had gained a good knowledge of Latin, Greek, and Hebrew, and was prepared to enter Yale College, where he was graduated with the highest honors of his class, in 1720. Early in his college course he studied *Locke on the Human Understanding*, a book which, he says, afforded him "far higher pleasure than the most greedy miser finds, when gathering up handfuls of silver and gold from some newly-discovered treasure."

When but a child his mind was much exercised upon the doctrine of the divine sovereignty; and in his eighth or ninth year he tells us that he experienced "two remarkable seasons of awakening." It was probably about the time of his graduation from college that he united with his father's church at East Windsor. Returning to New Haven, he spent two years in pursuing theological studies, and in 1722 was licensed to preach. From the summer of 1722 until April of the following year, he supplied the pulpit of a small Presbyterian church in New York. Declining their call to a permanent settlement, he filled a tutorship at Yale for two years, and in Feb., 1727, was ordained pastor of the Congregational Church at Northampton, Mass. The same year he was married to Sarah Pierrepont, the daughter of Rev. James Pierrepont, an eminent minister of New Haven, and one of the founders of Yale. She was a woman of rare personal graces and intellectual gifts, and proved an efficient helpmeet of her husband. From the time when, a lad of nine years, he composed a letter on materialism, he had frequently given evidence of his power as a writer, and while in New York he penned the first of his *Resolutions*, that are still admired for their beauty of diction as well as their deep spiritual significance. His pastorate at Northampton, for the first two years, was as colleague of his venerable maternal grandfather. He at once gained reputation as a preacher of commanding influence. Without the aid of physical advantages, his intense moral earnestness, expressing thought in the severest logical and intellectual form often swept everything before him. The stories still extant of the influence which he sometimes exerted over congregations seem almost incredible. In 1734–35, and also in 1740–41, his parish shared largely in the revivals of religion which spread through a great part of New England, and both by his pen and public services he did much to give wise direction in these periods of intense spiritual thoughtfulness. But this eminent servant of God was not to escape the discipline of trial and disappointment. Following the revival period of 1740–41 there came a reaction, marked by gross violations of morality in thought and practice in some of the homes of his parish. The reading of what he deemed impure literature especially aroused his condemnation. With fearless courage he uttered his convictions and admonitions, with a plainness that offended and alienated some influential families. Under the terms of what was known as the "Half-way Covenant," his grandfather, Stoddard, had permitted unconverted persons to partake of the Lord's Supper. Edwards had become convinced, with other leading ministers of his time, that this was wrong. True to his convictions, while realizing the opposition it would meet, he took a firm stand against this practice. The controversy ended by the ejectment of Edwards from the pastorate, which he had held for over twenty-three years.

His reputation as a preacher and writer had crossed the Atlantic, and he was urged to enter upon ministerial service in Scotland; but he finally accepted a call to become pastor of a small Congregational church at Stockbridge, Mass., and missionary among the Housatonic tribe of Indians. It was in this secluded spot that he prepared his great *Essay on the Human Will*, a work that has received unstinted praise from the most eminent scholars. Dr. Chalmers recommended it to his pupils "more strenuously" than any other "book of human composition," and it was this work that won from Sir James Mackintosh the reference to "his power of subtle argument, perhaps unmatched, certainly unsurpassed, among men."

From his wilderness study and labor among the Indians, Edwards was called to the presidency of the college at Princeton, N. J., in 1757. With great personal reluctance he accepted the position, and was inaugurated Feb. 16, 1758. The week following he was inoculated for the small-pox; a fever ensued, and he died on the 22d of March.

The collected works of Edwards were published at Worcester, Mass., 1809, in eight volumes. Another edition, edited by his relative, Dr. Sereno E. Dwight, was published in 1830. This edition, with an *Essay on his Genius and Writings*, by Henry Rogers, in two volumes, appeared in London (1840). The principal works of Edwards are: *Religious Affections* (1746); *Life of Brainerd* (1749); *Freedom of the Will* (1754); *God's Last End in the Creation of the World* (1755); *Original Sin* (1758); *Nature of Virtue* (1788). See, also, A. V. G. Allen: *Jonathan Edwards* (Boston, 1889).

Edwards, JONATHAN, THE YOUNGER, son of the preceding; b. at Northampton, Mass., May 26, 1745; d. at Schenectady, N. Y., Aug. 1, 1801. He was graduated at Princeton College in 1765; studied theology with Dr. Joseph Bellamy, 1765–66; tutor at Princeton for two years. In 1769 he accepted the pastorate of a church in New Haven, Conn. Here he remained for twenty-six years. In 1796 he became pastor of the Congregational church in Colebrook, Conn., where he remained until 1799, when he was elected president of Union College, Schenectady, N. Y. Here he remained until his death. Dr. Samuel Miller, of Princeton, says, "The son greatly resembles his venerable father in metaphysical acuteness, in ardent piety, and in the purest exemplariness of Christian deportment." "The son," says Dr. Park, "like the father, was a tutor in the college where he had been a student; was first ordained over a prominent church in the town where his maternal grandfather had been the pastor; was dismissed on account of his doctrinal opinions; was afterward the minister of a retired parish; was then president of a college, and died at the age of about fifty-five years, soon after his inauguration." (See art. in *Schaff-Herzog.*) Dr. Edwards edited his father's writings, and contributed many articles for the press. Among his published discourses the most celebrated are the three *On the Necessity of the Atonement, and its Consistency with Free Grace in Forgiveness*. They form the basis of what is known as the "Edwardean theory" of the atonement. Edwards was a remarkable philologist as well as theologian. He received the degree of D. D. from Princeton College. Edwards's works were published at Andover, 1842, 2 vols., with *Memoir* by Tryon Edwards.

Edwards, JUSTIN, D. D., b. in Westhampton, Mass., April 25, 1787; d. at Virginia Springs, July 23, 1853. He was pastor at Andover, Mass., 1812–28; secretary of the American Society for the Promotion of Temperance, 1829–36; president of the seminary at Andover, 1837–42; secretary of the American and Foreign Christian Union, 1842 until his death. He published a work on the *Sabbath*, and wrote many tracts that had a large circulation. See *Life and Labors of the Rev. Justin Edwards, D. D.*, by W. A. Hallock (N.Y., 1856).

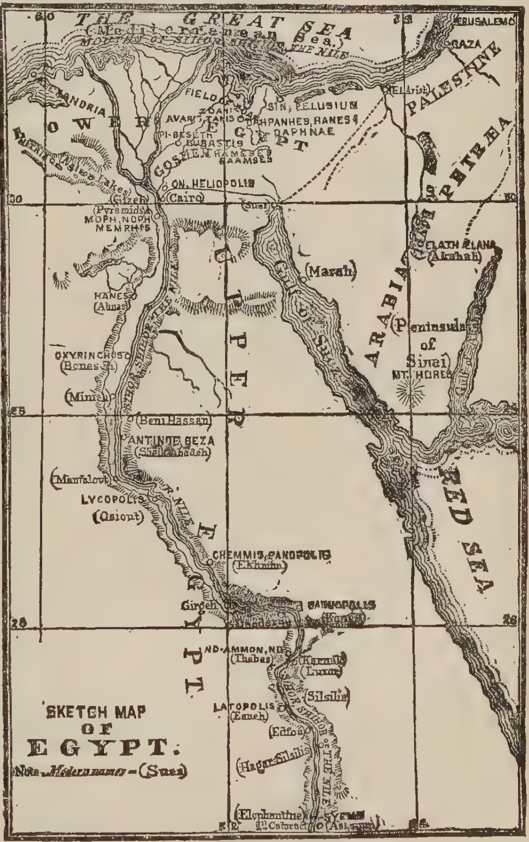
Egede, HANS, the first missionary to the Greenlanders; b. at Senjen, in the north of Norway, Jan. 31, 1686; d. on the island of Falster, Nov. 5, 1758. While pastor at Waagen he became interested in the history of Greenland and the condition of its heathen population. With the coöperation of prominent bishops he resigned his parish in 1717, and, having gained some knowledge of the Greenland tongue, formed a company to trade with that country, and, with his family, sailed in 1721. In the face of many obstacles and privations, he succeeded, finally, in making many converts, and forming stronger commercial relations with Denmark. Ill-health compelled his return home in 1736, and he was made principal of the seminary at Copenhagen, where students were prepared for the mission work in Greenland. He wrote a book on the natural history of Greenland. His son, Paul Egede, who lived in that country until 1740, prepared a grammar of the language. The Danish mission work is still continued there.

Eginhard, or EINHARD, b. about 770 in Franconia; d. at Seligenstadt, March, 14, 844. Educated at the court of Charlemagne under Alcuin, he was appointed secretary to the emperor, and superintendent of public buildings. Some have conjectured that his wife, Emma, was the daughter of Charlemagne. This marriage was dissolved about 815, and Eginhard, having been ordained as a priest, retired to the monastery of Seligenstadt, on the Main. He wrote a life of Charlemagne which has proved invaluable to historians of this period. Collected editions of his works have been edited by Teulet (Paris, 1840–43); English translation of the *Life of Charlemagne*, by W. Glaister (London, 1877), and S. E. Turner (New York, 1880).

Eg'lon (*calf*), a king of Moab who, with the aid of the Ammonites and Amalekites, subjugated Israel and kept them in bondage eighteen years. He was killed by Ehud, and his people destroyed. (Judg. iii. 12–30.)

Egypt, a country in the northeast of Africa, extending from latitude 31° 36′ to 24° 6′ N., that is, from the Mediterranean to the first cataract of the Nile. The ledge at this cataract interrupts navigation, and makes a natural boundary between races and languages.

Names.—Egypt is only the English form of the Greek *Aigyptos*. The ancient Egyptians called themselves Kemi, or people of the black land, referring to the color of their fertile soil. The common biblical name of the country is Mizraim, a dual form suggesting the two great natural divisions of the country, the narrow valley of the Nile, south of Heliopolis, which is five miles N. E. of Cairo, and the broad Delta to the north. The former part is known as Upper Egypt, the latter as Lower Egypt.


THE GREAT SEA
(Mediterranean Sea.)
MOUTHS OF SIHOR SHIHOR, THE NILE
JERUSALEM
GAZA
PALESTINE
(El Arish)
ALEXANDRIA
LOWER EGYPT
FIELD OF ZOAN
ZOAN, TANIS
AVARIS
SIN, PELUSIUM
TAHPANHES, HANES
DAPHNAE
PI-BESETH
BUBASTIS
GOSHEN
RAMESES
RAAMSES
Natron Lakes
ON, HELIOPOLIS
(Gizeh)
(Cairo)
(Suez)
(Pyramids)
MOPH, NOPH
MEMPHIS
PETREA
ELATH, ELANA
(Akabah)
(Marah)
GULF OF SUEZ
ARABIA
(Peninsula of Sinai)
MT. HOREB
HANES
(Ahnas)
SIHOR, SHIHOR, THE NILE
OXYRINCHUS
(Benesuh)
(Minieh)
UPPER EGYPT
(Beni Hassan)
ANTINOE, BEZA
(Sheikh Abadeh)
(Manfalout)
LYCOPOLIS
(Osiout)
R. NILE
CHEMMIS, PANOPOLIS
(Ekhmim)
Girgeh
(Keneh)
RED SEA
NO-AMMON, NO
(Thebes)
(Karnak)
(Luxor)
(Silsilis)
LATOPOLIS
(Esneh)
(Edfou)
(Hagar-Silsilis)
(Elephantine)
SYENE
1st Cataract
(Assouan)
30
28
26
SKETCH MAP OF EGYPT.
Note.–Modern names–(Suez)

Natural features.—Herodotus said of old, "Egypt is the gift of the Nile," and that is true, for rain is almost unknown, and wherever the Nile water goes there is fertility, but beyond that, both east and west, there is desert sand. The average width of the Nile valley, above the Delta, is six miles. The entire area under cultivation, in 1882, was computed at 8,410 square miles. The Nile is very generous to Egypt; it has deposited a soil from thirty-three to thirty-eight feet deep—at the head of the Delta nearly fifty feet deep. Even one who is familiar with the fertility of our western prairies is amazed at the productiveness of Egypt, if he visits it in the harvest season of a good year; but a "bad Nile," that is, a Nile which does not rise to the due height, means a bad year. One foot's deficit in the inundation causes a loss of ten millions of dollars.

The Nile determines the seasons for Egypt, which are three,—the water season, when the great river rises and pours its red flood over the country, extending from June to September; the garden season, when the crops are planted and tended, including from October to January; and the harvest season, stretching from February to May.

Plants and Animals.—The lotus and the papyrus were prominent in old Egyptian life. The lotus was the favorite flower at banquets. It was worn in garlands, carried in the hand, and used to ornament the table. It was a kind of water-lily. It is mentioned in Job xl. 21, 22 (R. V.). The papyrus was a sedge. Its pith was cut into strips, and these were laid horizontally and covered crosswise with a second layer, and then the two were pasted together, and subjected to heavy pressure, and the result was the Egyptian paper. It is probably referred to in 2 John 12. A coarser kind was made into boats (Ex. ii. 3, R. V. margin; Is. xviii. 2, R. V., etc.), baskets, and the like. The plant is extinct in Egypt, but is still found in Palestine. Our word *paper* comes from *papyrus.*

Two characteristic animals deserve special mention from the prominent mention of them in the Bible—the crocodile and the hippopotamus. The crocodile was formerly found nearly to the sea, though now mostly confined to Upper Egypt. One of the divinities of Egypt was the crocodile-headed Sabak. Job xli. has a graphic description of the crocodile under the name of "the leviathan." The hippopotamus which appears to have formerly been common north and south has been gradually driven southward until it is now rare even in Nubia. It is portrayed as "the chief of the ways of God" in Job xl., where it is called "behemoth." Hunting the crocodile and the hippopotamus were favorite sports in ancient Egypt, as many a monument shows.

Population.—The census of 1882 gave a population for Egypt Proper of 6,811,448. It appears to have been somewhat greater in ancient times.

Origin.—The shape of the skull, the grammar of the language, the fact that the oldest and noblest works are found to the north, and the genealogical record of Genesis x., are some of the indications of an Asiatic origin for the Egyptians; while the similarity of many of the customs and utensils depicted upon the monuments to those still used upon the Zambesi and the Niger indicate an African element. The stock has been vastly modified and shaped by its surroundings. This influence of the country upon the people is illustrated by what has taken place amongst the cattle. These have been many times exterminated by murrain, and replaced by foreign breeds, but the new-comers have invariably, after a few generations, taken on the type seen upon the monuments.

Chronology.—The chronology of Ancient Egypt has been the subject of measureless dispute. One point of contest has been whether all the dynasties and reigns recorded in Egyptian lists were real, and another more important issue has been whether they were all successive, or partially contemporaneous; but with the progress of discovery in the memorials of old Egyptian life, scholars are coming more and more to recognize living persons back of the names, and to agree that the dynasties and reigns were successive.

As to the historic reality of the reigns, amongst many others all the Pharaohs, from the twentieth to the thirty-eighth of the seventy-five who are mentioned in the Alydos tablet, are already otherwise known to us, and investigation is frequently bringing another name out upon the solid ground of fact. Bearing upon the question of successive or contemporaneous reigns, we have evidences like these: annals of many other Egyptians besides the Pharaohs, whose lives overlap many of the reigns, and extensive lists of the sacred bulls, with the length of their lives. Some would also attach great weight to the astronomical records of the monuments. Indeed, instead of being required to deduct for contemporaneous reigns, we seem rather to need to make additions for omitted ones. In the eighteenth dynasty, for example, there appear to have been several sovereigns whose religious heresies caused them to be struck out of the accepted lists.

The indications are that the ancient Pharaohs had as long reigns as modern sovereigns, those of England for example. Considerations like these appear to carry the beginning of the Egyptian monarchy back to a time considerably earlier than 3,000 B. C. Lepsius puts the commencement of the reign of the first king at 3,892 B. C. Boöckh's date, 5,702 B. C., and Poole's, 2,717 B. C., may be taken as extremes.

Religion.—Herodotus said that it was

easier to find a god than a man in Egypt; it may be added that their religion in its later forms was as gross as it was polytheistic, for it deified a multitude of animals, from the bull down to the snake. To reduce the vast Egyptian pantheon altogether to system would be a herculean task; but two great myths stand out prominent, that of Ra, the sun-god, and his family, and that of Osiris and his family. The latter myth is similar to the former, but more elaborate.

The great divinities of Egypt are divinities of light, and their foes are the powers of darkness. Thoth, the moon-god, is one of the most interesting of the divinities. He is "the distributer of time" and the god of art and learning. One is reminded that our word moon comes from *mâ*, to measure, and that it was known as "the measurer, the ruler of days and weeks and seasons." Ptah, "the opener" who reveals hidden beauty, the artist-god, was identified by the Greeks with Hephaistos (Latin, Vulcan.) Athor or Hathor, "lady of the dance and mirth," was, in like manner, thought by the Greeks to be the same with Aphrodite (Latin, Venus).

The Egyptian religion was not, it should be said, altogether so polytheistic as it seems, for the same god often had different names in different places; and in the more remote ages we meet with such sublime recognitions of the unity of God as this: "Thou art alone, and the millions of beings come from thee." This fact led M. de Rougé to infer, it would seem fairly, that the religion of Egypt was originally pure monotheism. The old Egyptians had also a sublime faith in immortality. "Life everlasting" is one of the few inscriptions upon the fragment in the British Museum of the wooden coffin of King Mykerinos, builder of the third pyramid. The embalming of the body was the result of the faith in a hereafter. The body must be kept so that, as from time to time the soul came back to earth from its home with the blessed, it might never miss its familiar tabernacle.

Their maxims made religion a matter of daily life. Here are specimens: "Give thyself to God; keep thyself continually for God." "Thou art now come to man's estate, . . . but never do thou forget the painful labor which thy mother endured; nor all the salutary care which she hath taken of thee." "If thou art a wise man, bring up thy son in the love of God."

Character.—When we turn to the character of the old Egyptians we find a striking contrast to the higher and older teachings of their faith. Brugsch says—and his testimony is the more valuable from his admiration for the race—"hatred, wrong, cunning, intrigue, combined with a sentiment of pride, contradiction, and perversity, added to avarice and cruelty—such is the long series of those hereditary faults which history reveals to us among the Egyptians, by unnumbered examples in the course of centuries." Rawlinson says: "In morals, the Egyptians combined an extraordinary degree of theoretic perfection with an exceedingly lax and imperfect practice."

Civilization.—The most remote ages of Egyptian civilization known to us are its highest. The men who built the pyramids had made great progress in agriculture and mechanics, in art and science. They had a decimal notation, and a year of 365 days, divided into twelve months. They used a variety of bright colors.

Jewel-pointed drills and bronze saws appear to have been employed upon the pyramids, and the angles of their bases are so perfect that one does not see how they can have been measured without the telescope.

So closely are the blocks of stone in the Queen's Chamber, in the heart of the great pyramid, united, that one must look carefully to find the joints.

The "chief of the three" great pyramids, that of Khufu, was originally 481 feet high, and 755 feet wide, and contained 6,848,000 tons of masonry. It is now 454 feet high and 750 feet wide. It covers nearly thirteen acres. It was cased with polished stones "so skillfully joined that they appeared like one block from the base to the top." The pyramids were tombs designed to secrete the embalmed body against all search.

The Sphinx appears to have been repaired by Khufu, and is now supposed to be older than the first dynasty. The height from the pavement, on which the forepaws rest, to the crown of the head, is given as 66 feet, the width of the mouth, 7 feet 7 inches. It faces the east, and appears to have been connected with the sun-god—Ra. Maspero terms it a work of "finished art," and "the most ancient statue known."

The "rock temple" is a simple, majestic structure of limestone and alabaster and red granite. It is believed to have been connected in its purpose with the Sphinx. Mariette discovered it in 1853, and found in it nine statues of Khefren, the builder of the second pyramid.

The fidelity to nature of the most ancient art of Egypt is very striking, particularly when contrasted with its later conventionality. Every visitor to the Hall of the Ancient Empire in the Boulak Museum of Cairo (just transferred to Gizeh), must have remarked this characteristic. It is beautifully exemplified in the Village Sheik, a wooden statue probably 5,000 years old, which Brugsch takes for an introductory picture to his history of Egypt. That statue equally illustrates the artist's mastery of difficulties, for the material is knotty, and in several pieces that are held together with square pegs.

In that primeval empire the Egyptian had a written language, mostly expressed in beautiful pictorial characters, known as hieroglyphics, meaning, literally, "sacred carvings." By-and-by, more abbreviated forms, known as hieratic or priestly, came to be used in many writings, and in the ninth century B. C. the still more curtailed characters, called demotic or popular, were introduced, chiefly in social and commercial intercourse. The trilingual inscription in hieroglyphic, demotic, and Greek, upon the stone that was discovered at Rosetta in 1799, gave to Champollion the key to the long-locked mystery of the hieroglyphics. Upon the sculptured stone and the delicate papyrus the Egyptian recorded a literature second to none in antiquity for extent and variety.

Political System.—The king was supreme. He was "the visible god of his subjects"—but he was also a man, so he worshiped himself. The country was divided into nomes, or provinces, and each nome had its capital, its governor, and its tutelary deity. The judges were priests. All judicial proceedings were in writing, that nothing might excite or prejudice the mind of the judge. The laws were of remarkable excellence, largely justifying the saying attributed to Bossuet, "Egypt was the source of all good government." There was no caste. The tomb of many a nobleman bears the inscription, "His ancestors were unknown people;" but the nation was divided into classes, of which the priestly was at the head; next came the soldier class; at the foot was the great mass of the common people, despised and spoken of with opprobrious epithets.

APPROACH TO THE PYRAMIDS.

History.—The history of Egypt will be noticed with special reference to its connection with the Bible and the kingdom of God.

Periods.—Egyptian history may be conveniently divided into ten periods.

I. The Old Empire, including the first eleven dynasties. The pyramids were built in this period, those of Gizeh (" the great pyramids ") in the fourth dynasty.

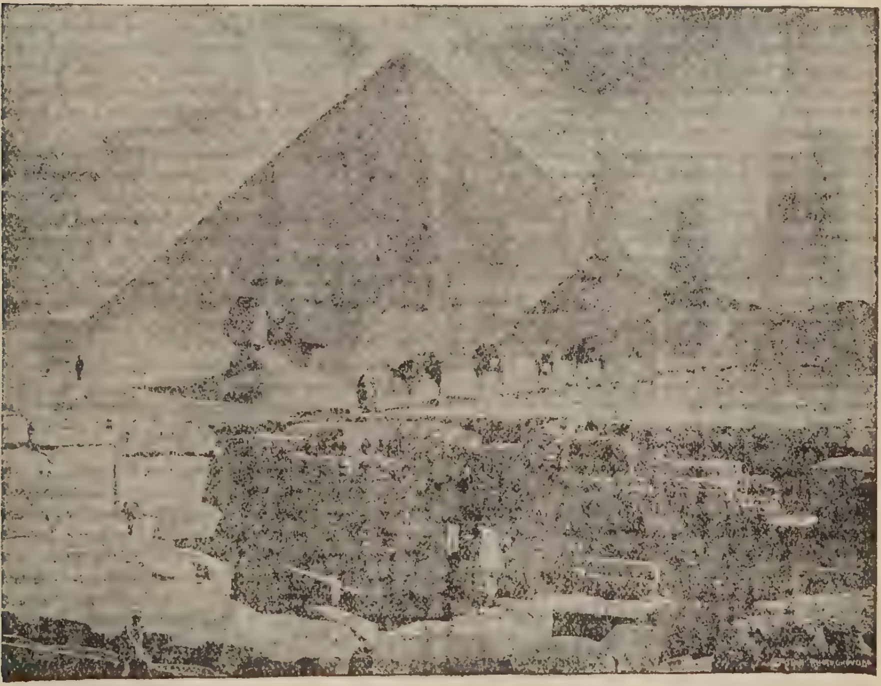
II. The Middle Empire—the twelfth dynasty, which introduced the obelisk.* Its Pharaohs all bear the name of Usertesen, or of Amenemhat. They excel in art, enterprise, and war.

III. The Hyksos period. The Hyksos, or Shepherd Kings, appear to have been an Asiatic and Semitic race that invaded Egypt and were its dominant power for some five centuries. The age of Abraham and that of Joseph are now commonly thought to have fallen in this period.

IV. The New Empire. This begins with the eighteenth dynasty and the expulsion of the Hyksos, and extends through the twenty-sixth dynasty. With the beginning of this period we approach definiteness of date, the differences between the estimates of different Egyptologists being no longer millenniums, but only centuries. Mariette's date for the expulsion of the Hyksos is 1708 B. C., Lepsius', 1591, Wilkinson's, 1520. The comparatively modern date of the close of this long period is exact—525 B. C.

The greatest Pharaohs of this period bear the name of Thothmes and Amenhotep, both of the eighteenth dynasty, and Rameses, of the nineteenth and twentieth dynasties. Other noted names, later on, are Sheshonk, of the twenty-second dynasty (biblical, Shishak); Taharka (biblical, Tirhakah), of the twenty-fifth dynasty; Psemethek (Greek, Psammetichus), and Nekau (biblical, Necho), and Apries (biblical, Hophra), all three of the twenty-sixth dynasty. This period takes in the oppression of Israel in Egypt, its exodus, and all the time of its history down to the return of the exiles from Babylon under Zerubbabel.

V. The Persian Rule. This includes the twenty-seventh dynasty and those that follow, as far as the thirty-first, the first and last being Persian. It terminates with the welcome of Alexander as the deliverer from the yoke of Persia, and the founding of Alexandria by him in 332 B. C.



THE GREAT PYRAMID, SPHINX, AND ROCK TEMPLE.

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* Maspero says that small ones, about three feet high, are found in tombs as early as the fourth dynasty.

VI. The Greek Rule. During this period fifteen Ptolemies sat on the throne. It extends to B. C. 30.

VII. The Roman. The defeat of Antony and Cleopatra at Actium, in 31, led to the incorporation of Egypt into the Roman Empire the following year. It continued to be a province of Rome until the division of the empire, A. D. 395.

VIII. The Byzantine, in which Egypt was a part of the Eastern Empire. This extends to A. D. 640.

IX. The Mohammedan. 'Amr Ibn el-'Asi, better known as Amru, general of the great Omar, made an easy conquest of Egypt in 640. From that time the country has been nominally under Mohammedan control.

X. The British occupation. The defeat of Arabi Bey, by General Wolseley in 1882, led to the occupation of Egypt by a British force. The British flag is never displayed outside the barracks, but Britain is the power behind the throne, so that a new period in Egyptian history may be said to have begun with this occupation.

Connection with Hebrew History.—Only the more prominent points of connection between Egyptian and Hebrew history will be noted. These points will be mentioned in chronological order.

In the third, or Hyksos, period, Egyptian and Hebrew history begin to touch each other. In the early part of that period Abraham visited Egypt. The record of that visit in Gen. xii. gives us the earliest biblical mention of Egypt. The obelisk of Heliopolis was already erected, and the pyramids were old and the Sphinx very old. A tomb of the twelfth dynasty, which was a little before Abraham's time, represents the approach of a Semitic chief with his family to an Egyptian governor somewhat as we may imagine Abraham to have come. The Asiatic origin of the race then dominant in Egypt would render them more friendly to strangers from their own ancestral region. The list of Abraham's possessions when he was in Egypt (Gen. xii. 16) does not mention horses. That corresponds with the absence of the horse from the earlier monuments.

The biblical history of Joseph has very interesting illustrations from the Egyptian records. The *Tale of Two Brothers*, an Egyptian novelette, strikingly reminds one of Joseph's temptation. In that tale the wife of the elder brother tempts the younger, but he resists the temptation, whereupon she slanders him to her husband. The husband fails to kill his brother, and so kills his wife. The Egyptian narrative is evidently independent of the biblical one, but they coincide in their delineation of the lustful woman and the chaste young man.

The famine in Joseph's day is illustrated by the following inscription from a tomb that appears to date from about his time: "I collected corn as a friend of the harvest God. I was watchful at the time of sowing, and when a famine arose, lasting many years, I distributed corn to the city each year of famine."

On, or Heliopolis, where Joseph found his wife, was a magnificent university city of ancient Egypt. Its chief work to-day is its beautiful obelisk, the oldest (save possibly one fragment) in the world. It is pleasant to think that the eye of Joseph often rested upon that obelisk, and that it would suggest to him dear thoughts of wife and home.

Joseph located his father and brothers in Goshen. In 1885 M. Naville found, as he thought, conclusive evidence identifying that district with the region just southeast of Zakazik, which is now the great cotton mart of the Delta. In the time of Joseph it does not appear to have been an organized province with a capital, "but probably a kind of waste land, sufficiently watered to produce good pasturage; thus it was a district which might be assigned to foreigners without despoiling the inhabitants of the country."

If, as is now thought, Joseph's career was in the reign of Apepi, the last Hyksos king, we have some glimpses, though tantalizing, it must be owned, of his sovereign. We find him acknowledging but one god—Set, the destroyer, the god of darkness—save as, out of compliment to the reviving native Egyptian power at Thebes, he consents to honor Ra. We have his name chiseled in black granite sphinxes of unsurpassed vigor; best of all, M. Naville found at Bubastis, just outside of Zakazik in 1888, two colossal red granite Hyksos heads, which, from an inscription found near by, are thought by some to afford portrait faces of Apepi at different periods of life. At all events, they probably give us the type of face of the mysterious Hyksos kings.

Tell-el-Amarna, the ancient Khuenaten on the Nile, is one of the most recent of the witnesses that throw light on Bible times. Its testimony relates to an era between Joseph and the oppression. The remains at this point had long been seen to be, next to those of Thebes, the most extensive in Egypt; but it was reserved for a peasant, searching for nitrous earth for a fertilizer, to gain the clew that is leading to the revelation of the astonishing value of these remains to historical knowledge. At the annual meeting of the Victoria Institute in July, 1889, Professor Sayce gave a report of his visit to the spot. After hearing that report, M. Naville declared the discovery the greatest of the century. Professor Sayce found evidence of a predominant Semitic influence in the reign of Amenophis IV. of the eighteenth dynasty. There were extensive royal archives in the cuneiform or Babylonian characters. It appeared that the courts of Egypt and Mesopotamia were connected by marriage. One Dadu, or David, who may have been a Hebrew, was guardian of the king's daughter. A description of Palestine was found, which throws light on biblical names and sites. One city of Southern Palestine that had an Egyptian garrison was known as Urusalim. This was probably none other than Jerusalem. There were five letters from a king of Babylon, whose reign is known from Assyrian discoveries to have been about 1430 B. C. This confirms the previous belief as to the date of Amenophis IV. These archives prove that Israel was not then in Palestine, and corroborate the belief that the exodus did not take place till the time that has been of late so commonly assigned to it. They also strongly favor the longer period of 430 years for Israel's sojourn in Egypt, rather than the shorter one of 215 years. This Amenophis IV., or Khuenaten, has long been famous in Egyptian history for rejecting the vast national pantheon, and paying worship to the sun-god alone. This conduct brought down on him the odium of heresy, and led to the erasure of his name from the list of sovereigns, but, like many another whose name has been cast out as evil, he deserves special honor. Possibly the presence of monotheistic Israel may have had something to do with the religious belief of the king. At all events, facts like those that have been mentioned indicate that the Semitic Hebrews would enjoy peace and favor under such a sceptre.

The Tell-el-Amarna find is being diligently studied by Egyptologists, and it is probable that its testimony is far from being all in. This is one of many illustrations cited in this article of the rapid growth of our knowledge of ancient Egypt. So far as current discoveries go, old Egypt is the newest of the nations; and the most careful statement of to-day may need revision to-morrow.

The oppression of Israel appears to have taken place in the reign of Rameses II. His is the most famous name in Egyptian history, and he is the best known to us of all the Pharaohs. He was a great conqueror—master of Asia as far as the lower Euphrates—he was a still greater builder. Thothmes III. is his rival in war, but none of the Pharaohs will compare with him in works of sculpture and architecture. These monuments of his wealth and power, many of them colossal in size, cover the country, and are almost countless.

Some of the illustrations of this article suggest the grandeur of his works. The temple hewn out of the rock at Aboo Simbel was his creation. The colossi are 66 feet high, and the temple extends into the rock 180 feet. Aboo Simbel is in Nubia, and it shows the extent and might of his sway that he should have executed such a work so far up the Nile. Brugsch terms it "the most sublime of all dwellings made for the gods."

In "Luxor Restored" the magnificent gateway was his work. Notice the lofty cedar flag-masts, the colossi, and the obelisks. One of the obelisks still stands there; it is over 70 feet high, but is half buried in sand. Its companion is in Paris. The pylon, or portal proper, was adorned with sculptured pictures illustrating his victories.

The execution of these stupendous works laid crushing burdens on his kingdom. During his long reign of sixty-seven years the light-heartedness of the old Egyptian life fled forever. His wars were chiefly to augment the vast number of slaves, whose piteous story may still be read upon the monuments. There they are—their backs branded with the hot iron—toiling under the lash of the merciless taskmasters! Thus Israel labored when Pharaoh and his people "set over them taskmasters to afflict them," and made their lives bitter with hard bondage in mortar and in brick.

The Egyptian Exploration Fund has identified one of the two store-cities that Israel built during this oppression, namely, Pithom. Its ruins lie seven miles west of Ismalia. It was largely composed of magazines for grain, similar to those depicted upon the monuments. The taxes of ancient Egypt were levied in kind, and all employees of the Crown were paid in the same manner, so vast storehouses were necessary to keep the government property. The massive walls of the storehouses at Pithom are built of large sun-dried bricks. In some of the bricks the mud is strengthened by being mixed with chopped straw: in others there is no straw. Some find here a result of the refusal of Pharaoh's taskmasters to give to the Israelitish brickmakers straw. This location of Pithom lays, probably forever, Brugsch's theory that the route of the exodus was along the narrow tongue of land between the Serbonian bog and the Mediterranean, and the attempt, so far as it went along with that theory, to account for the destruction of Pharaoh's host without anything supernatural.

The world had long been familiar with the sculptured features of Rameses II., but it was destined to a more intimate acquaintance with him. In 1881 his mummy itself, with that of many another hero and heroine of Pharaonic times, was discovered in a chamber far within the everlasting rock in the gloomy desert west of Thebes. It was wrapped in linen finer than the finest India muslin, and bore an inscription telling how it had been deposited there for security in a time of invasion. It was wonderfully well preserved: the form was tall and stalwart, the features told of an imperious soul, and the age appeared to be upward of eighty. It is kept in the great museum of Gizeh.

TEMPLE OF ABOO SIMBEL.

By a wonderful Providence Moses was trained in the very palace of the oppressor of his people. Thus he became "learned in all the wisdom of the Egyptians," and gained a great element of his preparation to be the deliverer and lawgiver of his nation.

The exodus appears to have taken place in the weak reign of Menephtah, the son and successor of Rameses II. No record that certainly refers to this event has been found hitherto in Egypt. The ancient nations did not love to dwell upon their disasters.

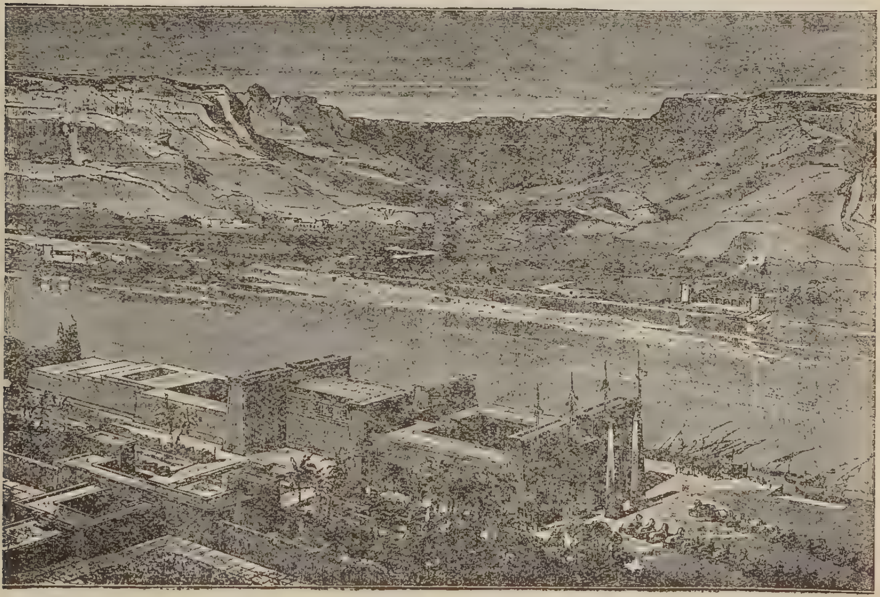
The legislation of Moses shows a remarkable correspondence to the institutions of the country where his people had dwelt so long. The distinction between clean and unclean animals, and the requirement that all offerings should be without blemish, and the prescription of linen for the priestly dress are but a few of the many features of the ritual which closely resemble those of Egypt. The justice and humanity of Israel's moral code had been largely anticipated by Egyptian precepts that were very old in the days of Moses—those of Ptah-hotep for instance, who lived in the fifth dynasty, and whose work is accepted as "the most ancient book of the world."

The great Israelitish idea of the unity of the Supreme Being was not, as we have seen, foreign to Egyptian thought. On the other hand, the differences between the Egyptian and the Israelitish systems were equally striking. The sublime monotheism of the Mosaic law is nowhere lost, or even obscured, in polytheism; and no bull or other animal is tolerated as the representative of the Unseen Power. Magic and all that is akin to it, although prevalent in Egypt, is sternly forbidden. The correspondences and the differences between the religions of Israel and Egypt are best explained on the ground of a divine superintendence of the mind of the great Hebrew lawgiver, which guided him in his selections and rejections, and revealed to him, in its original purity, lofty truth that had almost been lost sight of in the land of his birth. Still more clearly is the divine superiority of the religion of Israel to that of Egypt seen in the characters which it produced out of a wayward race: of such moral excellence Moses himself is an illustrious example. There must have been a "power making for righteousness" in Israel, to which Egypt, with all her theoretic moralities and noble sentiments, was a stranger.

Sheshonk I.—the Shishak of the Bible—was the contemporary of Solomon's later years, and of the earlier part of Rehoboam's reign. The Bible tells us that he harbored the fugitive Jeroboam, and subsequently captured and spoiled Jerusalem. The monuments represent him as "striking down the conquered Hebrews with a colossal club, while beside him are long rows of embattled shields, each bearing the name of a vanquished city."

Taharka (biblical, Tirhakah), the contemporary of Hezekiah, is termed in the Bible "King of Ethiopia." He came from Ethiopia, but was of the line of Khuenaten, the so-called heretic. He made himself master of Egypt about 700 B. C., and disputed the pathway of the advancing Sennacherib. The Bible records the miraculous destruction of the Assyrian host. This was as truly a deliverance to Egypt as to Judah. Herodotus has handed down the Egyptian version of what appears to be the same event in the story of the field-mice who gnawed quiver and bow and shield-band so effectually in a single night that the invading army fled in terror. But Taharka's relief was only temporary. Sennacherib's son, Esar-haddon, and his grandson, Assur-banipal, in succession invaded and conquered Egypt. Thebes was itself taken after great slaughter, and two obelisks were carried, as trophies, to Nineveh. Then was fulfilled, at least in part, the burden of Egypt, recorded in Isa. xix.

Nekan (biblical, Necho) conquered Josiah and took Jerusalem. He has the honorable fame of having sent forth an expedition



LUXOR RESTORED.

that circumnavigated Africa; but as Taharka had measured strength with Assyria, so he did with the new power of Babylon, and with a similar fate, for he suffered a disastrous defeat by Nebuchadnezzar at Carchemish.

The limits of this article make it impossible to mention all the less important Pharaohs whose careers touch the biblical record.

Only one more will be individually noticed, and that is Apries (biblical, Hophra). During his reign Jerusalem was taken by Nebuchadnezzar, and, a little later, a large company of Jewish fugitives sought refuge in Egypt, taking the prophet Jeremiah with them. They found a temporary asylum at Tahpanhes, as many of their nation had been doing no doubt, in the troublous years that preceded Jerusalem's downfall. Here the prophet poured forth predictions against Pharaoh and Egypt and his own perverse nation. Pharaoh Hophra was to be given into the hand of his enemies; Nebuchadnezzar was to set up his throne on the "pavement" (Jer. xliii. 9, margin of Revised Version), "at the entry of Pharaoh's house," and the Jews were to suffer heavy woes. Herodotus tells how Apries, that is, Hophra, was strangled by his own subjects; and Josephus records Nebuchadnezzar's invasion, and his removal of the fugitive Jews to Babylon.

In 1886 M. Petrie identified Tahpanhes with Defenneh, which lies a little west of the Suez Canal and south of Lake Menzaleh, on the camel route of immemorial antiquity from Egypt to Palestine. On the first evening of his arrival at the place, he was startled to hear it called by the natives, "Kasr el Bint el Gehudi," that is, "the Palace of the Jew's daughter." He takes this to be a reminiscence of the fact recorded in the Bible that Johanan took the daughters of King Zedekiah with him in his flight to Tahpanhes. He found there, in front of the palace, a great open-air platform or pavement of brickwork. That pavement he believes to have been the spot where Jeremiah uttered the prophecy referred to above, and accompanied it with a graphic illustrative act.

He accounts for the Greek names that appear in the Hebrew writings after the destruction of Jerusalem by the mingling of Jew with Greek at Tahpanhes. Three cylinders bearing inscriptions of Nebuchadnezzar found their way to the Boulak Museum some years ago. There are indications that these came from Defenneh, and so point to Nebuchadnezzar's presence there, and the fulfillment of Jeremiah's prophecy.

Since M. Petrie's visit a seal has been bought in Cairo, bearing an inscription in Hebrew characters, similar to those of the seventh century, B. C. The translation of the inscription is, "To the prosperity of Jeremiah." There is reason to suppose that this, too, came from Defenneh, and it may have belonged to the great prophet.

During the reigns of the earlier Ptolemies, Alexandria became the metropolis of the world in wealth, splendor, and culture. In the reign of Ptolemy Philadephus, Manetho wrote his history of Egypt. This work has of late risen in the esteem of Egyptologists, as more and more of its statements have received confirmation from the ancient records.

In the same reign the Hebrew Scriptures were translated into Greek, in the version called the Septuagint.

Edfou illustrates, for the most part, the beautiful architecture of the Ptolemaic period.

Connection of Egyptian and Christian History.—During the reign of Augustus, our infant Lord was taken down into Egypt for safety. This journey into the country that had oppressed his nation may be taken as an illustration of his forgiving spirit, and a prophecy of his own peaceful conquest of that land.

In the reign of Nero, according to tradition, the gospel was carried into Egypt by Mark. At all events its entrance was very early, and its progress rapid.

The prevalence of Christianity drew down cruel and repeated persecution upon the Egyptian converts, but as it had been with the Jewish Church in Egypt under the Pharaohs, so it was with the Christian under the Cæsars; "the more they afflicted them the more they multiplied and grew." Egypt gave to the world some of the most illustrious of the church fathers. Justin Martyr was converted on the seashore near Alexandria; and Athenagoras, Origen, Clement of Alexandria, and Athanasius are some of the other immortal names in Egyptian Christianity.

Philæ was adorned both by the Ptolemies and the Cæsars.

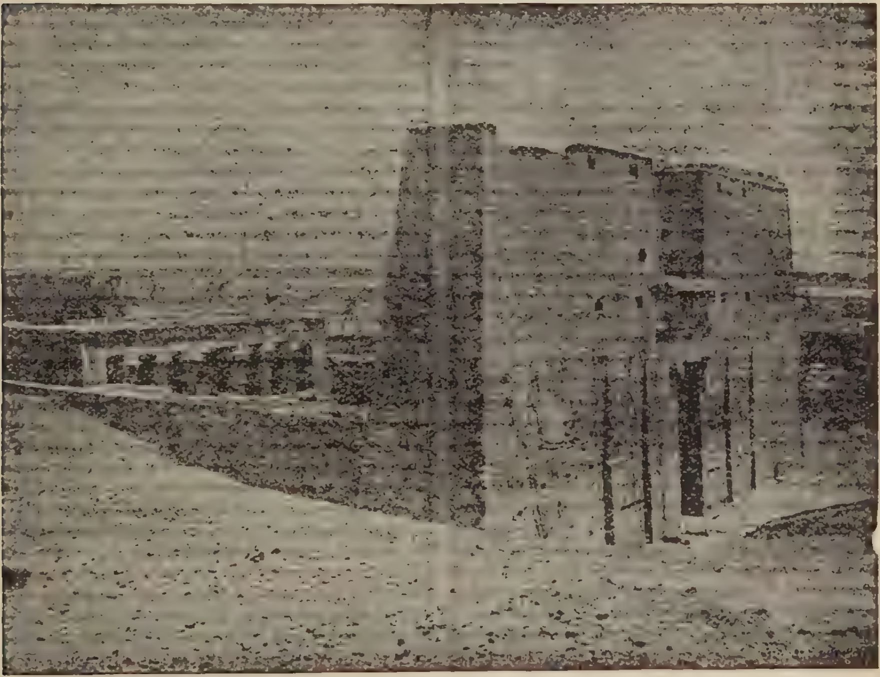
In the reign of Marcus Aurelius (A. D. 161–180), the luster of Alexandrian learning came to rival that of the days of the Ptolemies; and the Church, true to her spirit, appropriated to her own beneficent mission whatever was helpful in the culture about her. A large number of our choicest manuscripts of the Bible appear to have come from Alexandria, amongst them the Alexandrine of the British Museum.

The old paganism lingered on, with fitful outbursts of life, to the reign of Justinian (527–565 A. D.).

Meanwhile, Christianity itself had become debased. The command to be "not of the world" was interpreted to enjoin asceticism, and the Egyptian deserts became full of monks and nuns. During the reign of Valens (364–378 A. D.), it was said that there were, at Oxyrynchus alone, 10,000 monks and 20,000 nuns.

Most of the period of more than a millennium, in which the crescent has ruled Egypt, offers little attraction to the Christian student; but a better day is dawning on that land, most of all through modern missionary effort.

The mission of the United Presbyterian Church of North America deserves particular mention and praise. Its special field is among the Copts. These number some 300,000. They are, above all other modern Egyptians, the lineal descendants of the ancient stock, and their liturgical language is related to the old Egyptian somewhat as Italian to Latin. As early as the fourth century more than one translation of the Bible was made into their tongue. They fell off into the Monophysite heresy, which affirms the humanity of Christ to have been absorbed into his divinity; and their religion has degenerated largely into formalism, and their priesthood is, as a class, ignorant and far from exemplary, but they are the most intelligent part of the population. The United Presbyterian Mission was begun in Nov., 1854, and has been favored with the services of a little company of Christian men and women of rare devotion, whose work the Lord has delighted to own. Some of the principal statistics of the report for 1888–89 are appended, and that the rapid growth of the mission may be appreciated, the corresponding figures for a period ten years earlier, so far as they are accessible, are put in a parallel column.



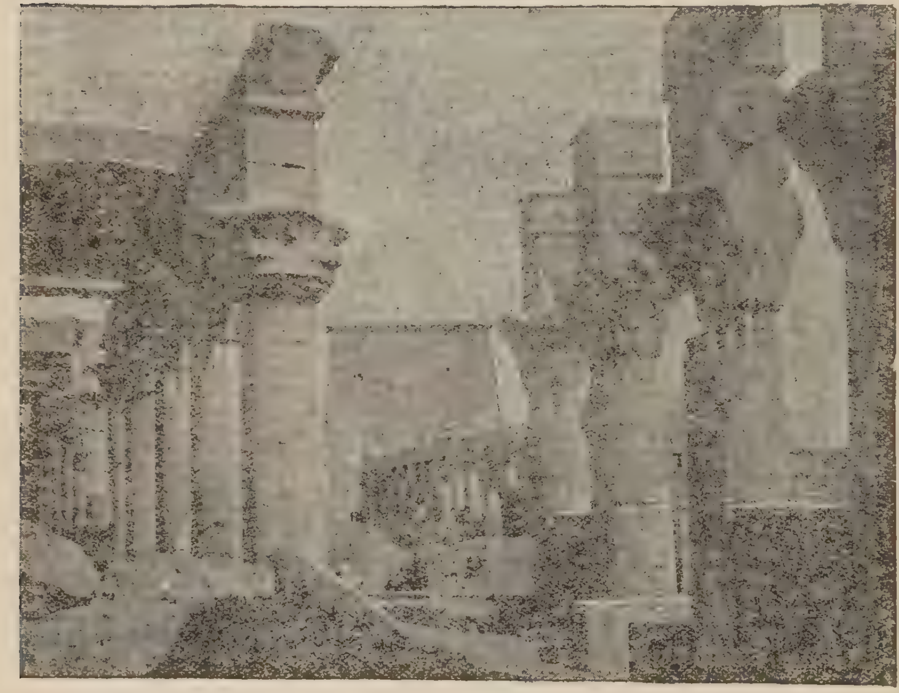
TEMPLE OF EDFOU.

Stations	100	39
Churches	26	7
Communicants	2,624	947
Pupils in Sunday-schools	4,825	1,249
" " week-day schools	5,701	1,893
Money contributed by natives	$27,802	$13,064

In these ten years the population has increased but 25 per cent.

No. foreign workers	27
" native "	198
Theological students	13
Self-supporting church	1

Of the week-day pupils, 1,170 were Protestants, 3,328 Copts, 771 Mohammedans, 143 Jews, 96 Greeks and Roman Catholics. This diverse patronage illustrates the general recognition of the excellence of their schools. One cannot pay the most cursory visit to Egypt without meeting touching proofs of the good work done, far and wide, by this noble mission. Seven Mussulmen were baptized by the missionaries in 1888.



PHILÆ—ARTIST'S VIEW, OR VIEW MAGNIFICENT.

Recent political changes in Egypt have been favorable to her best interests. The presence of the British has diminished injustice and oppression, and promoted religious liberty.

On July 24, 1882, just after Arabi had fled from Alexandria, Mr. Gladstone expressed the wish in Parliament, "that it may yet be given to Egypt to achieve in the future less perhaps of glory, but yet possibly more happiness than she did once achieve, when in a far-off and almost forgotten time she was the wonder of the ancient world." May that wish speedily prove prophetic and may the second part of the ancient word, whose first part has been so abundantly fulfilled, likewise come to pass—"the Lord shall smite Egypt; he shall smite and heal it."

Recent Authorities: Brugsch: *Egypt Under the Pharaohs*, 2 vols.; Rawlinson: *Ancient Egypt*, 2 vols.; Wilson: *Egypt of the Past* (Miss Edwards's edition); Renouf: *Religion of Ancient Egypt;* Maspero: *Egyptian Archæology;* Sharpe: *History of Egypt* (takes in its modern history down to Mohammedan conquest); Mariette: *Monuments of Upper Egypt* (Dickeman's edition); Lane: *Modern Egyptians* (Poole's edition); Petrie: *Pyramids and Temples of Gizeh.* Memoirs of Egypt Exploration Fund, especially the volumes on *Pithom, Tanis* (Part ii. includes *Defenneh*), and *Goshen.* (This Fund deserves hearty support.) Of more popular works, Robinson: *Pharaohs of the Bondage and the Exodus*, and *Egypt* in the "Story of the Nations" series, may be mentioned. Of histories with a broader range that treat of Egypt, *The Ancient History of the East* by Lenormant and Chevallier (2 vols.), is excellent, and Fisher's *Outlines of Universal History* has an admirable epitome. Sayce's *Fresh Light from the Monuments* treats largely of Egypt. J. L. EWELL.

Eichhorn, JOHANN GOTTFRIED, b. 1752; d. at Göttingen, 1827. He was appointed professor of Oriental languages at Jena in 1775, and professor of theology at Göttingen in 1788. "His historical writings have now fallen into oblivion; but his works on biblical criticism, though their rationalistic tendency has been completely overthrown, are still acknowledged to contain many happy views and profound investigations." —*Bertheau* in Schaff-Herzog: *Encv.*, vol. i., p. 711.

Einhard. See EGINHARD.

Einsiedeln, or MARIA EINSIEDELN, a famous Benedictine monastery in Switzerland, and place of pilgrimage. It is the custodian of a black image of the Virgin, and, according to the legend, Mary herself and the angels came down from heaven on Sept. 14, 948, and consecrated the chapel in which the image is preserved. The monastery is about twenty-five miles southeast of Zurich, and it is estimated that it is now visited by 150,000 pilgrims annually.

E'lam (*age*), a country inhabited by descendants of Shem, and called after his son, Elam. (Gen. x. 22.) It was bounded on the north by Assyria and Media, east by Media and Persia, and south by the Persian Gulf. The city of Susa was its capital. A powerful nation in the time of Abram (Gen. xiv. 9), it was conquered by the Assyrians (Isa. xxii. 6), but afterward regained its independence. Jeremiah mentions it among the doomed nations. (Jer. xlix. 34–39.) After the fall of Babylon it was absorbed by the Persian, then by the Syro-Macedonian, and, finally, by the Parthian, Empire.

E'lath, or E'LOTH (*trees*), a seaport town of the Edomites, at the northern end of the Gulf of Akabah, the eastern arm of the Red Sea. In their exodus from Egypt the Israelites passed by it. (Deut. ii. 8.) Conquered by David (2 Sam. viii. 14), it was from Elath and Ezion-geber that Solomon sent his ships to Ophir. (1 Kings ix. 26, 28.) Retaken by the Edomites (2 Kings viii. 20), it was never in the possession of Israel again, except for a short period in the reign of Uzziah. (2 Kings xiv. 22; 2 Chron. xxvi. 2.) Under the Romans it was a place of some commercial importance. Stanley identifies Elath with the modern Akaba, a town consisting of a few wretched houses, and an old fortress occupied by Turkish troops.

Elcesaites. See ELKESAITES.

Elder. The term *elder* was one of extensive use as an official title among the Hebrews and the surrounding nations. It had reference to various offices. (Gen. xxiv. 2; l. 7; 2 Sam. xii. 17; Ezek. xxvii. 9.) See PRESBYTER; PRESIDING ELDER; CONFERENCE.

Elect, ELECTION. See PREDESTINATION.

Elements, the materials used in the sacraments. Water is the element of baptism, bread and wine in the Lord's Supper.

Eleu'therus, pope, 177–193. According to Beda: *Hist. Eccl.*, iii. 25, and the *Liber Pontificalis*, the British king, Lucius, wrote to Eleutherus that he was ready to accept Christianity as soon as teachers were sent to him. If such a letter was sent, it could not have met with response, since the Celtic and not the Roman Church engaged in missionary labor among the Britons.

Elevation of the Host. See MASS.

E'li (*ascent*), successor of Abdon as high-priest and judge of Israel (1 Sam. ii. 11) for forty years. (1 Sam. iv. 18.) The destruction of his house for the sins of his two sons, Hophni and Phinehas, was fulfilled twenty-seven years after it was predicted by Samuel. (1 Sam. ii. 11; iii.; iv.)

Elig'ius, b. at Chatelat, near Limoges, about 588; d. at Noyon, Nov. 30, 658 or 659. He accumulated a fortune in Paris at his trade as a goldsmith, and gained the signal favor of King Clotaire, and afterward of his son and successor, Dagobert. Coming under the influence of Columbanus, he devoted himself with great earnestness to works of piety. He purchased hundreds of young Saxons that were brought to Paris and sold as slaves, and gave them their freedom, and also founded several monasteries and churches. In 640 he was made bishop of Noyon, and ruled his diocese with courage and austerity. At the Synod of Chalon's (644) and in that of Orleans (650), he was the recognized leader. After his death miracles were reported as taking place at his grave, and he was honored by the people as a saint. His *Life* was written by his friend, Audoenus; but, as found in D'Archery: *Spicilegium* ii., 76–123, has evidently been very much changed. Some sermons ascribed to him in *Bibl. Max. Patr.*, xii, pp. 300–332, are evidently of a later period.

Eli'jah (*my God is Jehovah*), or ELIAS (the Greek form of the name), one of the greatest of the prophets, a native of Gilead, and called the "Tishbite," the name probably indicating his birthplace. (1 Kings xvii. 1.) His introduction in the Bible narrative is singularly abrupt. He appears as a messenger to the wicked Ahab, and prophesies a drought of three years in the land of Israel. Seeking refuge at the brook Cherith, he is miraculously fed by ravens. From thence he goes to Zarephath, where both himself and the widow's family, in whose home he had found a hiding-place, are cared for by the Lord, and the dead son of the widow restored to life. After the famine had continued nearly the predicted time, Elijah again encounters Ahab. The prophet meets the priests of Baal upon the heights of Carmel, and, in answer to his prayer, fire falls from heaven and consumes his sacrifice. With the consent of Ahab, the four hundred and fifty discomfited prophets of Baal are slain. Elijah prays for rain, and then runs before the chariot of Ahab, sixteen miles across the plain, to the entrance of Jezreel. (1 Kings xviii.) Worn and depressed by the mental and physical strain of these exciting incidents, the threats of Jezebel produced such despondency that Elijah flees into the "wilderness," and prays for death. The appearance of an angelic messenger gives fresh courage, and he goes on to Sinai where the power and goodness of God are revealed to him in a wonderful vision. (1 Kings xix. 9–18.) Having anointed Elisha to be prophet in his place, he retires from active service until about six years later, when he suddenly appears and denounces both Ahab and Jezebel for what they had done to Naboth. His last public appearance was to Ahaziah, whose death he predicted. (2 Kings i. 3.) "Elijah's life was thus one of bold, sudden appearances and disappearances in a gallant struggle against the mad idolatry that was working the ruin of the northern kingdom. Where he was and what he was doing, during the long intervals of his public ministry, we can only conjecture. His departure out of life was in keeping with the whole previous tenor of it. His sheepskin mantle, rolled up into a rod, smote a path for himself and for Elisha across Jordan. A chariot of fire and horses of fire parted the two prophets, and the Tishbite went up in a storm into the sky. This, however, does not quite end his biography. Second only to Moses, who also was strangely snatched away not far from the same locality, Moses and Elijah came back together to meet our Lord, transfigured on Hermon. The abundance and boldness of the miracles ascribed to Elijah bring no suspicion upon the narrative when it is considered that the true religion was in such desperate straits."—*Dr. R. D. Hitchcock* in Schaff-Herzog: *Ency.*, vol. i., p. 714. See Stanley: *History of the Jewish Church*, vol. ii., p. 321. F. W. Krummacher: *Elijah the Tishbite;* W. M. Taylor: *Elijah the Prophet.*

E'lim (*trees*), the second station of Israel after crossing the Red Sea. (Exod. xv. 27; Num. xxiii. 9.) It had twelve springs and seventy palm-trees, and is identified by most travelers with *Wady Gharandel*, which is a pleasant spot with water and palms.

Eliot, JOHN, "the apostle to the Indians;" Congregationalist; b. in the county of Essex, England, in 1604; d. at Roxbury, Mass., May 20, 1690. He was educated at Cambridge, and came to New England in 1631. He was settled over the church at Roxbury in the following year, and continued in that relation until his death, a period of nearly sixty years. He became interested in missionary work among the Indians, and learned their language that he might preach to them. The first Indian church was organized at Natick in 1660. He gained a wonderful influence over the savages, who at first opposed his labors; and in 1661 he published the New Testament in the Indian language, and three years later the entire Bible. His work attracted much interest in England, and he was aided by the famous Long Parliament. Humble, devout, and tireless in his efforts, his life was one of peculiar usefulness.

Eli'sha (*God is salvation*), the disciple and successor of Elijah. He was a native of Abel-meholah (1 Kings xix. 16), where Elijah found him ploughing, and consecrated him as prophet by throwing his mantle over him. Leaving the oxen in the field, he became the faithful follower of his great master. The conditions under which these eminent prophets fulfilled their life-work were in accord with their distinctive temperaments. The stern message of Elijah becomes an earnest but tender admonition in the counsels which Elisha gave to kings and disciples alike, as they sought his prophetical aid. His miracles were full of gracious blessing. He heals the impure waters (2 Kings ii. 19–22), renders palatable the food of the sons of the prophets (iv. 38–41), helps a poor widow (iv. 1–7), and restores to a poor boy the axe which had fallen into the water (vi. 1–7). A few loaves, by his blessing, feed many (iv. 42–44); and when the child promised the Shunammite dies, he restores it to life. By his prophetic power the Syrian commander is defeated, Naaman cured, and Gehazi stricken with leprosy; and, when dying, he predicted to Hazael that he would come to the throne, and bring ruin upon Israel (viii. 7–15). The strange fact is recorded, that a year after his burial a dead man was accidentally placed in the tomb, and the moment his body touched that of the prophet he came to life. "In sublime intellectual power Elisha was not equal to his predecessor; but in him the grace of God shows its tender and solicitous care for the smallest events. His miracles approach nearest to those of the Saviour, in which the fullness of divine grace revealed itself. He who sees deeds of supernatural power in the saving life of Christ will not deny them to his type in the Old Testament."—*Orelli.* See Stanley: *Hist. Jewish Church*, vol. ii., pp. 353–364.

Elizabeth, St., of Hungary, b. in Presburg in 1207; d. at Marburg, Nov. 19, 1231. Betrothed to Louis IV., landgrave of Thuringia when but four years of age, she was educated in the court circle; but worldly pleasures had little attraction for her, and she early devoted herself to works of charity and devotion. Married at fourteen, she gained the coöperation of her husband in her labors of Christian love. After his death, which occurred while making a pilgrimage to the Holy Land, efforts, instigated by his brother, were made to deprive her of the regency. She was driven for a time from her estates, but they were restored to her again, and she was enabled to devote herself to labors among the poor. Giving her wealth to charitable purposes, she performed the most menial services among the sick and suffering. She was canonized by Gregory IX., four years after her death. Her life furnished the materials for Chas. Kingsley's poem, the *Saint's Tragedy*.

Elkesaites, a school in the Jewish Christian Church, which held doctrines tinged with Gnosticism.

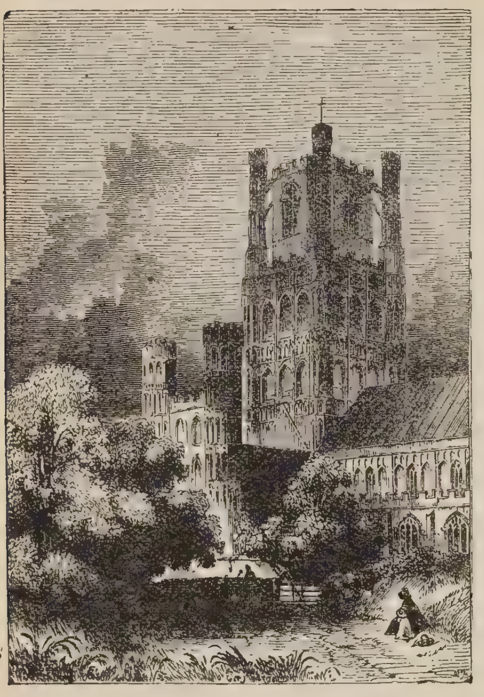
Ellicott, Right Rev. Charles John, Church of England; b. at Whitwell, near Stamford, April 25, 1819; was graduated at Cambridge, 1841; professor of divinity, King's College, London, 1848–1860; Hulsean professor of divinity, Cambridge, 1860–1861; dean of Exeter, 1861–1863; since 1863 lord bishop of Gloucester and Bristol. He was chairman of the British New Testament Revision Committee, 1870–1881. He is the author of several works, but the best known and most valuable are his *Life of our Lord* (London, 1860); and his commentaries on *Galatians* (1854, 2d ed., 1859); *Ephesians* (1855, 5th ed., 1884); *Philippians, Colossians, and Philemon* (1857, 5th ed., 1888); *Thessalonians* (1858, 4th ed., 1880); *Pastoral Epistles* (1858, 5th ed., 1883); *First Corinthians* (1887).

Elliott, Charles, D. D., b. at Glenconway, Ireland, May 16, 1792; d. at Mount Pleasant, Ia., Jan. 6, 1869. He was a licensed Methodist local preacher when he came to the United States in 1815. For a time he was engaged in mission work among the Wyandotte Indians at Upper Sandusky, and was presiding elder in the Ohio Conference, and professor of languages in Madison College, Uniontown, Penn. For a long time he was the editor of different Methodist religious newspapers. From 1857 to 1867, with the exception of four years, he was professor of biblical literature, and president of the Iowa Wesleyan University. He wrote a history of the division of the Methodist Episcopal Church in 1844 on the question of slavery, but his most important work was the *Delineation of Roman Catholicism* (N. Y., 1841), 2 vols.

Ellis, William, Congregationalist; b. in London, Aug. 29, 1794; d. at Hoddesdon, England, June 25, 1872. He began his missionary labors in the South Sea Islands in 1816, where he labored until 1823, when he removed to Hawaii, and aided in the translation of the Bible into the language of the islands. From 1832 to 1839, he acted as traveling agent in England of the London Missionary Society. In 1853 he was sent out to Madagascar, to reëstablish the missions there after the period of fearful persecution. He was very successful in this work. He published the *Martyr Church of Madagascar* (1839); *Three Visits to Madagascar* (1858); *Madagascar Revisited* (1867).

E′loth. See Elath.

Ely. The Cathedral Church of Ely owes its foundation (about 673) to St. Etheldreda, the queen abbess of the monastic institution which bore her name. St. Etheldreda's church was raised on the ruins of one which had previously existed, and had been destroyed in the wars between East Anglia and Mercia. For two centuries it remained in the odor of sanctity, till, about 870, it was laid in ruins by the Danes. A hundred years later it was rebuilt, and a century after that, Ely became the scene of the last gallant resistance that was offer-



ELY CATHEDRAL.

ed by Englishmen, under Hereward "the Wake," to William the Conqueror. It was gradually built up by the labor of succeeding ages; and the features of constructive art, which were piled upon each other in all the happy harmony of incongruous details, only heighten the picturesqueness of the mass. In the nave and transepts are found the hand of the Norman. These were planned and carried out by Abbot Simeon, who died in 1093, and Abbot Richard, whose successor, Hervey, became the first Bishop of Ely in 1109, under whom the western transept was commenced, the two upper stages of which, together with the western tower, are examples of the Transition period, and were built, under Bishop Riddell and William the Englishman, between 1169 and 1185. In the porch and presbytery is to be seen the perfection of the Early English style. Bishop Eustace (1197–98) is said to have "built from the foundation the new Galilee of the church of Ely, toward the west, at his own cost." Some say that the work is too fine for so early a period, and that the "Galilee toward the west" meant the northern half of the western transept (now lost); but Sir Gilbert Scott inclines to the idea that it was the present western porch. It was called by its builders the *Galilee*, because, as Galilee was, of all the Holy Land, the position most remote from Jerusalem, so is this part of the building farthest removed from the sanctuary. In the thirteenth century Bishop Hugh de Northwold (1234–52) carried out the magnificent extension of the eastern arm of the church, with its unusually lofty triforium story. In the fourteenth century were built the Lady-chapel and the central octagon. The foundation-stone of the former was laid in 1321 by the sub-prior, Alan de Walsingham. The octagon was built to replace the central tower, which had fallen soon after the commencement of the Lady-chapel. It is unique in its design among English mediæval buildings; both it and the Lady-chapel are pure specimens of the Decorated style, and were designed by Walsingham, to whom, also, we owe the beautiful stall work. The chapels of Bishop Alcock (1488), and Bishop West (1534), are in the Late Perpendicular style.

In 1843 Dean Peacock set on foot a movement for the restoration of the cathedral, which was commenced in 1845, under the guidance of Sir Gilbert Scott; and in 1873, after an outlay of £70,000, a great festival was held on the twelve-hundredth anniversary of the foundation of the cathedral. On this occasion Bishop Harold Browne bade farewell to his diocese, having been translated to Winchester.

The income of the See is £5,500. The cathedral chapter consists of the dean, six canons residentiary, four archdeacons, and twenty-four honorary canons. — Benham: *Dict. of Religion.*

Emanation denotes a theory, developed most fully by the Neo-Platonists, that the universe was not created by the exercise of conscious will, but proceeds from primal being by an involuntary process or emanation. See NEO-PLATONISM.

Embalming, as practiced by the Egyptians, was probably learned by the Jews in Egypt. The only cases mentioned in the Old Testament are those of Jacob and Joseph. In the time of our Saviour it was evidently quite common, and the early Christians adopted the custom very generally.

Ember Days are the Wednesday, Friday, and Saturday after the first Sunday in Lent, Whitsunday, Sept. 14, and Dec. 13. The name comes from the ashes (embers) which penitents sprinkled upon their heads as a sign of humiliation. The days were first kept in seeking, through prayer and fasting, for the divine blessing upon the seasons which they represented.

Embury, PHILIP, the first Methodist minister in America; b. at Ballygaran, Ireland, Sept. 21, 1728 or 1729; d., Aug. 1775. In 1750 he became a preacher in the Irish Conference, and in 1760 he emigrated to America. In 1766 he organized a clan of Methodists in New York City and began to preach "first in his own house, then in a hired room, and soon after (1767) in the 'Rigging Loft,' famous as the birthplace of Methodism in New York." A chapel was built in 1768 on the site of the present John Street Church, and here Embury preached gratuitously until the arrival of the first missionaries sent out by John Wesley. He continued his labors as a local preacher, and organized a society at Ashgrove, the first Methodist Church within the bounds of the present Troy Conference.

Em'maus (*hot springs*), a village near Jerusalem, where our Lord made himself known to two of his disciples on the afternoon of the day on which he arose from the dead. (Luke xxiv.) Its site is still in dispute. *Kubeibeh*, a little over seven miles northwest of Jerusalem, has been favored by specialists until recently, when a strong argument is made for *Urtâs*, a poor village about two miles southwest of Jerusalem.

Emmons, NATHANIEL, D. D.; b. in East Haddam, Conn., April 20, 1745; d. at Franklin, Mass., Sept. 23, 1840. After graduating from Yale College in 1767 he studied theology, first with Rev. Nathan Strong, of Coventry, Conn., and then with Rev. John Smalley, of Berlin, Conn. In April, 1773, he was ordained pastor of the Congregational Church in Franklin, Mass., where he continued his active ministry until 1827. He was a prolific writer, and he prepared more young men for the Christian ministry than any other private instructor in this country. An indefatigable student and independent thinker, his views made a deep impression upon the minds of his pupils and the churches of Calvinistic faith. The distinctive tenets of Emmons's system, as given by Prof. Edwards A. Park (Schaff-Herzog: *Ency.*, vol. i., p. 721), are: (1) Holiness and sin consist in free, voluntary exercises; (2) Men act freely under the divine agency; (3) The least transgression of the divine law deserves eternal punishment; (4) Right and wrong are founded in the nature of things; (5) God exercises mere grace in pardoning or justifying penitent believers through the atonement of Christ, and mere goodness in rewarding them for their good works; (6) Notwithstanding the total depravity of sinners, God has a right to require them to turn from sin to holiness; (7) Preachers of the gospel ought to exhort sinners to love God, repent of sin, and believe in Christ immediately; (8) Men are active, not passive, in regeneration. "The theological system of Dr. Emmons is often confounded with that of Dr. Samuel Hopkins," says Prof. Park; "but Dr. Emmons believed that his views were involved in the system of Dr. Hopkins, rather than added to it." A collected edition of his works, edited by E. A. Park, was published in 6 vols. (Boston, 1860), with Memoir.

Emory, JOHN, a bishop of the Methodist Episcopal Church; b. in Queen Anne County, Maryland, April 11, 1789; d. at Reisterstown, Md., Dec. 16, 1835. After successful pastoral service, he was book-agent and editor at New York from 1824 to 1832. He founded *The Methodist Quarterly Review*, and in 1832 was elected bishop. He was one of the organizers of Dickinson College, and wrote several pamphlets on controversial subjects.

Encratites (*abstinents*) is not the name of a distinct sect, but denotes certain views of asceticism enjoining abstinence from flesh-meat, wine, marriage, etc. These views, before the Christian era, had been promulgated in India, and were favored by the Essenes, the Pythagoreans, and many Gnostics.

Encyclical Letters were circular letters which in early times were sent by one church to the churches of a certain circuit, but which are now sent exclusively by the pope to the bishops of the Roman Catholic Church.

Encyclopædia of Theology, "a branch of theological science of comparatively recent origin. Its aims are to furnish: (1) a sketch of the different branches of theology in their organic connection and relations with each other, showing the fitness of the various branches to theological science as a whole, and the relative importance of these branches; and (2) a plan of theological study, showing the order in which the topics should be taken up, and indicating the best methods of study, and necessary books and helps of all kinds. This second branch, including the practical application of Encyclopædia, is generally called Methodology, and the whole science taken together is called by the double name *Encyclopædia and Methodology.* Of these, Encyclopædia is the objective side, the outline of the science itself; Methodology is the subjective side, having reference to the work of the student of the science." See art. and literature of subject in McClintock and Strong: *Ency.*, vol. iii., pp. 189, 190. The best modern works on this subject are in German by Hagenbach (1833) and Reischle (1889): *The Theological Encyclopædia and Methodology* of Hurst and Crooks (New York, 1885) is based on these works.

Endeavor, CHRISTIAN. See CHRISTIAN ENDEAVOR, YOUNG PEOPLE'S SOCIETY OF.

Encyclopedists, a name given to the editors and contributors of the famous *Encyclopédie des Sciences, des Arts et des Métiers*, edited by Diderot and D'Alembert (Paris, 1751–65), 17 vols.; Suppl. (1776–77), 4 vols. While the dogmas and polity of the Roman Catholic Church were accepted and defended, Christian faith was, for the most part, treated from a rationalistic standpoint, and the entire spirit of the work was destructive and skeptical in its treatment of religion. The opposition to its sale, aroused by the efforts of the Jesuits and others, had a tendency to increase the influence of the work.

Endor, WITCH OF. See SAUL.

Energumens (*energoumenoi*, "possessed by an evil spirit"). In the early Church those who were thought to be under the influence of evil spirits, but who, in our day, would be treated as insane, were not permitted to enter the church to engage in worship, but could stand in the porch and listen to the singing and prayers. If quiet, they were allowed to come within the church, and hear the sermon and receive the blessing of the bishop. They were placed in the care of exorcists, who brought them their food, and, having laid hands upon them, prayed for them. Upon their recovery they were at once restored to full membership.

Enge'di (*fountain of the kid*), a small town about a mile from the west shore of the Dead Sea, near the foot of the mountainous cliffs of the region. It was also called Hazezon-Tamar, *the city of palm trees.* (Gen. xiv. 7.) Here David found a hiding-place from Saul. (1 Sam. xxiii. 29.) It is now known as *Ain Jidy*, near which is a thermal spring, below which, ruins indicate the site of the ancient city.

England, CHURCH OF. The earliest inhabitants of England that appear in history, known as the "Britons," were pagans, and the Druids were their ministering priests. They were partially Christianized soon after the Apostolic Age. There are many and various traditions respecting the missionary work in Britain of apostolic men, such as Joseph of Arimathæa, whose name is so closely connected with Glastonbury; but especially a persistent tradition points to a visit of St. Paul to that country, at some time between his liberation from his first imprisonment at Rome, which took place in the year 63, and his martyrdom, which occurred in A. D. 68. The traditions of early Christian times declare it almost certain that when St. Paul was set free he carried out his long-formed plan of going from Rome to Spain. (Rom. xv. 24, 28.) The writer of a very early document (A. D. 150–170), known after its discoverer, the great scholar, Muratori, as the "Muratorian Fragment," cites the Acts of the Apostles as the work of an eye-witness, but adds that Luke does not record "the journey of Paul from Rome to Spain," as if the actual performance of that journey was a fact well known to the Christian world, as it may well have been, since the writer may have been a grandson of one who had been contemporary with the apostle. St. Chrysostom expressly states that "after his residence in Rome, the apostle departed to Spain." It is probable that, after spending some time in Spain, the apostle visited adjacent countries, such as France, where Trophimus, the unintentional cause of his last troubles at Jerusalem (Acts xxi. 29), became bishop of Arles, in the ecclesiastical province of which patriarchal archbishopric Britain was, in the early Christian days, included; and there is nothing improbable in the supposition that Trophimus may have received a visit from St. Paul before they started on the apostle's last missionary work (2 Tim. iv. 20), and have carried him over to Britain to lay the foundation of a church there. Less than thirty years (A. D. 96) after St. Paul's martyrdom, St. Clement, his fellow-laborer (Phil iv. 3), writes that the apostle preached "both in the east and in the west," and that, having taught righteousness to the whole world, he came to the extreme limit of the west" (Clem., 1 Cor. v.), that expression being exactly the one which was used to signify Spain, France, and Britain (Theodoret, *Philotheus* xxvi. 881); and the Britons being regarded as inhabitants of the furthest extremity of the world—*ultimos orbis Britannos* (Horace: *Odes*, i. xxxv. 29)—by generations which little dreamed of the great continents that lay further west.

St. Paul may, however, have found Christianity already known in Britain, for there were, doubtless, Christians among the Roman army of occupation, and the early Christians were ever desirous of receiving over converts to their religion. As early as A. D. 47, a lady named Pomponia Græcina, the wife of Aulus Plautius, who was viceroy in Britain to the Emperor Claudius, was accused, on her return to Rome, of practising a "foreign superstition" unauthorized by the Roman law (Tacit. *Ann.* xiii. 32), and this was almost certainly Christianity. Gildas, also (A. D. 560), the earliest historian of England, tells his readers that the sun of Christianity arose in this land about the time when Queen Boadicea was defeated by the Romans, which was in the year 62 or 63.

But if there were Christians in Britain in the earliest ages of Christianity, it is also certain that they were organized into one or more spiritual communities; for there is no record of any converts to Christianity in the apostolic period, or near to it, in which the persons so converted were not formed into a church, a society aiming to continue in the fellowship and doctrine of the apostles, and to carry out their system of devotion. (Acts ii. 42.) Hence, as we should expect, early Christian writers refer to the Christianity of Britain in their own time as to an organized system of religion which had been growing long enough to be well rooted in the land. Eusebius bears testimony to the existence of an episcopal ministry in Britain. Within his time there were three British bishops who appeared among those who assembled at the Council of Arles, in France, in A. D. 314, and these are expressly called the bishops of certain sees—London, Caerleon, and York—and are mentioned by name in an almost contemporary record. St. Athanasius, in his Synodal Epistle, tells the Emperor Jovian that there were also British bishops at the Council of Nicæa (A. D. 325). In short, the evidence for the existence of an early organized Christianity in the first five centuries is so abundant and definite that the most trustworthy and critical of modern historical writers, such as Bishop Stubbs and Mr. Haddan, are able to print it, with references and dates, and in the original languages, and it extends over many pages of their great work (Haddan and Stubbs: *Councils, and Ecclesiastical Documents relating to Great Britain and Ireland*).

The Anglo-Saxon Period (A. D. 450–1070).—The Roman army of occupation was finally removed from Britain in the year 411. While Britain formed part of the Roman Empire, some mixture of race, and more of habits, had taken place, and the Romans left many marks of influence behind them. The civilization of the Britons was Roman civilization. Their Christianity was also Roman in its form—that form being then of the type of the Byzantine or Eastern Church, which characterized Roman Christianity in the first ages. In illustration of this latter fact some sculptures may be referred to which were discovered a few years ago in the Church of St. Nicolas at Ipswich, in which the ornamental portions were distinctly Byzantine, while some Greek words, such as *Theos* and *naos* ("God" and "temple"), were introduced into the inscriptions. The refined Romans were soon succeeded in Britain by three uncivilized and heathen tribes of Germans—the Jutes, the Saxons, and the Angles or English; and the name of Englishmen, which these German tribes bore in common among themselves, presently became the common name of the mixed race which dwelt within the four seas.

After about a century of painful national struggles the Britons were subdued; the fighting portion of them being driven back step by step into the highlands of Wales and Cornwall, and the non-fighting portion reduced to the condition of slaves. It was much as when the Israelites took possession of the Holy Land, leaving some of the aboriginal Canaanites in the southwest, to be afterwards known as Philistines, and in the northwest as Phœnicians—the people of Tyre and Sidon. But during the contest between the German invaders and the Celtic aborigines a considerable amalgamation of the conquering army and the conquered nation was taking place; and this became extended over a much larger surface of the country on the establishment of peace, and the consequent addition to the numbers of the foreigners that followed. In the end a mixed nation was formed in the body of the island, composed of an aristocracy and mercantile class, in which the foreign element predominated, and a much larger number of farmers and working people, who were necessarily longer in amalgamating with their conquerors. In Wales and Cornwall the fugitive fighting men combined with the original mountaineers of those parts to form comparatively independent nations. The mixed nation took the general name of Englishmen, and became the ancestors of the English nation of modern history.

The records of the Church among this mixed population are very bare during the greater part of the sixth century, although authentic and comparatively full details have been handed down respecting the dioceses of Llandaff and St. Davids, and other portions of the Western Highlands where no great change had taken place. We may, however, pass over here the justly venerated names of St. David, St. Asaph, St. Columba, St. Kentigern, and St. Patrick, which are all noticed in their respective places, and come shortly to the close of the sixth century. For a while the power of German heathenism so predominated that the few native or British clergy who were left alive were driven from their churches, and often—perhaps mostly—assumed the hermit life, doing what they could for the few Christians around them, and for the conquerors also, though little was to be done for the conversion of the rough and warlike soldiers, who looked with contempt on those whom they had conquered and enslaved. The bishops of the British Church retired with the rest of the clergy, hopeless of maintaining their positions. Theonas and Thadiorus, Bishops of London and York, are heard of in their retreats in Wales, whither they had fled in A. D. 587, and others came out of their retirement to meet St. Augustine in conference.

The ancient Church of the land was thus so much depressed by the English conquest that it was all but lost sight of, and the mission which St. Gregory desired to undertake, and which St. Augustine actually did undertake, was a mission to convert Britain anew to Christianity. (AUGUSTINE, ST., OF CANTERBURY.) It did indeed become so far an independent movement that for a time there was an "Anglo-Saxon" Church of England, as it has been called by later ages, side by side with the old "British" Church of the same country. But the two Churches gradually amalgamated as the two races—the conquered Celtic race and the conquering German race—amalgamated; and although the more ancient of the two Churches maintained and still maintains a kind of partial independence through the differences of race and language in the four dioceses of Wales, yet the Christianity of the whole country south of the Cheviots became henceforth consolidated into the one "Church of England," divided in a short time into the archiepiscopal provinces of Canterbury and of York; these latter being composed of dioceses which followed in their boundaries the political divisions of the seven kingdoms into which England was now parcelled off.

For a time each of the seven kingdoms of the Saxony Heptarchy had one bishop only. Thus there was a bishop of Northumbria, a kingdom which stretched from the Tweed to the Humber, including the northwestern as well as the northeastern counties; a bishop of Mercia, which included the whole Midland country, from the border of Wales to the eastern coast, and from Chester to Hertfordshire and West London; a bishop of the kingdom of Kent; a bishop of Wessex, or the West Saxons, taking in the people of Berks, Hants, Wilts, Dorset, Devon, and Cornwall; a bishop of Sussex, or the South Saxons, the people of Sussex and Surrey; a bishop of Essex, or the East Saxons, the people of Essex, Middlesex, and part of Herts; and a bishop of East Anglia—Norfolk, Suffolk, Cambridgeshire, and the Isle of Ely. Yet this was not a rule without exceptions, for in the kingdom of Kent there was a see at Rochester as well as at Canterbury. This plan of making each kingdom a see was soon found, however, to be unsuitable to the spiritual necessities of the Church. Kingdoms grew too large and populous for dioceses, and then the latter were subdivided; as, for example, the one great diocese of Mercia was divided before the seventh century into the five dioceses of Lindsey, Leicester, Lichfield, Hereford, and Worcester; while that of Northumbria became divided during the same period into the four dioceses of York, Lindisfarne, Hexham, and Whithern; and, long before the Norman Conquest, the great diocese of Wessex, or Winchester, became divided into the four dioceses of Winchester, Ramsbury, Wells, and Crediton. Notices of this subdivision of Christian England will be found at the proper references. Although, therefore, there are some historical traces of the modern diocesan system of the Church of England, even in the Romano-British period, yet the system, as it has since existed in the mediæval and the modern periods, may rather be said to have been originated in the Anglo-Saxon period.

The sees thus established remained substantially the same until the reign of Henry VIII., who added a few more out of the spoils obtained from the suppression of the monasteries. The bishops were nominally elected, as they still are, by the cathedral chapters; but the Crown always influenced, and generally monopolized, the appointment. Parish churches were probably as many in number as at the beginning of the present century, whilst nearly every monarch of the days before the Conquest founded some monastery. Thus, Westminster Abbey was founded by Edward the Confessor, Waltham by Harold, St. Alban's by Offa; while King Edgar is said to have founded forty-eight religious houses during his sixteen years' reign.

The old English, generally known as the Anglo-Saxon Church, professed, in a council held A. D. 680, the tenets taught by the first five General Councils. To these was added, in 787, the sixth council. Purgatory, prayers for the dead, auricular confession, were all recognized; but not so transubstantiation. The celibacy of the clergy was the cause of a very severe struggle in the Anglo-Saxon Church.

The Norman Conquest was followed by a large advance in the power of the papacy. The Conqueror was far enough from yielding any of his rights or prerogatives, and he suffered no ecclesiastical interference without his sanction; but some of the Acts made by him became, in the days of less powerful rulers, instruments in papal hands to be used for their purposes. Accordingly, from the reign of Henry I. to John, the papal power steadily grew. Archbishop Anselm refused to render homage to Henry I. for his bishopric, and the investiture struggle ended virtually in papal victory. (INVESTITURES.) The civil wars of Stephen caused both him and Matilda to seek ecclesiastical aid. Henry II., in spite of his energy, was worsted in the contest with Becket; the Constitutions of Clarendon proved inoperative; and the murder of the Primate turned popular opinion altogether to the side of the clergy. The submission of King John, when he laid his crown at the feet of Cardinal Pandulf, and declared himself a vassal of the Holy See, was the culmination. From that time the papal power began to decline in England. During the long reign of Henry III. the papal exactions caused a feeling of bitter hostility. In the reign of Edward I. the people looked tranquilly on while the clergy were plundered. In that of Edward III. was passed the Statute of Præmunire, restraining the exercise of patronage by Roman pontiffs, and forbidding appeals to Rome. (PRÆMUNIRE.) Meanwhile, a feeling was also rising against the doctrinal system of Rome, which found eloquent expression in the person of Wycliffe. (WYCLIFFE.) It was estimated by some that in the days of Henry IV. his followers, known as Lollards, amounted to half the population of England. The king, who closed with any means by which to bolster up his usurpation of the crown, bought the help of the powerful ecclesiastics by persecuting the Lollards, and in 1440 passed the act *de Heretico Comburendo.* But all this strengthened the growing feeling towards the coming Reformation, which the scandal caused by the great *Papal Schism* (*q. v.*) further augmented. The great change of the sixteenth century will be considered under the head of REFORMATION. Its principles may be said to have reached their fullest national and legal recognition at the close of the reign of Edward VI. All subsequent ecclesiastical legislation was directed, not to further innovation in doctrine or ritual, but to maintain the settlement already made against the adherents of Rome on one side, and advanced innovation on the other.

With the death of Edward came a reaction. Mary, acceding to the throne at a time when it was still held to be the duty of the nation to look to the civil ruler for a creed, and to expect him to enforce compliance with it, at once reversed her brother's policy; the acts of the preceding reign touching religion were repealed; the doctrine of transubstantiation was reaffirmed; the married clergy were all ejected from their livings, and the reconciliation of England with the Holy See was pronounced by Cardinal Pole at Westminster, before the Queen and the two Houses of Parliament, kneeling to receive it. Then began persecution. The prominent Reformers fled beyond sea; but before the end of the reign three hundred persons had perished in the flames, and thereby England was utterly alienated from Rome.

Elizabeth restored the Reformed Church to its previous position; 178 clergy, only, refused to take the oath of the Royal Supremacy; and the Act of Uniformity (1559) restored the Book of Common Prayer. This settlement reaches the close of the first section of the Reformation period. It defined the position of the Church in relation both to Rome and the religious bodies on the Continent which had broken off from that communion. In the first place the episcopal succession was retained. In the renewal of the Act of Supremacy, in which the Queen was styled "Supreme Governor," it was declared that clergy and laity alike were subject to Law, passed by Convocation and Parliament, and enforced by the Crown. The Prayer-book, though substantially agreeing with the second book of Edward VI., yet indicated a desire to find a mode of agreement with those who loved the ancient system. (COMMON PRAYER.) And the Thirty-nine Articles, though they bore a provisional character, and had not the all-round completeness of the Protestant Continental Confessions, were framed with the same desire of conciliation. They began with rehearsing the faith held in common by all Christendom (i.–v.), then defined the "Rule of Faith," and, in contradiction to the Council of Trent, appealed to Holy Scripture, thereby taking up boldly the fundamental principle of the Reformation, while the ancient creeds were reasserted (vi.–viii.). Next, the two great doctrines of Justification by Faith and Predestination were considered, the language of Calvin being used, but guarded and modified by appeals to Scripture generally (ix.–xviii.). Next, the nature and authority of the Church, the sacredness of the ministry, and the grace of the Sacraments are all asserted (xix.–xxxvi.); after which the relations of the Crown, the Church, and the individual are defined. But now it appeared that there were two parties within the Reformed Church of England. There were those who, having freed themselves from papal tyranny, desired to follow the cautious, statesmanlike policy of Cranmer, rather than the hot zeal of partisans, and to conciliate opponents rather than to cast off all connection with the past; and there were those who, in the exercise of private judgment, hated any approximation to the Church of Rome, and craved fuller liberty of action and opinion. These are known as *Puritans* (*q. v.*). Their objections seem to have been at first confined to points of ceremonial and discipline; but Elizabeth, bent on preserving as much as was left of the ancient order, was uniformly opposed to them, and the High Commission Court, in which her supremacy was represented, took stringent measures against them. Hence the practice began of holding separate meetings for religious worship, in which we have the origin of Nonconformity. The essential principle underlying this opposition was Calvinism, the very essence of which was inconsistent with the preservation of the ancient basis of Church doctrine and order. It met the excommunication of Rome with an equally intolerant rejoinder, and substituted individual consciousness for the sacraments and ministry. The Puritans were as far removed as the bitterest of their antagonists from any idea of toleration.

The first attack which was made against Calvinism in the Church was the movement known as Arminianism. (ARMINIANS.) But whereas in Holland, its native country, Arminianism took latitudinarian shape in its revolt against the narrow view of "Election," in England those who were called Arminians by their opponents, though they repudiated this title, were those who opposed to the Calvinistic tenet the assertion of the Catholic Church as to sacraments conveying grace to all who accepted them. The greatest writer against the anti-Catholic view was Hooker, whose name stands in the front rank of Church divines. (HOOKER.) Somewhat in advance of him in view was Andrewes, a better theologian, so far as patristic learning went, and Laud, a clever and indefatigable administrator. In these men we have the founders of the great Anglo-Catholic school, a school which has lived on, and has created the most permanent Anglican theology. This school included such divines as Jeremy Taylor (a name which such a great critic as Coleridge pronounced to be a rival of Shakespeare), Hall, Patrick, Ken, Bramhall, Wilson, Pearson, Thorndike, Bull, Pusey; poets, like George Herbert, Wordsworth, Keble; the greatest of English Church historians, Jeremy Collier; laymen, such as Boyle, Evelyn, Robert Nelson, Gladstone, Beresford Hope. It, more than any other influence at that time, prevented the Church of England from becoming a Calvinistic sect, affirming, as it did, that the sacraments are not mere acts of man, nor empty signs, nor acted prayers, but are verily outward channels conveying inward grace. Unhappily, however, errors of judgment mingled themselves with the holy aspirations, the learning, and the zeal which marked the rise of this great school. It was learned; it had to defend the position of the Church against the skillful Jesuit controversialists; and a style of writing resulted which was not adapted for popular reading, but suited the learned only. The half-educated liked it, probably, least of all. The utterly unlearned took a line not unlike that of the "Northern Farmer":

> "I thowt a said whot a owt to 'a said an' I coom'd awaäy."

Those who could read and think for themselves, but yet knew not enough to enter into intricacies and balance conflicting arguments, were at sea with learned disquisitions, and, therefore, were more at home with *The Saint's Rest* and *Pilgrim's Progress*. Moreover, the Church suffered heavily for its alliance with the Crown, an alliance to be traced to all the traditions of past ages, which held that the national religion followed the national government, an opinion held as firmly by Presbyterians as by Churchmen. The fulsome dedications, such as Bacon's of *The Advancement of Learning*, and in Spenser's *Faërie Queene*, were regarded as right and proper, and the translators' preface to the Bible of 1611 does not escape the taint, though, as a matter of fact, it was written by a Puritan. The result was, that the Catholic view of the Church became inextricably mixed up with an unpopular and decaying political creed, though the present position of this school in England is sufficient to show that it does not rest upon Court favor, and that its doctrine and discipline do not depend upon law courts and arbitrarily wielded civil power. But, through the cause we have named, it was regarded then as one with the Stuart State policy, and, in consequence, it shared the Stuart fall. When the Civil War broke out, the bishops were expelled from the House of Lords (1641), and in 1643 episcopacy itself was abolished. The direction of religion was vested in the Westminster Assembly (*q. v.*), the Directory was substituted for the Prayer-book, 3,000 clergy were turned out of their churches and homes, and Archbishop Laud was beheaded.

But the triumphant Calvinistic party began to decay in the very hour of its triumph. It broke up into antagonistic schools; the Independents, the strongest of the new "sectaries," put forth a theory, not only of religious toleration, but of recognized religious diversity, a theory legitimately belonging to Congregationalism, but hateful to the Presbyterians. Logical Calvinism, however, never took hold of the average English mind. It had been adopted in the struggle for political liberty; but, that struggle ended, it stood forth in the nakedness of its hard and ruthless dogmatism, and Englishmen turned away, shuddering. At the Restoration, the Church at once returned to its former place, to the joy of the nation; so entire was the reaction against the dogmatic yoke of the Puritans. It is wonderful to read how quietly this Restoration took place. But a change at once became visible in the tone of the Church teaching. The formularies and principles remained as before, but the Church was leavened by the admixture of new thought. Men like Falkland and Hyde had been conscientious supporters of the Parliament against the king in the early days of this conflict; but they remained firm supporters of the Church, and it was their love of the Church which now led them to join the Royal cause. These men represent a party, who, by joining the school of Andrewes and Laud, removed its more stiff and rigid features, and led it to views of larger comprehensiveness. To these must be added the Cambridge Platonists (WHICHCOTE), whose endeavor to reconcile reason and faith was another blow struck at Calvinistic dogmatism. That dogmatism had provoked a reaction utterly irreligious. (HOBBES.) Whichcote stands as a representative of a school, not numerous, at least for many years, yet influential, which, while it held firmly to a supernatural faith, also recognized human intellect and allotted it its rightful place. Consequently, the theology of the later Stuart days is more moderate in tone than that of the earlier. The High-Church Jeremy Taylor wrote the *Liberty of Prophesying;* Bramhall, the friend of Laud and the favorite of Strafford, declined to pronounce the nullity of Presbyterian Orders; Sanderson, the author of the Preface to the Prayer-book of 1662, professed himself a disciple of the moderate Hooker.

Another attempt to conciliate the Nonconformists (SAVOY CONFERENCE) failed, but this was not owing to the rigidness of the prelates. The Act of Uniformity of 1662 was the work of Parliament, which, in its Royalist zeal, saw nothing but evil in the recent Calvinistic rule. It must be remembered that many holders of benefices had been intruded into the places of the true possessors. But the expulsion of 2,000 ministers on St. Bartholomew's-Day, 1662, for refusing to assent to everything contained in the Book of Common Prayer, certainly deprived the Church of many a faithful and earnest preacher. The CORPORATION, CONVENTICLE, FIVE-MILE, and TEST ACTS (see each under its head) were all blows leveled at Nonconformity. In 1678, in consequence of Oates's plot, Roman Catholics were excluded from Parliament. Charles II. made several endeavors after toleration, but Parliament defeated them, in fear that they were intended to favor Romanism. It is true, indeed, that toward the end of this reign a more generous spirit toward trivial diversities was beginning to show itself, and this feeling was plainly seen when the Nonconformists made common cause with the Church against James II.'s ill-starred attempt to force popery on the nation.

The expulsion of James, however, was not effected without some loss to the Church and to religion. The former separation of the Nonjurors was now followed by the setting of Whigs on the episcopal thrones, who were thus placed in a position of hostility to the parochial clergy, who, whilst—like Sancroft and Ken—they had no sympathy with Rome, could not forego their conscientious adherence to the principles of the ancient monarchy. This difference boded ill for the scheme of comprehension which was once more brought forward. The Prayer-book was revised under a commission appointed by the king, the Puritans being led by Baxter; the alterations made were perfectly moderate, and some of the additions were much to be desired. But the Lower House of Convocation rejected this proposed book, and it was therefore abandoned; and the proposal for reconciliation has never since been authoritatively renewed. Nor was this the whole of the trouble which came upon the Church through the Nonjuring division. The seceders were men of deep piety, and the Church, even on that account, could ill afford to lose them. The eighteenth century was, not unnaturally, marked by an increase of worldliness, of selfish ease, and sloth. There was learning, but a want of spiritual earnestness; and in many districts the people were left almost in heathenism. The preaching of Wesley and Whitefield did much to remedy this evil. It was a call to new life; and, whilst it led the way to a large separation, it more than compensated for that by reviving religious life in the Church. The successive rise of the *Evangelical Party*, of the *Oriel School*, and of the *Tractarian Party* will be told under their respective titles.

Such is an outline of the history of the Church of England. It now only remains for us to survey it as it at present exists. It consists of the clergy and laity of the two provinces of Canterbury and York; those provinces containing thirty-four dioceses, and being conterminous with the fifty-two counties of England and Wales, supplemented by the adjacent islands. It is essentially an episcopal body, the theory of its constitution being that its corporate continuance and its spiritual life are both dependent upon the office of bishop. The corporate continuance of the Church is thus identified with an unbroken succession of bishops. Great care has always been taken to keep up this succession, and also to preserve the records upon which the proof of it depends. Every bishop is consecrated by at least three who are already bishops, and thus the lines of succession by which he is connected with the bishops of former ages are almost innumerable. So well, too, have the evidences of his spiritual genealogy been preserved, that every bishop is able to trace the name of his own immediate episcopal ancestor back to the Reformation without a break; from the Reformation back to the Norman Conquest with similar certainty; from the Conquest to the time of St. Augustine's mission (A.D. 600) with almost equal accuracy; and from the sixth century to the Apostolic Age with an amount of certainty such as can be shown in few successions of sovereigns at much more recent periods. Thus Anglican bishops, like the bishops of other Catholic Churches, claim to be "successors of the apostles," in an historical as well as in a spiritual sense.

The spiritual life of the Church is also considered to be dependent upon the episcopate, because it is maintained by ministerial acts, and no ministry is recognized but one in which the ministers are ordained by bishops. Every bishop is also regarded as the centre of spiritual authority within the range of his diocese, he being the chief pastor, and the parochial clergy his deputy pastors. The principle of the Episcopal ministry is thus assumed to be: (1) that a bishop alone can give that authority and power to a person which will make him a minister of the Church; and (2) that a minister so ordained can only exercise his office lawfully within a certain sphere or "cure of souls" committed to him by the chief pastor of the diocese. This principle is carefully provided for and guarded by the Ordination Services of the Prayer-book, and by the issue of formal documents, such as "Letters of Orders" and of "Institution," and by acts and ceremonies connected with admission to a benefice.

Statistics.—The clergy of the Church of England number about 23,000, consisting of 2 archbishops, 32 bishops, 30 deans, 80 archdeacons, 130 canons of cathedral and collegiate churches, 14,000 parochial clergy with benefices, rectors, and vicars, 6,000 parochial clergy without benefices, stipendiary curates, and about 3,000 other clergy, many of whom engage voluntarily in parochial work. The exact proportion of the laity to the gross population cannot be ascertained, but cannot differ very greatly either way from one-half of the whole.

Income and Expenditure.—The pecuniary resources of the Church of England are partly derived from ancient and modern endowments, and partly from a constantly kept-up voluntary system; they are expended chiefly on the maintenance of the clergy, the education of children, the charitable relief of the poor, the building and maintenance of churches and foreign missions.—Benham: *Dict. of Religion.*

English Bible Versions. See BIBLE.

E'noch (*initiated*). The only one of this name mentioned in the Old Testament, of special interest, is the son of Jared, and the father of Methuselah. (Gen. v. 18, 21–24.) We are told that "he walked with God," and after this life of divine communion and companionship, at the age of three hundred and sixty-five years, "he was not, for God took him," entering at once upon the joys of a blessed immortality without suffering the ordinary dissolution of the body. (Gen. v. 18–24.) "There is only one reference in the Bible (Jude 14) to Enoch as a prophet, but an Apocryphal book called after him, was well known to the early fathers. It was then lost to the knowledge of Europe, except in fragments, until Bruce, in 1773, brought from Abyssinia three manuscript copies containing the complete Ethiopic translation. Archbishop Lawrence made an English translation of the book, which was the basis of various subsequent editions, which were rendered comparatively worthless when, in 1851, Dr. Dillmann published a new edition of the Ethiopic text, and, in 1853, a German translation. 'The book consists of a series of revelations, supposed to have been given to Enoch and Noah, which extend to the most varied aspects of nature and life, and are designed to offer a complete vindication of the action of Providence.' It was never received by the Jews nor by the fathers as inspired. The authorship and date are unknown."—Schaff: *Bible Dictionary.*

Enoch, Book of. See above.

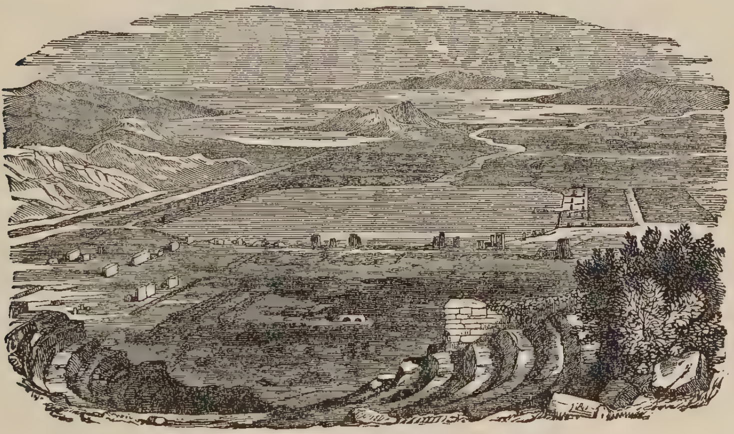
Eon. See Era; Gnosticism.

Epaon, The Council of, was held in 517 in a town of Burgundy, whose site is now unknown. It was attended by twenty-four bishops, who passed forty canons, mostly of a disciplinary character. See Mansi: *Con. Coll.*, viii.

Eparchy (the Greek word for *province*). In ecclesiastical usage it denotes a province governed by a metropolitan. In the Russian Church a bishop is called an *eparch.*

Ephesians, Epistle to the. See Paul.

Eph'esus, the most important commercial city of Asia Minor. It was situated on a fertile plain, through which ran the river Cayster, just before it empties into the sea, with mountains on three sides, and the Icarian Sea on the west. The accompanying picture shows in the foreground a part of the ruins of the great theatre (Acts xix. 29), and beyond, the plain and the outlook toward the harbor and sea. Ephesus was visited by Paul on his second missionary tour (Acts xviii. 19–21), and the church here was distinguished by having the great apostle "for its founder, St. John for its counsellor, and Timothy for its bishop." It was here that Apollos was instructed by Aquila and Priscilla, and St. John spent his last years, and probably wrote his gospels and epistles. On his second visit Paul dwelt in Ephesus from two to three years (Acts xix.), and preached with great success. The third œcumenical council, which defined the doctrines of the Church against Nestorius, met at Ephesus. The site of the once populous and magnificent city is now occupied by a squalid Turkish village.



SITE OF EPHESUS.

In apostolic times the most remarkable building in Ephesus was the Temple of Diana, one of the Seven Wonders of the World. It was built of the purest marble, and was 425 feet in length and 220 feet in breadth. The roof was supported by 127 marble columns 60 feet high. This magnificent structure was destroyed by the Goths when they ravaged the city, 262 A.D.; and it was not until 1869 that its remains were brought to light by Mr. J. T. Wood, who spent eleven years, from 1862 to 1874, in exploring the site of the ancient city. See Wood: *Discoveries in Ephesus* (London and Boston, 1877); Conybeare and Howson: *Life of St. Paul*, ii., 80 *sqq.* (Am. ed.); Farrar: *St. Paul.*

Ephesus, Councils of, are eight in number, but only two are of special interest:

(1) The third Œcumenical Council, A. D. 431 (June 22 to Aug. 31), which condemned the heresy of Nestorius that Christ had two persons as well as two natures. Cyril of Alexandria presided. Nestorius was present, but, when cited, refused to appear, as the Syrian bishops, upon whom he depended for support, had been delayed. Cyril waited sixteen days, and although word was sent that the absent bishops were not far away, he declined to wait longer, and Nestorius was condemned and deposed. (2) The so-called *Robber Council.* This name was given on account of the brutal and overbearing manner in which the council, under the lead of Dioscurus of Alexandria, restored Eutyches (*q. v.*), who had been deposed by the Synod of Constantinople (448). The decisions of this council were reversed by the Council of Chalcedon. See Hefele: *Hist. of the Councils*, vol. ii.; Schaff: *Ch. Hist.*, vol. ii.; Milman: *Latin Christianity*, vol. i., p. 286.

Ephesus, THE SEVEN SLEEPERS OF. This early legend relates that seven Ephesian youths of noble birth, during the persecution of Decius (249–257), hid in a cave, which was sealed up by the authorities. The young men fell into a slumber which continued for 187 years, when, some of the stones at the entrance being removed, they were awakened by the rays of light. Sending one of their number into the city to buy bread, his strange appearance and the ancient coin which he offered in payment for the food aroused curiosity. The magistrates, with the bishop, visited the Seven Sleepers, but no sooner had he given his blessing than they expired. This legend is found in the Koran.

Eph'od, a vestment worn by the Jewish high-priest over the *meil*, or second (purple) tunic. It consisted of two shoulder-pieces, one covering the back, the other the breast and upper part of the body. Two onyx stones, set in gold, fastened it on the shoulders, and on each of the stones were engraved the names of six tribes, according to their order. The material of which the ephod was wrought was extremely costly and magnificent, "gold, blue, purple, crimson, and fine twined linen." An ephod, or something like it, was worn by others besides the priests. David appeared in one when the ark was brought back to Jerusalem (2 Sam. vi. 14), and reference is made to its use under other circumstances. (Judges viii. 27; xvii. 5; xviii. 17.)

E'phraim. See TRIBES.

E'phraem Sy'rus, one of the most prominent fathers of the Syrian Church, and a prolific ecclesiastical writer. The real story of his life has become so mingled with legendary accounts that it is difficult to separate them. Born in the early part of the fourth century, he was educated by Bishop Jacob, of Nisibis, and accompanied that prelate to the Council of Nicæa (325). In 363 he removed to Edessa, then famous for its schools of learning, and joining himself to the anchorites, in a cave outside the city, he devoted himself to study and writing. He spoke and wrote constantly against idolaters and heretics of all kinds, especially Arians, Sabellians, etc. He died about 378. Of the existing works of Ephraem only a part are in the original Syrian text; the rest are in Greek, Latin, Armenian, and Slavic translations.

Epicte'tus, a celebrated Stoic; b. in Phrygia. He was first a slave in Rome, but gained his freedom, and became a teacher of the Stoic philosophy. In A. D. 90 he was expelled from the city with other Stoics, and settled at Nicopolis, where he continued to teach until his death. His maxims were preserved by his disciples. They inculcated the principle of self-denial; "to renounce, to endure, and not to set the mind upon anything beyond the power of the individual to attain, being the points chiefly insisted upon." His teachings had a marked influence on Marcus Aurelius. See F. W. Farrar: *Seekers After God* (N.Y., 1885).

Epicureanism, a system of philosophy originating with Epicurus (342–270 B. C.), who taught at Athens. He taught that happiness is the only true aim of life, and that this consists in peace of mind springing from virtue. His scheme of morality put no restraint on the passions, and recognized no divine law of responsibility. The result has been that those who have accepted the system have often become shameless sensualists.

Epipha'nius, ST., was b. early in the fourth century at Bezandirke, a village of Palestine, and probably was of Jewish parentage. Educated among the monks, after spending some years of his youth in Egypt under Gnostic influences he returned to Palestine, and in time became the head of a monastery, which he founded near his native place. In 367 he was made bishop of Salamis, the metropolis of Cyprus. Devoted to the interests of monasticism, and fanatical in his purpose to destroy what he judged heresies, he openly denounced Origen and his followers, and contended against them with fierce energy.

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Under frivolous pretexts he proceeded, in old age, to Constantinople, and attacked Chrysostom. He was a prolific writer, and a man of considerable learning. A few of his works are preserved, but their chief value is their quotations.

Epiphany, or MANIFESTATION OF CHRIST TO THE GENTILES, one of the oldest Christian festivals, observed on the 6th of January. In the East, where it was first celebrated, it was associated with the manifestation and voice of the Holy Spirit at the time of Christ's baptism, and for this reason it was made a special occasion for the baptism of catechumens. In the West, the day was associated with the visit of the Magi, and it was never a day for baptism. It was in connection with the Epiphany that the romance was started, in the twelfth century, that the Wise Men were three kings, named Melchior, Gaspar, and Balthazar. The festival, as now celebrated in Episcopal churches, commemorates not only the visit of the Magi but the manifestation of Christ at his baptism and in his first miracle. Coming the twelfth day after Christmas it is also called Twelfth Day.

Episcopacy, the government by bishops in the Church. The origin and functions of the office have been discussed under the head of BISHOP, and this article will be confined to a brief statement of the views held on the subject by different denominations of Christians in which the office of bishop exists. (1) The *Roman Catholic Church* defined its position, as regards the episcopacy, at the Council of Trent in canon sixth: "If any one saith that in the Catholic Church there is not a hierarchy instituted by divine ordinance, consisting of bishops, priests, and deacons, let him be anathema." The Roman Church holds that the bishops are the immediate successors of the apostles. The pope, or bishop of Rome, is the head of the hierarchy of bishops, and the successor of St. Peter (Matt. xvi. 18, 19), who was the first bishop of Rome. The majority of Roman Catholics accept the Vatican Decrees, which give the pope supreme authority, and limit the prerogative of the bishops. This is the ultramontane view, as opposed to the moderate, or Gallican opinion, which asserts an independent divine right on the part of each bishop. (2) The *Eastern Church* holds to the divine origin of the episcopacy, but regards the pope as a usurper, and denies the right of any bishop to have supreme authority in the Church. (3) The *Old Catholics* and the *Jansenists*, while holding extreme views on the divine origin and authority of the episcopacy, refuse allegiance to the pope. (4) The *Church of England* and the *Protestant Episcopal Church* in the United States hold that bishops are the successors of the apostles, and superior to priests and deacons. The *High-Church* view regards episcopacy as essential to the existence of the Church, and accepts the doctrine of apostolic succession and the transmission of grace by the imposition of hands. The *Low* and *Broad Church* party, accepting the episcopate as representing the best and most efficient form of church polity, do not regard it as indispensable, or the only form of government founded on scriptural authority. They generally accept the view that in the New Testament reference is made only to two orders of the ministry—presbyters and deacons, and that the episcopate was developed from the first of these orders. (5) The *Reformed Episcopal Church* says, in its Declaration of Principles, that "It adheres to episcopacy, not as of divine right, but as a very ancient and desirable form of church polity." (6) The bishops of the *Methodist Episcopal Church* are elected by the General Conference for life. The limits of their authority are defined in the *Book of Discipline*. They act as general superintendents of the work of the Church, and perform all episcopal functions, while claiming no superiority over their brethren. The Methodist episcopacy was instituted by Wesley. After vainly seeking the ordination of preachers to America by the Bishop of London, he personally ordained Thomas Coke, LL. D., and Richard Whatcoat and Thomas Vasey as superintendents of the work in America. Dr. Coke ordained Francis Asbury, in 1784, the first bishop of the Methodist Church. (7) The *Moravian Church* is in form episcopal, its bishops claiming direct descent from those of the old *Church of Bohemia*. They recognize the ordination of other denominations as valid, and admit presbyters at once into their ministry. (8) The *Lutheran Church*, for the most part, discards the episcopacy. The church in Sweden has bishops. Their claim to apostolic succession, like that of the bishops of the Lutheran Church of Denmark, is not generally admitted. (9) The *Evangelical Association* and the *Church of the United Brethren* have bishops elected for stated periods, and not for life. (10) The *Reformed Churches* hold that there are but two orders of the ministry—presbyters and deacons. The term bishop as used in the New Testament they regard as identical with presbyter.

Episcopal Church, THE AMERICAN. The first services of the reformed Church of

England, within the territory now forming the United States, were held on the shores of the Bay of San Francisco in the year 1579. Francis Fletcher, priest and preacher of the expedition of Sir Francis Drake in the *Golden Hind*, in which the globe was circumnavigated, records in *The World Encompassed* the use of the Church's prayers on the eve, or else on the feast of St. John Baptist, June 24, at which savages and sailors formed the congregation of worshipers, and the motley crew of the great buccaneer besought their God in behalf of the simple natives attracted to their solemn services, that he would "open their blinded eyes to the knowledge of him, and of Jesus Christ, the salvation of the Gentiles." For six weeks these English visitors remained on the coast of California while repairing the *Golden Hind*, and during all this while the services of the Church were maintained. Thus was the land of gold at its first discovery consecrated to the service of God by men of the English race, and members of England's Church.

Later, on the Atlantic coast, at Raleigh's ill-fated colony in North Carolina on the 13th of August, the Ninth Sunday after Trinity, 1587, Manteo, an Indian chieftain who had been twice in England, received holy baptism in accordance with the forms of the English Church; and on the following Sunday Virginia Dare, daughter of Ananias and Eleanor Dare, and granddaughter of the Governor of the colony, John White, the first Christian born in Virginia, was christened according to the same forms.

In the summer of 1605, the expedition under the command of Waymouth, which had "put to sea in the name of God" on Easter-day, was off the coast of Maine, and at the daily prayers of the churches then maintained in every voyage of discovery, trade, or settlement, the Indian visitors of the captain were present from time to time, "who behaved themselves very civilly, neither laughing nor talking all the time."

On the Third Sunday after Trinity, June 21, 1607, the first Sacrament was administered at Jamestown, Virginia, by the faithful priest, Robert Hunt, A. M., who went forth on the Church's mission to the New World in Newport's Expedition, at the request, and with the special approval, of Bancroft, the Archbishop of Canterbury. This sacrament was administered, and the daily prayers of the Church were said morning and evening, in the rude church described by Captain John Smith, in his "Advertisements" dedicated to Archbishop Abbot, in which for a while the worship of the Church was maintained till the more substantial church—"a homely thing like a barne, set upon cratchets, covered with rafts, sedge and earth"—was built. This in time gave place to a more fitting structure of cedar, sixty feet by twenty-four, with chancel, altar, pulpit, and baptismal font, in which De la Warr, the pious governor, worshiped in almost regal pomp and state, and the Indian maiden, Pocahontas, received holy baptism at the hands of Alexander Whitaker, the apostle to the Indians, and was afterward married to John Rolfe.

At the North, there had been founded a colony with its church and clergyman, at the mouth of the Sagadahoc on the coast of Maine. Sailing from Plymouth, England, on Trinity Sunday, May 31, 1607, this colony, of which George Popham was the head, celebrated its landing and its final choice of a settlement with the Church's services and sermons by Richard Seymour, the faithful priest who accompanied this expedition to our shores. Here again, and as was always the case at these settlements undertaken by the members of the Church of England, the savages were invited to attend the services of the Church, and in the annals of this colony special note is made of the presence, at matins and evensong, on the Eighteenth Sunday after Trinity, of "Nahanada and his wife, and Skidwarres, with the Basshaboes brother, and one other, called Amerquin, a Sagamo." These, the president took to "the place of public prayers, which they were at both morning and evening, attending it with great reverence and silence." Thus was the New England coast the scene of the Church's services and sacraments thirteen years before the coming to Plymouth of the Leyden Puritans to found the New England theocracy.

Special efforts were made in Virginia, not alone for providing the services of the Church for the settlers, but also for the conversion of the Indians to Christ. There could be no greater mistake than to suppose that faithful priests were wanting in these days of early settlement, or that the labors of these self-denying men were confined to those of their own race. At the meeting in "the Quire of the Churche" at Jamestown, of the first elective legislative body convened on this continent, which took place on Friday, July 30, 1619, the sessions, which were opened by the solemn services of the Church, were largely occupied with the consideration of means for the better provision of clergy for the colony, and for the Christianizing and civilizing of the Indians. The projected University at Henrico, and the Indian school at Charles City were richly endowed with land, and were most liberally provided with instructors, and with every thing requisite for the work of Christian education. The gifts of pious Churchmen of all classes and conditions poured in upon this Institution, of which Mr. George Morpe, a gentleman of family and fortune, was made the head. A royal "brief" called for contributions to further this work of evangelizing the western world, from all the parishes of England and Wales. One of the Virginia clergy, Mr. Thomas Bargrave, a nephew of the Dean of Canterbury, who came over in 1618, at his death in 1621 left his library, valued at one hundred marks, or seventy pounds sterling, to the College; thus anticipating the act of the young minister of Charlestown, Massachusetts, who, a few years later, left his books to the infant College at Cambridge, and thus gained a name and remembrance wherever "Harvard" College is known. The rising of the Indians, and the massacre of the colonists in March, 1622, gave a death-blow to the first efforts made in America for the establishment of a University, and it was years before the attempt was renewed, and William and Mary College, chartered toward the close of the seventeenth century, became the first Church College of the western world.

There were Churchmen even among the Plymouth Puritans, and the attempt they made to keep the Christmas-feast with the sports of the mother-land was ruthlessly crushed by the magistrate. Churchmen abounded in Maine, in New Hampshire, and were first on the ground at Boston and Charlestown, and later, in Rhode Island. In the middle and southern colonies the Church grew apace, and on the organization of the Venerable Society for the Propagation of the Gospel in Foreign Parts, in the year 1701, through the exertions of Thomas Bray, D. D., who had been the commissary of the Bishop of London, in Maryland, there were supplied, as were needed at different points on the continent, the ministrations of missionaries selected and sent out from home. The list of these "missioners" comprises the names of many men whose lives and labors have their record on high, as well as in the lasting remembrance of the parishes they founded and the services they rendered, both to Europeans and savages on the Atlantic coast. The first of these missionaries was the celebrated George Keith, who was a convert from Quakerism, and whose labors extended from New Hampshire to Caratuck, in North Carolina. From the numbers of devoted men who gave their lives to the work of evangelizing the colonies, one, the Rev. Thomas Thompson, after years of faithful labor in New Jersey, was the first to offer himself for the foreign missionary work; and, giving up his home and cure of souls in our land, went forth as a herald of the cross to the coast of Africa, and lived and died a missionary to the Guinea negroes, nearly a half-century before the great societies of modern days had their birth.

In North Carolina, the Rev. Clement Hall traveled on his mission tours thousands of miles, and brought hundreds to holy baptism, and to the new life of repentance and faith. In Connecticut the cause of the Church received a new impulse when, on the day after the annual "Commencement" of Yale College—founded by the liberality of a Churchman for whom it was named—the head of the Institution and six of its most prominent "fellows," "tutors," and graduates, presented to the trustees a paper declaring that "some of us doubt the validity, and the rest of us are more fully persuaded of the invalidity of the Presbyterian ordination, in opposition to Episcopal." The public discussion following this bold step resulted in the resignation of Rector Cutler, Tutor Brown, Samuel Johnson (formerly tutor and pastor of West Haven), and James Wetmore (pastor of North Haven), "persons of figure," by the admission of their opponents; "of considerable learning," and "of a virtuous and blameless conversation;" who soon after proceeded to England for the ordination they coveted. In the decade following this memorable declaration, more than one in ten of the graduates of Yale who entered the ministry followed the example of Cutler, Johnson, Brown, and Wetmore, in conforming to the Church. The "Connecticut apostacie," as Chief-Justice Sewall, of Massachusetts, styles it in his *Diary*, occasioned great apprehension among the ministers and members of the "standing order" in New England.

At Boston, John Checkley (afterward M.A.), of Oxford, Eng., and missionary of the Venerable Society at Providence, R. I., for many years, was tried, imprisoned, and fined for publishing, as an appendix to Leslie's *Short and Easy Method with the Deists*, a "Discourse concerning Episcopacy," also from the pen of Leslie, with occasional additions and changes, designed to apply the arguments of the author to the objections and case of the New England Independents. The Puritan magistracy, by an "order of Council," ordered an indictment of this book, as "reflecting on the ministers of the gospel established in this Province, and denying their Sacred Function and the holy Ordinances of Religion, as administered by them." Refused the privilege of speaking in his own defense, a "heavy judgment" was entered against Checkley in the lower court; and an appeal, in which Checkley delivered his famous speech in defense of the exclusive validity of Episcopal Ordination and Sacraments, the jury found, "specially," that "*if this book*, entitled, '*A Short and Easy Method with the Deists*,' containing in it a 'Discourse concerning Episcopacy' (published, and many of them sold, by the said Checkley), *be a false and scandalous Libel*, then we find the said Checkley guilty of all and every Part of the Indictment (excepting that supposed to traduce and draw into dispute the undoubted Right and Title of our Sovereign Lord, King George, to the Kingdoms of Great Britain and Ireland, and the Territories thereto belonging). But if the said Book, containing a Discourse concerning Episcopacy as aforesaid, be not a false and scandalous Libel, then we find him not guilty." The Justices were men of sterner stuff than these befogged jurymen, and the "Sentence of the Court" pronounced the "Discourse concerning Episcopacy" to be "a false and scandalous Libel." Checkley was, therefore, fined "Fifty pounds to the King," and compelled to pay the costs of this prosecution—"standing committed until this sentence be performed." Such was the answer of the Puritan establishment to the arguments of the Church's champion. A war of pamphlets followed, only ceasing when the graver questions of the introduction of bishops into the colonies aroused an even fiercer controversy, and gave occasion to even more bitter invective from those who would deprive the Church of the right freely accorded in America to every other religious organization. Churchmen were now daily "distrained" for "rates" due for the support of the ministers of the "standing order." The Rev. William Gibbs, of Simsbury, Conn., writes to the Venerable Society from "Hartford Gaol," where he had been confined on an execution for the costs in an unsuccessful suit for his rate collected, but not paid over, by the Independents of New Cambridge. "Meantime," writes Dr. Johnson, of Stratford, "many of our people are frequently persecuted and imprisoned for their rates to dissenting teachers, which they have never been in any stipulation with." In 1750 the Rev. Ebenezer Punderson writes: "In Branford and Cohasset they have, in the most violent manner, been distressing and imprisoning the members of the Church of England." The Archbishop of Canterbury, the excellent Secker, writes: "These sort of complaints come by every ship, almost; there are now some ministers of the Church of England in prison on account of these persecutions from the Dissenters."

The Church had been introduced into New York on the surrender of New Amsterdam to the English Crown. In Philadelphia the "Church party" had asserted its rights to toleration; and a Church, in which from the first were held abundant services, was erected in time to give place to the noble Christ Church—the very cradle of the independent American Church. In Maryland, Churchmen formed a part of the "Pilgrims of Maryland," who, under Calvert, colonized this province and established themselves at St. Mary's in 1634. The "Protestant Catholics," as these faithful and resolute Churchmen styled themselves, had a chapel at St. Mary's, and constant services, even from the first, when there was no priest of their own communion to minister to them. Later, the clergy of the mother-land came to this province, and the toleration granted, by a king in communion with the Church of England, to the Roman Catholic settlers of Maryland was, necessarily and agreeably to the very words of the royal patent, extended to the Church to which rightly belongs the praise of this act of comity rather than to those to whom it was granted as a special boon. In Virginia, with the growth of the colony, the Church grew. Clergy from England and from the Virginian College of William and Mary, supplied the numerous parishes, and both Indians and negroes profited by their ministrations. In New York the labors of the missionaries of the Venerable Society among the Mohawks were productive of lasting results; and while the Indian Bible of John Eliot's pious labors is to-day in an unknown and unused tongue—a costly curiosity, remanded to libraries—the Mohawk Prayer-book, with the portions of Scripture contained therein, prepared and published by the mission-priests of the English Church, is still in use in frequent reissues from the press, and has moulded the Christian life of successive generations of Indians, reclaimed from idolatry and from their savage estate.

In South Carolina, the labors of the missionaries among the Yemasees were productive of great results, while in North Carolina the services of the clergy were both abundant and far-reaching for good. It was in Georgia that both John and Charles Wesley labored—the former in Christ Church parish, Savannah, and the latter at Frederica. While in Savannah, John Wesley, who established the weekly Eucharist in his Georgia parish, was succeeded by the great evangelist, George

Whitefield, who, after most devoted service in continuing the daily prayers and frequent additional services established by Wesley, built and endowed, under the Church's auspices, the first Orphan House on the continent. Even in Florida, and what is now the State of Alabama, the mission-priests of the Church of England penetrated, and established their services. Among the missionaries who deserve special mention for long and faithful labor, we may instance the Rev. George Ross, of Delaware, whose term of service extended over a half-century, and whose son was a signer of the Declaration of Independence; the Rev. John Talbot, of New Jersey, whose praise was in all the churches; the Rev. Evan Evans, D. D., of Philadelphia, through whose care the Church in Pennsylvania grew fast and strong; the Rev. Commissary, John Blair, of North Carolina, full of labors and success; the Rev. Alexander Garden, of South Carolina, a commissary of the Bishop of London, and an earnest stickler for the Church's order; the Rev. James McSparran, D. D., of Narragansett, R. I., who, both by his life and literary work, adorned the Church of which he was a member; and the Rev. Thomas Bradbury Chandler, D. D., of New Jersey, who, with the Rev. East Apthorp, of Massachusetts, the Rev. William Smith, D. D., provost of the College and Academy of Philadelphia, the Rev. John Beach, of Connecticut, the Rev. Charles Inglis, D. D., afterward first Bishop of Nova Scotia, and the Rev. Samuel Seabury, D. D., first Bishop of Connecticut, were foremost in defense of the Church's right to the Episcopate, and by pamphlets, treatises, and newspaper articles, served to keep this subject before the public view.

At the beginning of the War of the Revolution there were in the colonies not far from two hundred and fifty clergymen of the Church of England. It is a matter of record that fully two thousand "clerks in holy orders" of the Anglican communion had lived and labored on American soil, from the date of Francis Fletcher's ministrations on the California coast in 1579, to the time of the breaking out of the struggle for independence.

The Church in the middle and southern colonies was the church of the wealthy, the cultivated, the refined. It was the church of the representatives of royalty, even in New England. Those who sought political prominence in the provincial assemblies, or coveted the rich offices in the gift of the Crown; those who had supplemented the defects of transatlantic education and training at the ancient universities; the younger members of noble families who had sought homes and fortunes in the new world; those who had traveled abroad, and, in short, all who maintained a close connection with the court and Crown of the mother-land were naturally adherents of the established religion of England, and disposed to further its growth and standing in America. Besides these, a large number of the graduates of the Puritan colleges of Harvard and Yale, in being brought in contact with the works of Anglican theology stored in the libraries of these institutions, had become converts to the Church, and were most zealous in their devotion to their new belief. There was lacking but the presence of Bishops in America to bring into the Church numbers who feared to cross the ocean for Orders, or who felt that without the prelatical order there could not be in America that perfect oversight of matters of discipline, and that full administration of the Church's rules and rites which they desired. It is a matter of history, that at the opening of the Revolutionary War the prospects of the Church were full of promise. It was, without doubt, the leading religious body in the land.

The war, in bringing about a direct issue with the Crown, divided the Church. Many of the clergy of English birth, and all of English ordination, felt resting upon them the binding obligation of their ordination vows, and gave in their adhesion to the royal cause. Their parishioners, in many cases, followed their lead. It is a noticeable fact that in the colonies where the Church had been established and the clergy were independent of foreign control, the clergy generally espoused the popular cause. The stipendiaries of the Venerable Society, on the other hand, were generally loyalists. Still, the great body, both of clergy and laity, were identified with the patriotic party. It could not be otherwise, when the vestries of Virginia, and the other colonies where the Church was established had been fighting the battles and establishing the principles of the Revolution for one hundred and fifty years. We are not surprised, then, to learn that the first prayer in Congress fell from the lips of a priest of the Church; that the most conclusive arguments in defence of the American people were prepared by clergymen of the Church, such as William Smith and Thomas Coombe of Philadelphia; that Bass, afterward first Bishop of Massachusetts and New Hampshire, was dismissed from the service of the Venerable Society for his ready compliance with the requirements of the insurrectionary assembly of the province; that Parker, of Trinity, Boston, who succeeded to the Massachusetts Episcopate, was among the first to adapt the Prayer-Book Services to the new order of things; that Provoost, first Bishop of New York, was a leader on the side of freedom, and personally took part in the strife; that Croes, first Bishop of New Jersey, was a non-commissioned officer in the war; that William White, first Bishop of Pennsylvania, was a chaplain of Congress in the darkest hours of the American cause; that Madison, first Bishop of Virginia, and Griffith, first Bishop-elect of the Old Dominion, and Washington's rector and personal friend, and Charles Minn Thrustin, who gathered the patriots of Frederick County, Virginia, within the walls of his church for council, and Muhlenberg, of Shenandoah, who exchanged the surplice for the soldier's garb, and Robert Smith, first Bishop of South Carolina, who served as a soldier in the war, were each and all leaders in the cause of American freedom. In South Carolina fifteen out of the twenty clergy adhered to the American side. In Virginia, Maryland, Pennsylvania, Delaware, New Jersey, the proportion fell but little short of that at the South.

It is not to be wondered at that by far the greater part of those who signed the Declaration of Independence were Churchmen; that Washington was a life-long worshiper at the Church's altars; that John Jay, William Samuel Johnson, Patrick Henry, Francis Hopkinson, Henry Laurens, Lord Stirling, Anthony Wayne, the Pinckneys, the Randolphs, and others of equal or less note, were all Churchmen. Even Benjamin Franklin was a nominal Churchman, and his testimony to the value of the Prayer-Book is most interesting; while Thomas Jefferson, the author of the Declaration of Independence, was also, at the time of its composition, an attendant on the services of the Church in which he was brought up, and with which he always maintained an outward connection.

The close of war found the Church at its lowest ebb. The clergy had been scattered, the churches were closed, or had been converted to other uses, and the connection of the American Churchmen with the Mother-Church of England had been sundered. There were those who thought upon Zion, and mourned to see her in the dust. In 1783 ten clergymen met at Woodbury, Conn., and on the Feast of the Annunciation, March 25, chose the excellent Samuel Seabury, D. D., *Oxon.*, to go first to England, and then, if necessary, to Scotland, to secure the coveted Episcopate, without which the New England Churchmen felt that all efforts for the organization of the Church would be futile. In Maryland, under the leadership of the able William Smith, formerly president of the College and Academy of Philadelphia, and then in charge of Washington College, Chestertown, measures for organization had been taken by the clergy, and at an informal meeting of three clergymen the title of *The Protestant Episcopal Church* had been given to the revived body, heretofore known as the Church of England in America. In 1784 the Church in Pennsylvania, under the leadership of William White, organized on the plan advocated prior to the announcement of peace by the rector of Christ Church and St. Peter's, Philadelphia, which provided for the admission of the laity into the councils of the Church. In Virginia, where, at the beginning of the war, the legislature had taken in hand the revision of the Prayers of the Church, by directing the omission of the State supplications, the clergy met in council, and took measures for the preservation of the Church's temporalities, as well as adopted resolutions respecting the limitation of Episcopal power when Bishops should be obtained.

In South Carolina the preliminary Convention, while recognizing the existence and need of the three orders of the ministry, stipulated that, for the present, no Bishop should be settled in the State.

The first general meeting of the representatives of the Churches in the respective States grew out of a suggestion made by Dr. Abraham Beach, of New Brunswick, N. J., in a letter addressed to the Rev. William White, of Philadelphia, and at a later date in one sent to the Rev. Samuel Provoost, the patriot-rector of Trinity Church, New York. In connection with a meeting at New Brunswick of the "Corporation for the Relief of Widows and Orphans of Clergymen of the Church of England," in Pennsylvania, New Jersey, and New York, this primary and informal meeting was held on the 11th of May, 1784. Laymen as well as clergymen were present, and a Committee of Correspondence was appointed "for the purpose of forming a continental representation of the Episcopal Church, and for the better management of its other concerns." Agreeably to this action, there met in New York, on the 6th of October, 1784, a "Convention of Clergymen and Lay Deputies of the Protestant Episcopal Church in the United States of America." Of the New England States, Massachusetts and Rhode Island and Connecticut were represented by a single clerical deputy respectively. New York sent six clergymen and three laymen; New Jersey, a single clergyman with three laymen: Pennsylvania was represented by three clergymen and four laymen; Delaware by two clergymen and a single layman; and Maryland by one clergyman, the celebrated Dr. William Smith. The Rev. Mr. Griffith, of Virginia, was present, though unaccredited, the clergy of Virginia "being restricted by laws yet in force," and, consequently, not "at liberty to send delegates, or consent to any alteration in the order, government, doctrine, or worship of the Church." Fifteen clergymen and eleven of the laity composed a body which framed the "fundamental principles" underlying the general ecclesiastical constitution of the American Church which, with slight modifications, has existed for a hundred years, and more. It was provided in these "Fundamental Principles" that there should be a meeting "of the Episcopal Church" in a "General Convention; that there should be a representation of the Episcopal Church in each State" by deputies "consisting of clergy and laity;" that the "Church shall maintain the doctrine of the gospel as now held by the Church of England; and shall adhere to the Liturgy of said Church, as far as shall be consistent with the American Revolution, and the Constitutions of the respective States;" that a "Bishop, duly consecrated and settled," shall be "a member of the Convention *ex officio*;" that the clergy and laity "shall deliberate together, but vote separately;" that "the concurrence of both orders shall be necessary for the validity of a vote;" and assigning a date for the first meeting. Before that meeting, on the 14th of November, 1784, in an "upper room" in Aberdeen, Scotland, Samuel Seabury received consecration to the Episcopal office at the hands of the Bishops of the Church in Scotland, and early the following year was enthusiastically welcomed to his see. The New England Churches, accepting at once the services of Seabury, and sympathizing with his more pronounced Churchmanship, were not represented in the Convention of the Churches in the Middle and Southern States, which met in Philadelphia in September and October, 1785. At this Convention of the Churches of seven States, represented by sixteen clergymen and seven laymen, the revision of the Prayer-Book was undertaken; a draft of a constitution was proposed; and a plan adopted for obtaining the consecration of Bishops from England. The liturgical alterations *proposed*, for they were never *adopted* by the American Church, contemplated the omission from the Apostles' Creed of the article "he descended into hell," and the removal of the Nicene and Athanasian symbols. The Articles of Religion were reduced to twenty. A preface. chiefly the work of Dr. William Smith, was prefixed to the proposed Prayer-Book. The Offices were abbreviated, a service for the Fourth of July, and one for a Day of Thanksgiving were set forth, and numerous verbal changes in prayers and psalter were introduced. But the "Proposed Book" proved unsatisfactory, and even its tentative use was confined to a few. It soon sank into obscurity, and has only been brought into notice in our day by its adoption as the service-book of the "Reformed Episcopal Church."

Two Conventions were held in 1786, at the second of which, in accordance with the wish of the English prelates, the omitted articles in the Apostles' Creed and the Nicene Creed were restored. The testimonials of Drs. White and Provoost, Bishops-elect, were signed, and on the 4th of February, 1787, they received the Episcopate at Lambeth Chapel, at the hands of the Archbishops of Canterbury and York, and the Bishops of Bath and Wells and Peterborough.

The minds of Churchmen now turned toward union; and at the second Convention of 1789, after the full recognition of Seabury's Episcopate and the modification of the ecclesiastical Constitution in the direction of a fuller recognition of the Episcopal office and power, Bishop Seabury and deputies from the churches in Massachusetts and Rhode Island and Connecticut attended, acceded to the amended constitution, and the Convention thus became "General," and, representing the churches in all the States, resolved itself into its two houses—the one of Bishops, and the other of Deputies, effecting and completing its organization, as it has continued for a hundred years. The Prayer-Book, as in use for the first century of the Church's independent existence, was adopted, and the Church, fully organized, began its united and aggressive life.

The number of Bishops in the English line of succession, requisite for the canonical transmission of the Episcopal office, was speedily completed by the consecration of Dr. James Madison as Bishop of Virginia, at Lambeth Chapel, September 19, 1790; and on the 17th of September, 1792, there occurred the first American consecration, that of Dr. Thomas John Claggett, first Bishop of Maryland, at which, by the presence of Seabury, with White, Provoost, and Madison, the English and Scottish lines of succession were forever blended, so that every American Bishop can trace his spiritual lineage to the Scottish College through Seabury, or to the English Archbishops and Bishops through Provoost.

The beginning of the present century found the Church depressed and in a precarious condition. The consecration of the apostolic Richard Channing Moore to the Episcopate of Virginia, and the admission to the Episcopal office of John Henry Hobart for New York, and Alexander Viets Griswold for the Eastern Diocese, comprising all New England save Connecticut, marked the period of the Church's revival in each of these localities. The founding of the General Theological Seminary, and the organization of the Domestic and Foreign Missionary Society of the Church in 1820–1821, and the adoption by the Church in 1835 of the principle that each baptized member of the Church is, by virtue of baptism, a member of the Church's missionary organization, marked a new epoch. The rapidly developing West was the scene of the labors first of the great-hearted Philander Chase, who founded two dioceses, and two seminaries of the higher learning, and later of the apostolic Kemper, who lived to see the whole territory of the United States under direct Episcopal oversight. Schools of culture were founded at Hartford, Conn., at Geneva, N. Y., and later at various points in the West and South, and the number of the Schools of theology was multiplied.

The Foreign Missionary work received a new impulse when Dr. Horatio Southgate was sent as a missionary Bishop to Turkey, and Dr. William J. Boone to China, and Dr. John Payne to Cape Palmas, Africa. The Church's work in Greece flourished, and still later the Church and a Bishop were placed in Hayti and in Mexico, while in the home-field Bishops were provided for all quarters of the land.

The "Oxford movement" attracted no little attention and following, and the increased beauty of churches and of ritual served to commend the Church to increasing numbers flocking to her communion.

The celebrated Episcopal trials of the brothers Onderdonk, one the Bishop of New York, and the other the Bishop of Pennsylvania, and of Bishop Doane of New Jersey, resulting in the suspension for years of the two former, and the acquittal of the latter, are remembered now rather as the sad proofs of partisan unscrupulousness, seeking to destroy those in high positions who failed to commend themselves to its narrow standards of belief and practice. Certainly the revulsion of feeling which finally pervaded the whole Church in the case of each of these calumniated men will go far to convince the unprejudiced mind of their innocence of much, if not of all, that was laid to their charge

The Civil War produced only a temporary disruption of the Church, and with the welcoming of peace both North and South came together at once. The Bishop of Alabama, consecrated during the forced suspension of intercourse between the two sections of the country, was received among his Episcopal brethren without question, and the reunited Church entered at once upon a career of development unprecedented, and indicating a phenomenal growth in the time to come. During the little more than a century of its independent, autonymous existence the American Church has extended over the entire country; and with its seventy-two Bishops, its more than four thousand clergy, its half-million of communicants, its abounding charities, its great missionary and educational advances, its culture, its history, its conservatism, and its *esprit du corps*, it seeks to be the *American* Church—the Church of the future, broad, tolerant, Catholic, and instinct with the life and love of Christ.

William Stevens Perry,
Bishop of Iowa.

Literature. — For the general history consult Bishop Perry: *History of the American Episcopal Church, 1587–1883*, 2 vols. (Boston, 1885); Anderson: *History of the Church of England in the Colonies and Foreign Dependencies of the British Empire*, 3 vols. (London, 1846, 1848, 1856, 2d ed., rearranged and enlarged, 12mo, 1856); S. Wilberforce: *History of the Protestant Episcopal Church of America* (London, 1846); Hawkins: *Historical Notices of the Missions of the Church of England in the North American Colonies* (London, 1845); Updike: *History of the Episcopal Church in Narragansett, R. I.* (New York, 1847); Bolton: *History of the Protestant Episcopal Church in the County of Westchester* (New York, 1855). For original sources *vide* Perry's *Historical Collections of the American Colonial Church* (privately printed), vol. i., Virginia, 1871; vol. ii., Pennsylvania, 1872; vol. iii., Massachusetts, 1873; vol. iv., Maryland, 1878; vol. v., Delaware, 1878; Perry: *Journals of the General Conventions*, 1805–1835, 3 vols. (8vo, 1874) Perry: *Historical Notes and Documents Illustrating the Organization of the Protestant Episcopal Church in the United States of America* (8vo, 1874); Hawks and Perry: *Documentary History of the Church in Connecticut*, 2 vols. (1863–64); Perry: *Churchman's Year Book* (1870–1871), 2 vols. (Hartford); Perry: *Connection of the Church of England with Early American Colonization* (Portland, Me., 1863); Bishop White: *Memoirs of the Protestant Episcopal Church in the United States* (three editions, Phila., 1820, New York, 1836, edited by the Rev. Francis Lister Hawks; New York, 1880, edited by the Rev. B. F. De Costa); Dalcho: *Historical Account of the Prot. Epis. Church in South Carolina* (Charleston, 1820). The legislation of the Church is embodied in the *Journals of General Convention* (triennially, 1789–1889). The *Journals of the Preliminary and General Conventions*, 1785–1814, were published in 1814 by Beozen of Phila., edited by Bishop White. Those from 1785 to 1835 were published, by order of the Convention, in eight volumes, and were edited by Bishop Perry. Bishop Perry has also published three editions of the *Handbook of the General Convention* (New York, 1874, 1877, 1880).

Episcopal Church, THE PROTESTANT. See EPISCOPAL CHURCH, AMERICAN.

Episcopal Church, REFORMED. See REFORMED EPISCOPAL CHURCH.

Episcopius, SIMON, a celebrated Arminian theologian, b. in Amsterdam, 1583; d. there, 1643. He studied at Leyden, and in the fierce controversies of the time soon distinguished himself as a leader of the Arminian party. In 1612 he succeeded Gomarus as professor of theology at Leyden. He was accused of Socinianism by the orthodox party, who bitterly opposed him. At the Synod of Dort he was condemned, with others, and banished from the country. He lived for a time at Brussels, where he wrote his *Confessio* (1622) and afterward at Paris and Rouen. He returned to Holland in 1626, where he became pastor of the Remonstrant Church in Amsterdam, and in 1634 professor of theology in the Arminian Seminary in that city. During these years he published his principal works. See Calder: *Memoirs of Simon Episcopius* (N. Y., 1837).

Epistles, a name applied to the apostolic letters in the New Testament. See history and literature under separate epistles or authors.

Era, or ÆRA, a word which Spanish authors introduced into chronology, to express the beginning of some extraordinary change, as of reigns, etc. It comes from *Æra*, a tribute imposed on Spaniards by the Emperor Augustus, 39 B. C., under the consulship of L. Marcus Censorius and C. Calvisius Sabinus, about the year 715 of Rome. It was used in Spain till about 1383, and in Portugal till 1415, when the years of Jesus Christ were substituted in its place. Other famous *eras* in chronology are the Roman era, A. U. C., dating from the building of the city, corresponding to 753 B. C.; that of Nabonassar, corresponding to 747 B. C., used by the ancient Persians and astronomers; that of the Greek Seleucidæ, 312 B. C., when Seleucus Nicanor settled in Syria, twelve years after the death of Alexander the Great; the Christian, dating approximately from the birth of Christ; the Diocletian, and the Jewish. The date of an era is fixed upon by the general consent of a nation or community. The Greeks were the first to adopt the system of eras; their Olympiads were periods of four years, the first Olympiad dating 776 B. C. The Jews did not use an era until the time of the Maccabees, and then they adopted that of the Seleucidæ, dating from 312 B. C. But the Jews now use an era of their own, dating from the Creation, which they place in 3761 B. C.

The *Christian* era begins upon the 1st of January after the birth of our blessed Saviour, which is commonly fixed to Dec. 25th, and 754 years after the building of Rome, in the consulship of Lentulus and Calpurnius Piso. This is, probably, not the exact year of our Lord's birth. But, for practical purposes, this date has been generally accepted throughout Christendom. The Venerable Bede uses it in his history. This era has sometimes been called the *Dionysian*, from the fact that Dionysius Exiguus was the first advocate and proposer of it. Research has made it probable that our Lord's birth really took place four years earlier than the received era; therefore, in our Reference Bibles the birth of Christ is marked "B. C. 4."

The *Diocletian* era is called the key of Christian chronology: this period begins at the first year of Diocletian's reign, which falls in with Aug. 29th, A. D. 284. This computation is made good by the authorities of Theophilus and St. Cyril, archbishops of Alexandria, of St. Ambrose, of Dionysius Exiguus, and others. This era is still used by the Copts in Egypt, and was in general use throughout the West of Europe until the introduction of the Christian era.

The *Era of Constantinople*, called, also, the Byzantine era; it reckons from the Creation, which it places in 5508 B. C. It was formerly in use in the Eastern Empire, and is still used by the Albanians.

The *Hegira*, the Mussulman era, dating from Mohammed's flight from Mecca in 622.

In the sixteenth century it was found that the calendar founded by Dionysius Exiguus upon that of Augustus was defective, owing to the solar year consisting of 365 days, five hours, forty-nine minutes, instead of 365 days, six hours, as had been reckoned. Consequently, the calendar had fallen ten days wrong, and the vernal equinox fell on the 11th instead of the 21st of March. Consequently, Pope Gregory XIII. ordered that 1582 should consist of 355 days only, and that a year ending a century should not be bissextile, with the exception of that ending every fourth century. Thus, 1700 and 1800 were not leap-years, nor will 1900 be so, though 2000 will. All the Western European countries gradually adopted this New Style before the end of the sixteenth century, except Great Britain, which did not accept it until 1751. In Russia, and the East generally, the Old Style is still retained.—Benham: *Dict. of Religion.* See Calendar.

Erasmus, Desiderius, the most brilliant scholar of his age; b. at Rotterdam, 1465, d. at Basel, 1536. He studied at Paris and in Italy, and early won distinction as a classical scholar and editor. He taught five years at Cambridge, England, and then returned to the continent, having "a fame which has never been surpassed in the annals of letters." In 1516 the most important of all his many works appeared. It was an edition of the New Testament with a Latin translation, and had a very large circulation. In 1518 he published the *Colloquia Familiaria* which contains "the keenest sarcasm and wittiest sallies against conventual life, fasting, pilgrimages, and the worship of saints." These and other of his writings aided in opening the way for the Reformation. When the crisis came he failed to appreciate the spiritual significance of the moment. He soon broke with the Reformers, and opposed Luther with a bitterness which increased until he urged the authority and duty of the Church to punish heretics with death. He continued to write against ecclesiastical abuses, which aroused the opposition of many high in authority, but he kept the friendship of the pope, and he declined the offer of a cardinalship not long before his death. See art. by *Stahelin* in Schaff-Herzog: *Ency.*

Erastianism. See Erastus.

Eras'tus, Thomas, a learned physician and theologian; b. in Switzerland, 1524; d. at Basel, 1583. He was a disciple of Zwingli, and an earnest defender of his views regarding the Lord's Supper and church polity. While professor of medicine at Heidelberg he strenuously, but without avail, opposed the action of the Calvinistic party which secured the adoption of a Presbyterian form of church government and discipline. Erastus was the first to suffer under the new discipline, being excommunicated on a charge of latent Unitarianism. He was restored five years after. A posthumous work from his pen was published in 1589. In the form of theses he denied "that excommunication is a divine ordinance, that the Church has any power to make laws or decrees, and to inflict pains and penalties of any kind, that the sins of professing Christians are to be punished by pastors and elders, instead of the civil magistrate, etc. The book attracted much attention, and was attacked by Beza. It was translated into English in 1659, and again in 1844 by R. Lee: and its views were adopted by a distinct party in the Westminster Assembly, headed by Selden, Lightfoot, Coleman, and Whitelocke. Since that time, the doctrine of the State supremacy in ecclesiastical causes generally goes under the name of *Erastianism:* though in its broad sense, and wide application, this doctrine is by no means due to Erastus."—*G. V. Lechler* in Schaff-Herzog: *Ency.*, vol. i. p. 755.

Eremite. See Anchorites.

Ernesti, Johann August, the founder of the grammatico-historical school of theology and philosophy; b. at Tennstädt, in Thuringia, 1707; d. at Leipzig, in 1781. He was professor of classical literature at Leipzig (1742), of rhetoric (1756), and of theology (1758). His principal theological work is his *Institutio Interpretis N. T.* (1761), which was translated and published in the *Biblical Cabinet* (Edinburgh 1834). In this volume he contended that the sense of the Scriptures should be sought by the same methods that are applied in the study of uninspired literature.

Errett, Isaac, Disciple; b. in New York City, Jan. 2, 1820; d. Dec. 19, 1888, at Terrace Park, near Cincinnati, Ohio. From 1840 to 1871 he held prominent pastorates. He was associated with Alexander Campbell (*q. v.*) in editing *The Millennial Harbinger*, and from 1866 was editor-in-chief of *The Christian Standard*, the denominational organ of the Disciples. He was the author of: *Walks about Jerusalem: a Search after the Landmarks of Primitive Christianity* (Cincinnati, 1872, 5th ed. 1884); *Talks to Bereans* (1875, 4th ed. 1884); *Evenings with the Bible* (1885), 3 vols., and other works.

Erskine, Ebenezer, founder of the Secession Church (formed of dissenters from the Church of Scotland); b. at Dryburgh, June 22, 1680; d. at Stirling, June 2, 1754. He was educated at Edinburgh, and in 1703 was settled as minister at Portmoak, where he remained for twenty-eight years, and gained a great reputation for eloquence and ability as a preacher. About 1720 Erskine became interested in a controversy which arose over the views expressed by Edward Fisher in a book called the *Marrow of Modern Divinity*. The volume was condemned by the General Assembly as containing unscriptural doctrines, but Erskine with twelve other ministers signed a paper defending its positions. The discussion waxed bitter, especially over the matter of the rights of parishioners to elect their own ministers. Erskine, who had become minister of the West Church, Stirling, in 1731, strenuously upheld the side of popular rights against the decisions of the General Assembly. He and three other ministers were finally deposed in 1740, and soon after they formed the *Associate Presbytery* that was the beginning of the Secession Church. In 1747 they became divided in regard to the nature of the oath to be administered to burgesses. Erskine stood with the "Burgher" section, on the side of tolerance, refusing to make non-subscription a term of communion. He taught theology, and continued to preach to large congregations in Stirling up to the time of his death. The Burgher and Anti-Burgher parties were reunited in 1820, and the Secession Church united with the Relief Synod in 1847, and formed the United Presbyterian Church. See *Life and Diary of Ebenezer Erskine*, by Donald Fraser (1831); *Historical Sketch of the Origin of the Secession Church* (Edinburgh, 1848).

Erskine, THOMAS, b. in Edinburgh, Oct. 13, 1788; d. there, March 20, 1870. He was educated as a lawyer, but soon after entering his profession he succeeded to the family estate at Linlathen, near Dundee, where he retired, and spent his life in the care of his estate and congenial literary labors. He became deeply interested in theological studies, and expressed views in opposition to the current Scotch theology. He held that the only proper criterion of the truth of Christianity is "its conformity or nonconformity with man's spiritual nature, and its adaptibility or non-adaptability to man's universal and deepest spiritual needs. The incarnation of Christ was the necessary manifestation to man of an eternal sonship in the divine nature, apart from which those filial qualities which God demands from man could have no sanction." Scriptural faith is "a certain moral or spiritual condition which virtually implied salvation, because it implied the existence of a principle of spiritual life possessed of an immortal power. This faith could be properly awakened only by the manifestation, through Christ, of love as the law of life, and as identical with an eternal righteousness, which it was God's purpose to bestow on every individual soul." — *Ency. Brit.* These views were sharply criticised, but they found favor among prominent thinkers, like Carlyle, Irving, Stanley, and others. John McLeod Campbell and Frederick Denison Maurice gained from him their conceptions of the atonement, which have had such influence upon contemporary religious thought.

E'sar-had'don (Assyr. *Ashur-ach-iddina*), son and successor of Sennacherib, was king of Assyria, B. C. 681-668. His reign was marked by great achievements. He built magnificent palaces in Nineveh, Calah, and Babylon, which he subjugated, B. C. 680. Manasseh was king of Judah when Esarhaddon began to reign, and outlived him. While the name of Manasseh appears in a list of western kings tributary to Esar-haddon, he does not seem to have engaged in any hostilities with Judah. It was probably Asur-banipal, the son of Esar-haddon, who carried Manasseh captive to Babylon. (2 Chron. xxiii. 11.) See ASSYRIA; ESAU; EDOM; JACOB.

Eschatology literally and properly means the doctrine concerning the last things, those which are embraced in the *dénouement* of the history of the world and of the Church. The whole creation moves to what is supposed to be a far-off goal. The events comprehended in the consummation of the present dispensation are in themselves necessarily veiled from our eyes. They not only lie in the future, but the sphere in which they will take place is in some respects certainly different from the present, and this will give them a unique character. Experience, too, cannot here, as in the great doctrines of theology and soteriology, reflect any clear light; and even Revelation, although very explicit on the cardinal phenomena, becomes obscure on their concomitant details.

The Scriptures teach continually and emphatically: (1) The visible advent of our Lord as the necessary and supreme completion of his office and the glorious apocalypse of his person. The vision of the coming of the SON of MAN in great power and glory stands ever before the Church as its most sublime and cheering prospect. (2) The import and object of the *parousia* is the universal judgment. A final retributive judicial dispensation is a postulate of the moral sense of mankind. It is guaranteed by the faith in the justice of God. It is continually held forth by Scripture as the office of the Redeemer, the Head of the race, whose peculiar relation to God as well as to man gives him unique and absolute fitness for this function. The basis of judgment will be the law under which men had respectively their probation. All of them, whether limited to the light of nature reflected through conscience, or, under the economy of Moses revealed through him from heaven, or under the effulgence of the Gospel, fall properly under the supreme judicial authority of the Mediator, Jesus Christ, from whom, as the light of the world even before his incarnation, have ever streamed all the rays that have illuminated the minds of men. All the relations of God to the creature are mediated through his eternal Son. Therefore he has been appointed judge of the quick and the dead.

(3) As a prerequisite to the judgment the resurrection of the dead will take place. In order to be judged for the deeds done through the body, the complete personality, the body reunited with the proper soul, a renewed union adapted to a new sphere, must stand before the Judge. This is a doctrine derived purely from Revelation. It is an inscrutable mystery, yet a fundamental truth, whose denial is pronounced inconsistent with belief in the Bible and subversive of salvation. (1 Cor. xv. 1–14.) Reason is, indeed, as incapable of denying it as it is of discovering this future fact. "Why should it be thought a thing incredible for God to raise the dead?" Its postulate of a final judgment points beyond the sphere of natural phenomena, and at least helps to prepare the mind for accepting the resurrection when revealed.

The question arises, Whether the good and the wicked will rise simultaneously? The perspective of prophecy seems to group them together, as is the case with other events occurring at long intervals. St. Paul clearly foreshadows a chronological order, with an undefined interval separating the resurrection of Christ from those that are Christ's at his coming, and this event again from the third *tdgma*, the end or final goal with which the general resurrection coincides. Such phrases as "the resurrection of the just" and "the first resurrection," and the distinction recognized in the expressions, "resurrection from the dead" and "resurrection of the dead," have a significant if not decisive bearing on the interpretation of 1 Cor. xv. 23 *f*.

(4) The result of the judgment will be the assignment of the righteous to eternal joy. A life hid with Christ in God, begun upon earth, will attain its perfected holiness and glory in heaven. The fruits of the Spirit, gradually ripening here, will there appear in full consummation. Earthly imagery is inadequate to express those spiritual conceptions which are proper to a state of glory, and it has not entered into man's heart to conceive what God has laid up for his own; but the redeemed may confidingly anticipate perfect freedom from sin, from pain and sorrow, from toil, conflict and temptation, from perplexity, doubt and fear. They will also enjoy a height of mental and moral development transcending the loftiest earthly aspirations, and with this a realization of the import of redemption that is not possible under present limitations.

The perfection of bliss follows from the perfection of the whole man. The fellowship of the most exalted creatures will be a marked feature of heaven, kindred spirits finding a perennial feast in each other. And higher than any other form of blessedness will be the beatific vision of God, an unclouded communion of life and love with God in the face of Jesus Christ through the Holy Ghost, the Lamb in the midst of the throne being the light of that temple, the mediating cause and centre of all blessedness.

(5) By contrast with the nature of the blessed, some conceptions can be formed of the doom of those consigned by the righteous Judge to hell. The Scriptures furthermore employ the most horrible imagery to exhibit the sufferings of those who die in their sins. Cut off from every blessing, excluded from God and from all holy beings; the craving of depraved passions intensified, yet seeking in vain for gratification; in dire distress, with no possibility of alleviation; conscious of an accumulation of sin, failure, disgrace, and loss, the remorse of conscience burning like a fire that supplies its own fuel; with the direct punitive inflictions of a just and angry God—such are the elements of unutterable wretchedness endured by those who rejected the great salvation. The terms of Scripture leave no doubt that the punishment of the wicked goes on forever. And reason, though staggering under its contemplation, offers no valid objections to this doctrine of Revelation.

(6) While the souls of the righteous and the wicked are disembodied, their state before the resurrection cannot be the definitive stage of human development. Hence theologians speak of an intermediate state, concerning which nothing definite has been revealed, but many human speculations have been invented. According to some, the process of sanctification, left incomplete at death, advances to perfection

According to others, all dying unregenerate will have a second probation, which another theory limits to the heathen, to infants, and all others who are supposed not to have had the offer of salvation in this world. To this state belongs also the Roman Catholic doctrine of purgatory, which holds that those having died in the Church undergo purification through disciplinary sufferings and the intercessions and offerings of the faithful on earth.

(7) Connected with Eschatology is also the doctrine of a millennium, variously understood. The day of the Lord is viewed by many as a dispensation, an æonic day or period, with its morn and its eve, corresponding with the glorious assumption of the kingdom by the Son and his surrender of it, completed, to the Father, a millennial age in which the Church will, with her Lord, exchange the *via crucis* for the *via lucis*. Some think that the millennium will antedate the Advent.

(8) Another element embraced in the last things is the doctrine of Antichrist, a concrete personal incarnation of the opposition to Christ. The conflict with the papacy in the Reformation led to the belief that the pope was Antichrist, an idea which found its way into some Protestant confessions. From his portraiture by the Scriptures it seems clear that Antichrist will represent, not exclusively irreligious or anti-religious forces, but, as the name indicates, he will be the counterpart of the true faith and the true Redeemer. E. J. Wolf.

For the Eschatology of the Old Testament see Oehler: *Old Testament Theology* (Eng. trans., edited by Day, New York, 1883); for the New Testament, see Weiss: *Biblical Theology of the New Testament* (Eng. trans., Edinburgh, 1882–83), 2 vols. A very full history and bibliography of the subject is given in Alger: *Doctrine of a Future Life* (10th ed., Boston, 1878); for recent works see C. M. Mead: *The Soul Here and Hereafter* (1879); Dorner: *The Future State* (trans. Newman Smyth, New York, 1883); E. D. Morris: *Is there Salvation after Death?* (1887); A. Hovey: *Biblical Eschatology* (Philadelphia, 1888); James Fyfe: *The Hereafter* (London, 1889).

Escorial, a famous monastery situated about thirty miles northwest of Madrid. At the time of its erection it was the most magnificent building of the kind in the world. Built by Philip II. in honor of St. Lorenzo, it was constructed in the form of a gridiron, in allusion to the instrument of his martyrdom. The Escorial was begun in 1563, and finished in 1584. It was intended to serve as a palace, royal mausoleum, and monastery.

Esdrae'lon. See JEZREEL.

Es'dras. See APOCRYPHA, OLD TESTAMENT.

Ess, LEANDER (properly JOHANN HEINRICH; the other is his name as a Benedictine monk); b. at Warburg, Feb. 15, 1772; d. at Affolderbach, in the Odenwald, Oct. 13, 1847. He entered a Benedictine convent in 1790; was ordained priest in 1796, became professor of theology at Marburg in 1812; retired to private life, 1822. In connection with his cousin, Karl Ess, he brought out a translation of the New Testament in 1807, of which more than half a million copies were distributed by a Roman Catholic Bible Society that was suppressed in 1817. He translated the Old Testament, which was published in 1836, and a first edition of the entire Bible in 1840. These labors, in connection with aid rendered the British Foreign Bible Society, brought him into trouble with the Roman Church authorities. His library, purchased at the suggestion of Dr. E. Robinson, is now in the Union Theological Seminary, New York City.

Essence (Latin, *essentia*, from *esse*, to be) denotes the very being of anything, whereby it is what it is.

Essenes, THE, an obscure sect that existed at the time of Christ's appearance, but is not mentioned in the New Testament. Their origin, according to Josephus, was contemporaneous with that of the Pharisees and Sadducees, but their relation to Judaism is still in doubt. They lived in separate communities under a kind of monastic rule, and practised the laws of Levitical purity and command with great strictness. They practiced sun-worship to some extent, denied the resurrection of the body, but believed in the immortality of the soul, and held that Fate is the director of the events of life. "Essenism," says Lightfoot, "exercised very little influence on Christianity. In its practical bearing, it was diametrically opposed to the apostolic teaching. The only real similarity between Essenism and Christianity lay in the common element of true Judaism. Nationally, however, the Essenes occupy the same position as that to which John the Baptist was personally called. They mark the close of the old, the longing for the new, but in this case without the promise. At a later time traces of Essenism appear in the Clementines." See the full and important treatise on this subject, by Lightfoot: *St. Paul's Epistles to the Colossians and to Philemon* (London, 1875).

Esther. "The book called by Esther's name contains an episode in the history of those Israelites who did not return from captivity, and it shows their moral decline. Having chosen to remain in a heathen land, Mordecai and his family accommodate themselves to their adopted nationality till their lives are imperiled. His kinswoman, Esther, being constrained to compete for a position in the harem of a heathen monarch, Mordecai charges her to conceal her nationality and religion for temporal aggrandizement. Although God's providence never forsakes his people, and in answer to their prayers deliverance is wrought, his name remains secret among them. The contrast throughout between the tone of Mordecai and Daniel under similar circumstances, and the inferiority of the former to his contemporaries, Ezra and Nehemiah, are very marked. The incident is supposed to have its historical position between the sixth and seventh chapters of Ezra, and Ahasuerus is conjectured to have been Artaxerxes, though some see in him a stronger resemblance to the effeminate Xerxes, and place the events which this book records in the later years of his reign.

"It is impossible to identify Esther with any queen mentioned in profane history, and it is most probable that she was a favorite concubine to whom that title was accorded. The author of the book is unknown, but was most probably Mordecai, as no one else could well possess such minute knowledge of the names of Haman's family, as also of that of Esther, and the domestic details of the palace of Shushan, as is shown in this narrative. It has been attributed to Ezra, who may have brought it with him from Babylon to Jerusalem, and added it to the Canon. It was written in Hebrew, though additions were made to it in Greek by the LXX. The feast of Purim remains to this day as an evidence of the truth of the story; and the book has been always esteemed Canonical both by Jews and by Christians."—"Oxford" *Bible Helps.* See G. Rawlinson in the *Speaker's Commentary;* F. W. Schultz, in *Lange's Commentary;* and *Introductions* to the O. T., by Bleek, Keil, etc.

Eternal Life. See IMMORTALITY.

Eternal Punishment. See PUNISHMENT, FUTURE.

Ethelbert, king of Kent (560–616); d. 616. He married Bertha, a daughter of the king of Paris. She was allowed to practice her religion as a Christian princess, but it was not until the coming of Augustine in 596 that Ethelbert was converted, and established Christianity among the hitherto pagan Saxons. He founded the see of Canterbury (602), and that of Rochester (604), and prepared the first written Saxon laws.

Ethics may be defined as the science of moral conduct, or the doctrine of human character. It is a philosophical inquiry into the facts and laws of the moral sense, the principles and the end of human obligation, the grounds for the distinction which enjoins certain kinds of action and forbids others, the ultimate authority which makes it incumbent upon man to obey a certain law or follow a certain end. It differs from the theoretical sciences in discussing not merely what is, but what ought to be, and discriminating the right from the wrong in the actual facts of conduct. It is, at the same time, interconnected (1) with psychology, which treats of mental processes, often with reference to their ethical bearing. Ethical systems are wont to be grounded in a certain philosophy of the mind, and some have even defined Ethics as "a branch of the wider science that deals with the spiritual constitution of man." (2) With sociology, the development of customs and institutions. Science must trace the historic relation of moral ideas and practices to social customs and political and religious institutions. (3) Other cognate subjects are free-will, fate, materialism, theology. Theories of morals are largely determined by these. Man acts in pursuance of his beliefs. Character is the outcome of thought.

The results of investigation are classified into three schools: the Intuitional, the Utilitarian, and the Historical. Antagonistic as are these different general theories, the first two sometimes approach each other and flow into each other, and the same may be said of the last two.

According to the Intuitional school the apprehension of the moral good or evil, the conception which recognizes certain types of character or conduct as better than others, lies immediately within the soul. Moral discriminations, like the reasoning power, are native in the mind, whose action in this sphere is unique, in that it discovers a distinct element not furnished by the mere exercise of reasoning. A natural moral faculty apprehends intuitively the absolute distinction between right and wrong. Independent of experience, irrespective of any observed tendency to produce certain consequences, it spontaneously discriminates in actions a quality called moral, just as by taste we detect the quality of beauty in objects, and this discrimination is accompanied by a feeling of obligation, and in the case of personal or voluntary actions, by a sense of approval or condemnation. The existence and the authority of the moral law have their seat and spring in the soul. Primal and immutable principles of conduct are stamped upon the human constitution.

While the Intuitionalists agree on this general theory, they differ in various particulars, especially in relation to the final ground of the authority of moral ideas. Having these ideas, whence comes the sense of obligation underlying them, the concept of oughtness? Wherefore these authoritative averments of conscience? One view finds the final ground in God's appointment. By the sovereign exercise of his will God decrees right as right and wrong as wrong, and he has made conscience the reflex of his authority. Another finds it in the nature of things, and therefore in the very being of God as the executive of the moral universe. Some speak of "the eternal fitness" of things, and hold virtue to consist in conformity with this fitness; and some identify virtue with benevolence. Among the representatives of Intuitionalism are Clarke, Cudworth, Shaftesbury, Hutcheson, Reid, Stuart, McCosh, Whewell. Its greatest expositor was, doubtless, Bishop Butler, who asserted: "Had conscience power, as it has manifest authority, it would absolutely rule the world." Kant spoke of "the starry heaven above and the moral law within" as the two things that "fill the mind with an ever new, an ever rising admiration and reverence." This great metaphysician makes conscience the practical reason which lays down absolute or unconditional laws. Its categorical imperative prescribes a principle of conduct irrespective of desire or an ulterior end.

In the Utilitarian scheme utility is made the criterion or standard of duty. Instead of native impulses pointing out moral distinctions, and an immediate spontaneous judgment in man enforcing their observance, these distinctions are the result of observation and experience. Virtue and vice are differentiated by calculation, not by intuition. Moral ideas are derived or developed from a series of rational processes. They are grounded in the desire for the chief good. The proper test of virtue is the happiness, pleasure, profit, well-being, to which it leads. It is a means to an end. Instead of ultimate it is mediate, and its adaptedness to secure the highest good gives to it its value, its moral quality.

Various subdivisions are comprehended under this scheme. With some the quality of good or evil in things is determined wholly by the agreeable or disagreeable results. The sovereign motives of conduct are pain and pleasure. It is for these alone to determine conduct. "Ought" and "duty" are pestilent intruders into human speech. Others hold that the supreme good is moral perfection as well as happiness, that the highest end to which all the laws of conduct are subordinate is ethical. Thus Utilitarianism allows also a place to religious sanctions.

One class of Utilitarians are called Egoistic Hedonists, or Eudæmonists, because they hold the supreme end to be individual happiness. With some this is the synonym of sensual enjoyment—with all it is extreme selfishness. The maximum of individual pleasure is the end of personal existence. Others are called Universalistic Hedonists, or Altruists. Their creed is the common good—the greatest good of the greatest number—the happiness of mankind. Not each for himself, but each for all, is the cardinal principle of morality. And an altruism which makes the interest of humanity the chief concern, it is claimed, is superior to the disinterested benevolence of the Intuitional school. The most famous Utilitarians are Locke, Hume, Paley, Bentham, Mill, and Bain.

A theory radically distinct from all those grouped under the two general systems is the application of the evolutionary hypothesis to moral conduct. It is styled by its friends the Historical or Scientific theory. "The intuitions of a moral faculty," says Herbert Spencer, "are the slowly organized results of experience received by the race." Conscience is the product of material combinations, nerve forces and nerve shocks, accumulated and transmitted through past generations. What is called morality is, accordingly, "simply the mechanical result of a process material in its origin, utilitarian in its blind aims, necessary in its unfolding stages, and involuntary in the sentiments and judgments which it finally reaches."

Ancient ethical speculations bore undoubtedly the Utilitarian stamp, but they were again differentiated by the question of the highest good; Plato and Aristotle holding it to be "the perfect development of a man's self in moral and intellectual excellence," while Epicurus formulated a system which makes his own pleasure the moral end of each individual.

The ethical instructions of Christ are incomparable, and rest upon his immediate authority. The primitive Church was distinguished by its high moral ideas and practice. The asceticism which arose with Monasticism prevented a normal development of ethical principles. Scholasticism reared a sytem based on the seven cardinal virtues in contrast with the seven cardinal sins. The Reformers ascribed ethical as well as doctrinal authority to the Scriptures alone, and comprehended in the several commandments of the decalogue the whole compass of human duty. The pioneers in the scientific treatment of the subject are Grotius, Mosheim, Buddeus, and Crusius.

Among the more important ethical writings are Sedgwick: *Methods of Ethics; Outlines of the History of Ethics;* Kant: *Groundwork of the Metaphysics of Morals; Critique of Practical Reason;* Spencer: *Data of Ethics;* Martineau: *Types of Ethical Theory;* Martensen: *Christian Ethics;* Dorner: *System of Christian Ethics;* Luthardt: *History of Christian Ethics before the Reformation.* E. J. WOLF.

Ethiopia. See ABYSSINIAN CHURCH.

Ethnarch, the governor of a province who governed the people according to their national laws. This term was especially used to denote the Jewish rulers after they came under subjection to the Roman emperor.

Ettwein, JOHN, an eminent bishop of the Moravian Church; b. at Freudenstadt, in Würtemburg, June 29, 1721; d. at Bethlehem, Pa., Jan. 2, 1802. He became a Moravian in 1739, and was ordained in 1746. In 1754 he came to America as a traveling evangelist and missionary to the Indians, among whom he labored with great zeal, and prepared a dictionary and phrase-book in the Delaware language. While the army hospital, in the War of the Revolution, was at Bethlehem in 1776 and 1777, Ettwein acted as its chaplain. He represented the Moravians in their relations with the government. Consecrated bishop in 1784, he founded in 1787 the "Society of the United Brethren for Propagating the Gospel among the Heathen," an organization still doing efficient work.

Euchelaion is the "prayer oil" consecrated by seven priests, and used in the Greek Church for the unction of the sick. It is considered one of the seven sacraments of the Church, but, unlike the extreme unction of the Roman Church, it is not confined to cases of mortal illness.

Euchites, or "PRAYING PEOPLE," so called from their regarding prayer as the one means of their salvation. Neander says that they had their origin in Syrian Monachism. The sect propagated itself from the second half of the fourth century down to the sixth, and in its after-effects even to later times. "They were called sometimes after the names of those who at different times were their leaders—Lampetians, Adelphians, Eustathians, and Marcianists; sometimes after various peculiarities supposed to be observed in them — Euchites, Messalians (from the Chaldee) on account of their theory about constant inward prayer; also Choreutes from their mystic dances; Enthusiasts, on account of the pretended communications which they received from the Holy Spirit. They discarded all manual labor as being a disturbance to their state of inward prayer; and were *the first mendicant friars.* Their fundamental principle was that every man brings into the world an evil spirit, under whom he lives, and that, though baptism might clip away the earlier sins, the root yet remained, and that the new sins which would constantly germinate could only be overcome by true inward prayer. They looked on themselves as exalted far above other Christians, because they believed themselves to be recipients of special spiritual communion, and they therefore thought the outward ordinances of the Church a matter of indifference for them; yet they joined in the celebration of the Lord's Supper in order that they might be considered members of the Catholic Church. They considered fire as the creative principle of the universe. It was difficult to get any clue to their doctrines, as they thought it right to conceal from ordinary men, yet enslaved by sin, the higher truths, until their senses were spiritualized to receive them. Flavian, bishop of Antioch (about 381) managed to enter into a conference with Adelphius, their superior, pretending to agree with him, and thus enticed him to a confession, which he made use of against Adelphius and his whole sect. The first public action taken against them was at the Synod of Sida, in Pamphylia, in 383. They were many times condemned in various dioceses: one important condemnation was issued at Constantinople in 427, which was confirmed at the Council of Ephesus, in 431. A book called *Asceticon*, by one of their body, was produced at this council and condemned; it was almost their only literary production.

In the eleventh century, in the Greek Church, there was a numerous sect under the name of Euchites, or Enthusiasts, who believed in one perfect original Being, from whom they derived two sons, the good and evil principle, the relation between whom seems to have constituted—according as it inclined one way or the other, to an *absolute*, or to a *relative* dualism—a main difference, and, indeed, the ground of two several parties in this sect. To this same distinction may be referred the main difference between the Bogomiles and the Catharians (NOVATIANS), of whom the Euchites may be called the precursors.—Benham: *Dict. of Religion.*

Euchologion, the name given in the Greek Church to books on liturgy and rituals.

Eudæmonism. See EPICUREANISM.

Eudocia, wife of the Emperor Theodosius; b. at Athens, she was early brought to Rome, and under the training of her father, a learned sophist, she developed remarkable intellectual powers. Captivated by her varied accomplishments the emperor was married to her in 421. In later years differences arose between them, and she was divorced, and lived in Palestine. She was devoted to works of piety and charity. She was a writer of considerable merit both in poetry and prose.

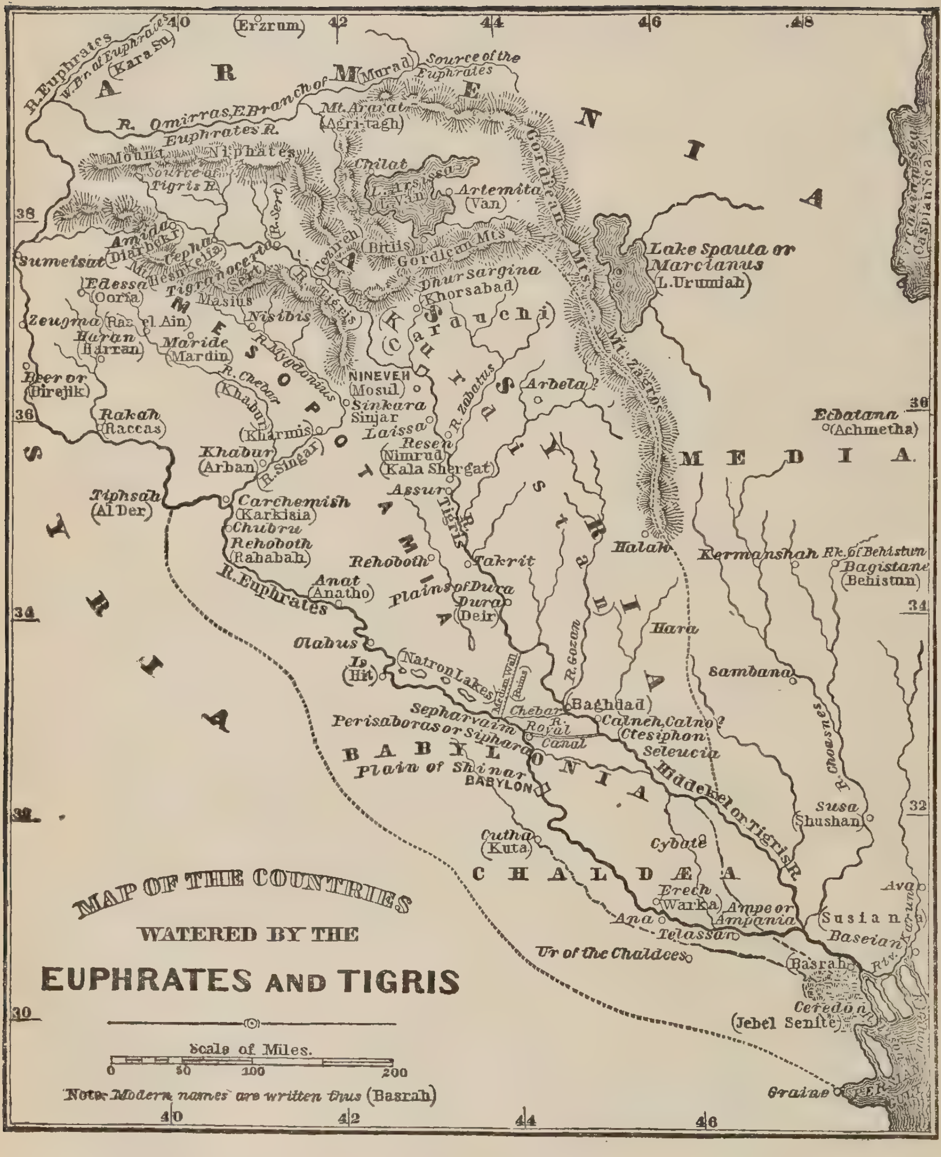
Eugenius, the name of four popes. The first of this name was pope during the quarrel between the Eastern and Western Churches concerning Monothelitism. "He was a weak character, and in order to escape the fate of his predecessor, Martin I., he deferred to the wishes of the emperor, and made a compromise with the heretical Pyrrhus, patriarch of Constantinople, on the basis that Christ had neither one or two wills, but three." He d. in 657. See POPES.

Eunomians, an Arian sect of the fourth century, named from Eunomius, who was b. at Dacora, in Cappadocia, and d. there about 392. He was a pupil of Aëtius in Alexandria, and accompanied this Arian leader to the Council at Antioch in 358, where he was ordained deacon. He was made bishop of Cyzicus in 360. The expression of extreme Arian views aroused fierce opposition, and he was soon deposed from his office. He then placed himself at the head of the Anomœans, who were thereafter known as Eunomians. His doctrine concerning Christ was that he was a created Being, of a nature unlike that of God, and that the Son of God did not substantially unite himself to the human nature, but only by virtue of his operations. The Holy Spirit, he said, was the first among the created natures, formed according to the command of the Father, by the agency of the Son; which Spirit, as being first after the Son, has received, indeed, the power to sanctify and to teach, but wants the divine creative power. Eunomius was the first who discontinued baptism in the name of the Trinity, substituting words which made it a baptism in the name of the Creator, and into the death of Christ. — Benham: *Dict. of Religion.* The Eunomian heresy was condemned by the Council of Constantinople, and the sect, torn by internal divisions, finally disappeared. The writings of Eunomius were held in high esteem by his party. Only fragments of them now remain.

Eu'nuch (*bed-keeper*). This class of castrated males is still employed in Eastern courts, as attendants in charge of harems. There were many in ancient Rome and in Greece during the Byzantine period. The soprano singers in the Sistine chapel are eunuchs. Jealous, intriguing, shameless, they are peculiarly liable to melancholy, and many commit suicide. The word "eunuch" is used by Christ (Matt. xix. 12) in three senses: (1) Of those incapacitated from birth; (2) of those who had been mutilated; (3) of those who abstained from marriage that they might give more exclusive attention to the interests of the kingdom of heaven.

Euphra'tes, the largest river in western Asia. It rises from two chief sources in the mountains of Armenia, both of which flow toward the west or southwest, and unite about *long.* 39°. Winding along the borders of Syria, and skirting the Arabian desert, it joins the Tigris in Lower Babylonia, and empties into the Persian Gulf. Its length is 1,780 miles, and it is navigable for small vessels 1,200 miles from its mouth. The river overflows its banks when the snows on the Armenian mountains melt, and between the first of March and early May it sometimes rises twelve feet above its ordinary level. In ancient times dykes and canals were constructed at great expense, to prevent the waste of soil and furnish irrigation. The Euphrates is named as one of the rivers of Eden (Gen. ii. 14), called "the great river." (Gen. xv. 18; Deut. i. 7.) It was the eastern boundary of the Promised Land (Deut. xi. 24; Josh. i. 4), and is referred to in prophecy (Jer. xiii. 4–7; xlvi. 2–10; li. 63), and in Revelation (x. 14; xvi. 12), and is often spoken of as "the river." The natives call it the *Frat.*

Eusebius, bishop of Cæsarea; b. near the close of the third century, probably in Palestine; d. at Cæsarea, 340. After his ordination as a presbyter he taught in a school at Cæsarea, and aided Pamphilus in literary work. This friendship had a marked



MAP OF THE COUNTRIES
WATERED BY THE
EUPHRATES AND TIGRIS
Scale of Miles.
0
50
100
200
Note: Modern names are written thus (Basrah)
40
42
44
46
48
38
36
34
32
30
(Erzrum)
R. Euphrates
W. Br. of Euphrates
(Kara Su)
A R M E N I A
R. Omirras, E. Branch of Euphrates R.
(Morad)
Source of the Euphrates
Mt. Ararat
(Agri-tagh)
Mount Niphates
Source of Tigris R.
Chilat
L. Arsissa
(L. Van)
Artemita
(Van)
Gordiaean Mts
Lake Spauta or Marcianus
(L. Urumiah)
Caspian Sea
Sumeisat
Amida
(Diarbekr)
Cepha
(Hesn Kefa)
Tigranocerta
(Sert)
R. Sert
Tezireh
(Bitlis)
Mt. Masius
Edessa
(Oorfa)
Nisibis
R. Tigris
Dhur Sargina
(Khorsabad)
Carduchi
Zeugma
(Ras el Ain)
Haran
(Harran)
Maride
(Mardin)
R. Mygdonius
Beer or
(Birejik)
R. Chebar
(Khabur)
NINEVEH
(Mosul)
Sinkara
Sinjar
Arbela
R. Zabatus
M E S O P O T A M I A
Rakah
(Raccas)
(Kharmis)
Laissa
Resen
(Nimrud)
(Kala Shergat)
Ecbatana
(Achmetha)
M E D I A
S Y R I A
Khabur
(Arban)
R. Singar
Assur
Tigris R.
Mt. Zagros
A S S Y R I A
Tiphsah
(Al Der)
Carchemish
(Karkisia)
Chubru
Rehoboth
(Rahabah)
Rehoboth
Takrit
Halah
Kermanshah
Rk. of Behistun
Bagistane
(Behistun)
R. Euphrates
Anat
(Anatho)
Plains of Dura
Dura
(Deir)
Hara
Olabus
Is
(Hit)
(Natron Lakes)
Median Wall (Ruins)
R. Gozan
Sambana
Sepharvaim
Perisaboras or Sippara
Chebar R.
Royal Canal
Baghdad
Calneh, Calno?
(Ctesiphon)
Seleucia
R. Choaspes
B A B Y L O N I A
Plain of Shinar
BABYLON
Hiddekel or Tigris R.
Susa
(Shushan)
Cutha
(Kuta)
Cybate
C H A L D Æ A
Erech
(Warka)
Ampe or Ampania
Ava
Susiana
Ana
Telassar
Baseian
Riv. Karun
Ur of the Chaldees
(Basrah)
Ceredon
(Jebel Senite)
Graine

influence upon his life, and introduced him to the study of the works of Origen. After the martyrdom of Pamphilus, in the last persecution of Diocletian, and the restoration of peace (313), he was made bishop of Cæsarea. He soon became involved in the Arian controversy, and attempted to shield Arius from the fierce storm of persecution that had risen against him. At the Council of Nicæa (325) he sought to bring about a reconciliation between the contending parties, but failed. His own position was intermediate, and based upon the views of Origen. He contended to the last against the term *homoöusion*—of the same substance—but in the interests of peace, and at the dictation of the emperor, finally subscribed to the Nicene creed. His efforts at reconciliation won the friendship of Constantine, for whom he had an inordinate admiration, as shown in his *Life* of the emperor. Among his numerous works the most important is his *Ecclesiastical History*, in ten books. For a more extended account of his life and opinions, see Schaff: *Church Hist.*, ii. 872–879; Dorner: *Hist. of the Person of Christ.*

Eusebius, bishop of Emisa; d. about 360. He was an intimate friend of the Emperor Constantius, and a man of great learning, and an able preacher. After his appointment as bishop the hostility of the ignorant populace was aroused against him because of his astronomical knowledge, and he fled first to Laodicea, and from there to Antioch, where he spent the rest of his life. Only fragments of his numerous writings have been preserved.

Eusebius of Nicomedia, reported to be related, on his mother's side, to the Emperor Julian. To this connection was probably due his rapid rise to episcopal honors. A contemporary and friend of Eusebius of Cæsarea, he was outspoken in his sympathy with Arius. His views appear to have been in substantial accord with those of his namesake. His active opposition to Athanasius led to his temporary banishment from his see, but he regained the confidence of Constantine, and was selected to administer baptism to the emperor in his last illness. He died at Constantinople in 342.

Eusebius, bishop of Samosata, one of the great leaders of the orthodox church during its contest with Arianism in the latter half of the fourth century; d. in 380. During the reign of Valens, he traveled through Syria Phœnicia, and Palestine, disguised as a soldier, preaching and consecrating priests. Banished to Thrace in 373. he was in exile until the death of Valens, 378. Not long after his return, while laboring to reorganize the Syrian Church, he was killed at Dolica by a tile thrown from the roof of a house by an Arian woman.

Eustathius of Antioch, first bishop of Berrhœa (Syria), and then of Antioch; d. at Philippi, 337. He earnestly opposed the Arians in the Council of Nicæa, and when they came into power he was deposed in 331. Of his writings only a work against Origen is extant: *Bibl. Max. Patr.*, xvii.

Eustathius, bishop of Sebaste, Armenia, from 350; d. 380. He changed so often from orthodoxy to different phases of Arianism that he was condemned by several synods. He introduced monasticism in Armenia, Pontus, and Paphlagonia, and organized an ascetic party, called the Eustathians, that was condemned by the synod of Gangra (about 360), and soon disappeared.

Eutychianism. See EUTYCHES.

Eutyches, the founder of the Eutychians, abbot and presbyter of Constantinople in the fifth century. In the Council of Ephesus he earnestly opposed the Nestorians. "They were accused of teaching that the divine nature was not incarnated in, but only attendant on, Jesus, being superadded to his human nature after the latter was completely formed. In opposition to this, Eutyches went so far as to affirm that after the union of the two natures, the human and divine, Christ had only one nature, that of the incarnate Word, and that, therefore, his human body was essentially different from other human bodies. In this he went beyond Cyril and the Alexandrine school generally, who, although they expressed the unity of the two natures of Christ so as to almost nullify their duality, yet took care verbally to guard themselves against the accusation of in any way circumscribing or modifying his real and true humanity. It would seem, however, that Eutyches differed from the Alexandrine school chiefly from inability to express his meaning with proper guardedness, for equally with them he denied that Christ's human nature was either transmuted or absorbed in his divine nature."—*Ency. Britannica*, vol. viii., p. 724. At a council held at Constantinople in 448, Eutyches was accused of heresy and deposed and excommunicated. In the following year a council convened at Ephesus, and largely attended by Egyptian monks, restored him to his office and deposed his chief opponents, Eusebius, bishop of Dorylæum, who had accused him, and Flavian, who presided at the council that excommunicated him. The proceedings of the Council at Ephesus were annulled two years afterward by a council which met at Chalcedon and "declared that the two natures were united in Christ, but without any alteration, absorption, or confusion." Eutyches was banished by the emperor, and died in exile. In the sixth century a monk by the name of Jacob brought together the various parties into which the Eutychians had divided, and formed the Jacobite Church which still has a considerable following in Armenia, Egypt, and Ethiopia.

Evangelical Alliance. See ALLIANCE, EVANGELICAL.

Evangelical Association, an ecclesiastical body which, in polity and faith, is nearly identical with the Methodist Episcopal Church. Its founder, Jacob Albright, an unlettered but devout man, left the Lutherans, and, having connected himself with the Methodists, began to preach in 1796. A company of his followers ordained him as a minister in 1803, and as the Methodist Episcopal Church did not extend its labors among the Germans, the congregation gathered through his labors formed themselves into a separate denomination. A conference was organized in 1807, and Albright was elected bishop, and instructed to prepare articles of faith and discipline. The name finally adopted by the organization is that of "The Evangelical Association of North America." Bishops are elected by the general conference, and presiding elders by the annual conferences. The itinerant system is practiced, and in doctrine they are Arminian. At first they labored exclusively among the Germans, but more recently English congregations have been organized. There are now 22 conferences, 1,523 ministers, and 113,871 church members. It has a conference in Germany with 8,000 members, and carries on a mission in Japan. A Biblical Institute at Naperville, Ill., and the Northwestern University at Plainfield, Ill., are under the charge of the denomination. The Book Concern at Cleveland is prosperous, and publishes several papers in German and English.

Evangelical Union. In 1841, the Rev. James Morison, a minister of the United Secession Church, was deposed for holding anti-Calvinistic views regarding faith, the work of the Holy Spirit in salvation, and the extent of the atonement. His father and two other ministers having been deposed for holding similar views, they formed the Evangelical Union. The organization has extended until it numbers upwards of a hundred churches. They adhere to the Congregational form of government. Doctrinally they are in sympathy with the views held by the Cumberland Presbyterian Church of the United States. See Ferguson: *History of the Evangelical Union* (Glasgow, 1876).

Evangelist. "The constitution of the Apostolic Church included an order or body of men known as Evangelists. The meaning of the name, 'the publishers of glad tidings,' seems common to the work of the Christian ministry generally, yet in Eph. iv. 2, the 'evangelists' appear on the one hand after the 'apostles' and 'prophets;' on the other before the 'pastors' and 'teachers.' This passage, accordingly, would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labors of the second. The same inference would seem to follow the occurrence of the word as applied to Philip in Acts xxi. 8. It follows, from what has been said, that the calling of the evangelist is the proclamation of the glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptized. It follows, also, that the name denotes a *work* rather than an *order*. The evangelist might or might not be a Bishop-Elder or a Deacon. The apostles, so far as they evangelized (Acts viii. 25; xiv. 7; 1 Cor. i. 17), might claim the title, though there were many evangelists who were not apostles. Theodoret describes the evangelists as travelling missionaries. The account given by Eusebius, though somewhat rhetorical and vague, gives prominence to the idea of itinerant missionary preaching. If the Gospel was a written book, and the office of the evangelists was to read or distribute it, then the writers of such books were preëminently THE Evangelists. In later liturgical language the word was applied to the reader of the Gospel for the day."—Smith: *Dict. of the Bible.*

Evangelistary, a name given the church-book containing the portions of the Gospels appointed to be read in the Communion service.

Evans, CHRISTMAS, a Baptist preacher of Wales, famous for his eloquence; b. at Ergaiswen on Christmas-Day, 1766; d. July 14. 1838. The son of a shoemaker.

he was early compelled to work as a day laborer. He learned to read after he was converted, at the age of seventeen. He entered the ministry in 1790, and preached for two years at Lleyn, and from there went to the Isle of Anglesea, where his salary, most of the time, was but £17. In 1826 he removed to Tonyvelin, and in 1833 to Caernarvon. His power as an illustrative preacher won him the title of the "Welsh Bunyan." His power over his audiences was often wonderful.

Eve, "the name given in Scripture to the first woman. The account of Eve's creation is found in Gen. ii. 21, 22. Various explanations of this narrative have been offered. Perhaps that which we are chiefly intended to learn from it is the foundation upon which the union between man and wife is built, viz., identity of nature and oneness of origin. Through the subtlety of the serpent, Eve was beguiled into a violation of the one commandment which had been imposed upon her and Adam. The different aspects under which Eve regarded her mission as a mother are seen in the names of her sons. The Scripture account of Eve closes with the birth of Seth."—Smith: *Dict. of the Bible.* Different interpretations of this narrative have found defenders. Philo considered it allegorical, and in this view was followed by the Alexandrian fathers. Others hold to a poetical interpretation; and still others to a mythical view which makes the story a mere dramatic conception. See W. Robertson Smith's art. "Eve," in *Ency. Britannica.*

Evidences, Christian. See APOLOGETICS.

E'vil-Mero'dach, son and successor of Nebuchadnezzar, king of Babylon, and reigned B. C. 561–560. He released Jehoiachin, king of Judah, from prison after a captivity of thirty-seven years, and gave him a position of honor and personal intimacy. (Jer. lii. 31–34.) After a reign of two years, he was murdered by his brother-in-law, Neriglissar, who succeeded him.

Evolution. The general idea expressed in the word "evolution" is that of a progressive change of phenomena under the continuous operation of secondary causes. It will be seen hereafter that this conception is entirely independent of any particular theory as to the nature of secondary causes, and that it is entirely consistent with that doctrine of divine immanence which finds in the divine will the only efficient causation in nature, recognizing what are called secondary causes as only convenient symbols to express the method and order of divine activity.

A characteristic example of such a series of changes as may properly be called evolution is to be found in the growth of the individual plant or animal from its primitive condition of a single protoplasmic cell to the complexity of its adult condition. On a larger scale, the origin of primary and secondary planets from a primitive nebula, as explained by the nebular theory, is a case of the evolution of a planetary system. That the majority of the phenomena of the physical universe fall within the scope of the law of continuity has long been the universal belief of scientific men. The only question in this generation has been whether there are any exceptional phenomena which lie outside the realm of secondary causation, and are explicable only by the assumption of isolated and processless interpositions of creative power. The thoughtful mind, surveying the gradual but constant progress with which science has annexed one after another of the seemingly most lawless and capricious phenomena of nature to the realm of the law-governed, must feel that there is a tremendous presumption against any such exceptions.

The most important scientific controversy of this century has been waged upon the question of one of these supposed exceptions. The word "evolution" is often employed, and will be employed in the remainder of this article, in a restricted sense, with reference to that particular question. That the introduction of new individuals in the animal and vegetable kingdoms is a purely natural process, lying completely within the scope of secondary causation, none can doubt. But geology has made known the fact that the present species of animals and plants have existed for a period which is very short in comparison with the duration of the earth; and that these species were preceded by other species, more and more dissimilar to them, in periods of more and more remote antiquity. Have these new species, from time to time, been introduced by a process of descent with modification, so that the origin of a species is only the birth of individuals varying from the parent stock? or must the origin of a species be sought in the interposition of a creative fiat whereby one, two, or more individuals appeared without any generative process whatever? The former of these alternatives is what is understood as the theory of evolution, and is at present almost universally adopted by scientific men.

Two principles of fundamental importance in relation to this question are hered ity and variation. The term heredity expresses the familiar fact that offspring resemble their parents, while the term variation expresses the equally familiar fact that offspring are never exactly like their parents or exactly like each other. Evidently, if new species are produced by descent with modification, it must be by the occasional occurrence of great variations, or by the progressive accumulation of small variations. It appears, however, within the comparatively short period in which plants and animals have been studied by civilized man, that variations are generally small in amount, and oscillatory rather than progressive, so that the average character of a species appears to be substantially constant from generation to generation. But it would obviously be a tremendous logical saltus to conclude, from the fact that the character of a species remains apparently changeless for a few centuries, in which the conditions of life remain substantially uniform, that it would suffer no change in the lapse of geological ages, and when exposed to the direct and indirect effect of the geographical and climatic changes which geology reveals.

If the existing fauna and flora are the modified descendants of earlier faunas and floras—if the present condition of organic nature is the result of a growth—then traces of such derivation—marks of growth—ought to reveal themselves in the characters of various living species, and in the relations of living species to each other, and to time and space. Do such growth-marks exist? Unquestionably: organic nature is full of them. Within the limits of the present article it is impossible to give any adequate idea of the immense mass of the evidence. That evidence can be appreciated only by those who have attained some considerable proficiency in biological science. In the present article little more can be attempted than an inventory of the principal classes of facts from which the evidence is drawn.

One of these classes of facts is seen in the homology of structure preserved in organs appropriated to widely different uses. The arm of man, the fore paw of the quadruped, the wing of bat and bird and pterodactyl, the flipper of seal and whale and ichthyosaurus, the pectoral fin of the fish—all have a structure essentially identical. It can certainly not be asserted that this plan of structure is the only one admissible for those various functions, nor is it clear that it is the best plan; for, in other branches of the animal kingdom, we have organs for prehension, walking, flying, and swimming, constructed on totally different plans.

Still more striking, perhaps, is the evidence afforded by rudimentary organs—organs which, in particular species, are more or less imperfectly developed and functionless, while in allied species they are well developed and functional. Such cases are of continual occurrence in every group of the organic kingdoms, and in connection with every system of organs. A striking example is seen in the wings of some beetles which never fly, folded up under wing-covers immovably soldered together. The theory of evolution gives to such organs a perfectly intelligible meaning, making them most important records of the method of creation. To say, on the other hand, that the Deity specially created flightless and useless wings, concealed under immovable wing-covers, for the sake of conformity to the coleopterous archetype, is, to say the least, not a very satisfactory explanation.

If the existing species have been derived from earlier ones by descent with modification, it might be expected that resemblances to those earlier forms would often be exhibited in the larval and embryonic stages of existing species, which are lost in the adult stage of those species; and, since there has been, in general, a progress from lower to higher forms in the course of geological time, it might, accordingly, be expected that there would often be a resemblance between the immature stages of higher forms and the mature condition of lower allied forms. There would thus be often a triple correspondence between the embryological, the taxonomic, and the paleontological series — the developmental stages of later and higher forms, recalling the adult condition of earlier and lower forms. The larva of a crab resembles a lobster, the latter being a representative of a group lower in rank and earlier in origin. An embryonic stage in the development of the heart and the great trunks of the blood-vessels in mammals resembles the permanent condition of the fish; and the neck of the embryonic mammal is pierced with slits like the gill-slits of a shark. Multitudinous such correspondences may be traced. In many cases, however, traces of ancestral character in embryos and larvæ are masked by adaptive modifications, having reference to the conditions of life in which the immature forms are placed.

The general order of paleontological succession is eminently in accord with the theory of evolution. The life of the earliest periods exhibits a comparative paucity of ordinal types, a conspicuous absence of the highest orders, and a general facies markedly different from that of to-day. In successive periods we find a continual increase in the number and diversity of ordinal types, the accession of higher orders, and a continual approximation to the facies of the present. Early types often exhibit a remarkably generalized character, and are followed by allied forms specialized in different directions, as if the descendants of a common stock, exposed to different conditions, had varied in divergent directions. Thus the ancient ganoid fishes seem to have given rise, on the one hand, to teleost fishes, and, on the other, to amphibia and reptiles. In some cases the record of succession is so complete as to suggest probable genealogies of families and genera. The numerous correspondences between paleontology, taxonomy, and embryology have been already referred to. It is now universally recognized that the old idea of geological periods sharply limited by epochs of universal extermination and new creation is entirely false. There have, undoubtedly, been epochs of comparatively rapid change in fauna and flora, alternating with epochs of comparative stability, these epochs of rapid change in the facies of organic nature corresponding, in general, with the epochs of greatest geographical change; but there is no reason to believe in any universal extermination since the first introduction of life.

The facts of geographical distribution also correspond, in general, with the idea of evolution. The range of a species is usually continuous, as if the species had spread from some centre of origin until stopped by geographical barriers, climate, or competition of more powerful rivals. Apparent exceptions usually admit of ready explanation, as in the case of northern plants on the Alps and other mountains of Europe and America, whose presence is readily explained by the migrations attendant upon the glacial period. The range of genera is usually more extensive than that of species, but is generally either actually continuous, or capable of being made continuous by geographical or climatic changes within the bounds of geological probability. The range of the most comprehensive groups, as sub-kingdoms and classes, whose origin must have antedated the present distribution of sea and land, is generally world-wide. When the facts of geological distribution are viewed in connection with those of geological succession, a striking generalization is reached, which is eminently in accord with the theory of evolution. That generalization is expressed in the words of A. R. Wallace: "Every species has come into existence coincident both in time and space with a pre-existing closely allied species." There can be no doubt of the general truth of this proposition, though there are exceptions which are inexplicable in the present state of our knowledge. This law is most conspicuously illustrated in the comparison of the quaternary with the recent mammalian faunas of the respective continents. Australia was the land of marsupials, and South America the land of edentates, in the quaternary, as at present — species being changed, but family and ordinal types persisting. Nor is this local persistence of certain types to be explained teleologically, as due to some peculiar adaptation of these types to climate and other conditions. So far is it from being the case that marsupials are especially and exclusively adapted to the climate of Australia, the animals introduced from Europe thrive so well as to threaten the extermination of the native fauna.

The indefiniteness and uncertainty of zoological and botanical classification bears strongly in favor of evolution. Paradoxical as it may seem, it is in the genera best known, and in the faunas and floras of countries most thoroughly explored, that the discrimination of species is most difficult. While species are founded on solitary specimens brought home by explorers of distant lands, species appear clearly marked and invariable. But, when hundreds or thousands of specimens can be examined, the result is often that the boundaries of the species seem to be lost in a haze of indefinite variation. Nor is it alone in the discrimination of species that such indefiniteness exists. Probably at present no two zoölogists could agree on a scheme of sub-kingdoms, classes, sub-classes, orders, and sub-orders for the animal kingdom, unless such agreement was reached by a compromise analogous to those of politics. Groups which appear well defined in their typical forms, blend on their confines like the colors of the spectrum.

It is safe to say that the more thoroughly any one studies the various aspects and relations of organic nature the more strongly will he be impressed with the accordance between the phenomena and the theory of evolution. Derivation by continuous modification, not creation by occasional and disconnected fiats—nomogenesis, not thaumatogenesis—is suggested alike to the zoölogist and the botanist, the embryologist and the paleontologist.

The stock objection to evolution is found in the alleged absence of gradational forms between species, and between more comprehensive groups. As has been already explained, this objection, in the sweeping and unqualified form in which it is often stated, is false. The thorough student of zoölogy, botany, or paleontology knows that there is far more of gradation in the organic kingdoms than is generally supposed. It is, however, true that the majority of existing species seem to have pretty definite boundaries; and in geological history many groups seem to make a sudden advent, with no recognizable trace of ancestry. The force of this objection is, however, much less than at first appears. Close series of gradational forms between existing species ought to be found only very exceptionally, if the theory of evolution is true. If we have two closely related species, *A* and *B*, it is not likely that one of them is descended from the other, but both of them are probably descended from some extinct species, *C*. More or less gradational forms must some time have existed between *C* and *A*, and between *C* and *B*, but not between *A* and *B*. As for the lack of fossil remains of gradational forms connecting extinct species, when the imperfection of the geological record is duly considered, the wonder will be, not that so few, but that so many, gradational forms have come to light. Those groups of animals which are destitute of a somewhat indurated skeleton are, in general, unrepresented by fossils. The large number of fossil species represented only by a single fragmentary skeleton — in some cases by a fragment of a lower jaw—illustrate impressively what an infinitesimal fraction of the ancient populations of the globe has been preserved, even in the case of groups possessing well-developed skeletons. The epochs of greatest geographical change in any particular region, and therefore of most rapid evolutionary change, are apt to be marked by stratigraphical unconformity, and a complete hiatus in the record. If a history of the United States had nine out of every ten leaves torn out, and the chapters on the Revolution and the Civil War entirely lost, the reader would find in many places an abrupt and inexplicable transition, where the missing leaves, if they could be restored, would make a continuous and intelligible progress. This illustration is an inadequate, rather than an exaggerated, representation of the imperfection of the geological record.

Attention has thus far been called to the phenomena of organic nature which suggest the general idea of evolution; but nothing has been said in regard to the agencies by which evolutionary changes are effected. Since individual variation must be the means of the origination of new species, it is evident that a complete explanation of organic evolution must involve an explanation of the principles of heredity and variation. The ingenious speculation which has been directed to that mystery has hitherto hardly accomplished more than to render darkness visible. The direct influence of external conditions may be, to some extent, a factor in evolutionary change, but it is apparently not the most important one. By far the most important contribution to the explanation of the method of organic evolution is the theory of "natural selection," proposed by Darwin and Wallace in 1858, and expounded with wonderful ability in Darwin's epoch-making book, *The Origin of Species.*

The theory of natural selection is exceedingly simple. It bases itself on the familiar principles of heredity and variation, and on the tendency of all organic beings to multiply in a geometrical series. Since this tendency to geometrical increase unquestionably exists, vastly more individuals of every species are produced than can possibly survive to maturity and propagate. By the attacks of enemies and the competition of rivals, by the scarcity of food and the inclemency of climate, every individual is exposed to a multiplicity of perils throughout its existence, from the earliest moment of its germ-life to its death. This is what Darwin has felicitously called, "the struggle for life." Whatever may be the known or unknown causes of variation, it is certain that the individuals of any generation are not exactly alike. Presumably, some of them will prove better adapted than others to succeed in the struggle for life. The individuals whose variations are thus favorable will be, in general, those that will survive to maturity and propagate. They will be "naturally selected." By the principle of heredity, it may be expected that their peculiarities will be in greater or less degree inherited by their descendants.

It is evident that this principle of natural selection must be sometimes a conservative, and sometimes a progressive force. In a stationary condition, when the character of a species is in harmony with its environment, the effect of natural selection will be to keep the species true to the ancestral type, checking the tendency to variation in every direction. But, when any change in climate or in any other of the conditions of life throws a species out of harmony with its environment, so that a change in the character of the species would be an improvement, natural selection becomes a progressive force, favoring those individuals that vary in the desirable direction, rather than those which remain true to the ancestral type. Thus variation, which is ordinarily oscillatory, becomes at times progressive. It is needless to remark that this result of the theory exactly accords with the history of life as revealed by paleontology. Periods of stability of geographical conditions and permanence of specific type, appear to have alternated with periods of geographical change and relatively rapid modification of species.

That natural selection is a complete explanation of the process of organic evolution probably no one believes. Indeed, that claim was never made by Darwin himself. But that it is by far the most important contribution to the theory of evolution which has thus far been made is certain.

It is needless to remark that the discovery of the principle of natural selection has vastly strengthened the evidence for the doctrine of evolution in general. However conspicuous are the growth-marks which we have pointed out as existing in organic nature, men could easily mistake their significance, in the absence of any known cause by which variation (confessedly oscillatory in all our ordinary experience of living forms) could at times be made progressive. The principle of natural selection tends to supply precisely this lack. Even though we believe that principle inadequate for the complete solution of the problem, the fact that there has been discovered an agency, ever present in nature, whose tendency is unquestionably in the required direction, renders it easy to believe that other agencies may be hereafter discovered, by which the agency already discovered may be adequately supplemented.

When the publication of Darwin's great work first attracted attention to the subject of evolution, the discussion assumed, in many cases, a theological character. Many of the most prominent advocates of the theory were bitter assailants of Christianity; and the majority even of intelligent Christians regarded the theory as more or less decidedly inimical to Christian belief. It was, however, very early perceived by a number of able theologians that the theory of evolution has no necessary connection with the atheistic philosophy with which some of its defenders have associated it; and it is now generally conceded that there is no incompatibility between a belief in evolution and a belief in Christianity. If it is true that Darwin and Huxley, among the prominent early champions of evolution, were agnostics, it is no less true that Gray was an evangelical Christian. Although the theological opposition to the theory of evolution has well-nigh died out, it may still be desirable to say a few words in regard to those points on which there has been supposed to be a conflict between evolution and Christianity.

The anatomical and physiological resemblances between man and other mammals are so complete that it is scarcely possible to avoid the conclusion that man can constitute no exception to the general law of evolution. The question then arises whether a belief in the evolutionary origin of man is consistent with such a recognition of man's spiritual nature as forms the basis of ethics and religion. The study of comparative psychology is so exceedingly difficult that it is not easy to formulate precisely the psychological difference between man and brute. While the presentative and representative powers appear to be much the same in man and the higher members of the brute creation, there seems no satisfactory evidence of the presence, in brutes, of the powers of abstraction and intuition, and of self-determining will. It is, however, not necessary to dogmatize on this difficult question. Ethics and religion have a sound basis in the facts of human psychology, as given in consciousness, whatever opinions may be held in ontology, biology, and comparative psychology. The inalienable belief of freedom and responsibility lays upon every soul the solemn imperative of moral obligation, independently of any particular opinions as to man's similarity or dissimilarity to the brutes in faculty, essence, and origin. That every individual man now living has come into existence by a process essentially evolutionary, is unquestionable. No change need be made in our conception of man's nature and destiny, by the belief that the origin of the first human beings was due to the same natural process. If a thoroughly spiritualistic philosophy is to be maintained, it is probably necessary to hold the special creation of each human spirit, since traducianism tends strongly toward materialism. The spiritualist can maintain that, in the case of the earliest, precisely as in the case of the latest, human individual, a spirit was created when a suitable body had been evolved.

The acceptance of the theory of evolution brings no new difficulties in the interpretation of the Mosaic narratives of Creation. On no literal interpretation can the Elohistic narrative, in Genesis i. 1–ii. 3, be reconciled with the Jehovistic narrative, in Genesis ii. 4–25. Nor can any interpretation which gives a strictly chronological signification to the "days" of the former narrative be satisfactorily harmonized with the well-attested facts of geology. The Bible is a record, by inspired men, of a progressive revelation of religious truth. The theology of to-day has outgrown the belief that those men were, by their inspiration, rendered omniscient, or qualified to communicate encyclopedic knowledge.

The first chapter of Genesis is best understood as a sublime psalm, in which God is celebrated as the Creator of all things, the "days" being merely poetic drapery. The second chapter of Genesis is an allegory, in which God is set forth as the providential establisher of human society and civilization. Neither requires any reconciliation with scientific beliefs.

The belief that the theory of evolution is atheistic has arisen from a false philosophy of the relation between God and the universe. Nature has been conceived of as a self-supporting system, with self-enforcing laws, subject to modification by occasional divine interposition. This false philosophy recognizes no divine activity in the operations of nature, finding a manifestation of God only in the supernatural—the miraculous. Every advance of science which has extended the domain of natural law into some territory formerly held as belonging to the supernatural, has accordingly been denounced as atheistic. A true philosophy must recognize the immanence of God, and his immediate efficiency in all natural processes. "In him we live and move and have our being." Nature has no existence apart from the continuous energy of the divine will. Natural laws are only statements of the habitual order of the divine action. God is no less the Creator of all things, if the creative fiat has manifested itself through a long series of evolutionary changes. The doctrine of evolution simply extends, in our conception, the scope of natural law; and, if natural law is the expression of the order and method of the activity of divine will, there is surely nothing atheistic in such extension. Thereby are we led, rather, to a larger and more reverent appreciation of those majestic creative plans, wherein the end has been comprehended from the beginning, and whose fulfillment has proceeded through countless ages in continuous development.

The literature of the subject is immense. A very few titles of important works are here given for the convenience of the student: Darwin: *On the Origin of Species by Means of Natural Selection: or, the Preservation of Favored Races in the Struggle for Life;* Wallace: *Contributions to the Theory of Natural Selection;* Mivart: *On the Genesis of Species;* Darwin: *The Descent of Man, and Selection in relation to Sex;* Gray: *Darwiniana;* Schmid: *The Theories of Darwin, and their relation to Philosophy, Religion, and Morality;* Conn: *Evolution of To-day;* McCosh: *The Religious Aspect of Evolution;* Le Conte: *Evolution, and its Relation to Religious Thought;* Wallace: *Darwinism.* WILLIAM NORTH RICE.

Ewald, GEORG HEINRICH AUGUST, an eminent Oriental scholar; b. Nov. 16, 1803, in Göttingen; d. there, May 4, 1875. After studying at the University of Göttingen and teaching for some time, he became professor in the university in 1827. In 1837, he, with six other professors, was expelled for signing a protest against the revocation of the liberal constitution of 1833. In 1838 he was called to Tübingen, where he taught for ten years, when he returned to Göttingen (1848), and remained there till 1866, when he was excluded from the faculty of philosophy for refusing to take the oath of allegiance to the King of Prussia. He was still allowed his salary and permitted to lecture, but his attacks against the government were so bitter that this privilege was finally withdrawn. During these years, while as a citizen he was so radical and earnest in expressing his political views, he was with patient industry and wonderful insight pursuing his studies in Oriental language and criticism. "His Hebrew grammar inaugurated a new era in Hebrew learning; and Hitzig, in his preface to Isaiah, calls the author the second founder of the science of the Hebrew language. His *History of Israel*, in spite of errors of judgment and unreasonable dogmatism, must long remain the standard work in its line, and always a storehouse of the most patient research. He was indefatigable as lecturer, and equally so as author. Whatever department he devoted himself to, he threw an almost vehement enthusiasm into it." — *Dr. Bertheau* in Schaff-Herzog: *Ency.*

Ewing, FINIS, one of the founders of the Cumberland Presbyterian Church; b. in Bedford Co., Va., July 10, 1773; d. at Lexington, Mo., July 4, 1841. His opportunities in youth were limited, but after his conversion he showed great natural ability, and in 1802 was licensed to preach by the Cumberland presbytery. In 1810, with two others, he formed the presbytery out of which grew the Cumberland Presbyterian Church.

Excommunication. In the period of the New Testament two kinds of excommunication were employed among the Jews. The milder form is referred to in Luke vi. 22, and that which was more severe in John ix. 22; xii. 42; and xvi. 2. Excommunication, as practiced by the Christian Church, was instituted by our Lord (Matt. xviii. 15–18), and was commanded by Paul. (1 Tim. i. 20; 1 Cor. v. 2–5, 11; Tit. iii. 10.) In the early Church grave sins were punished by excommunication, and only after a severe course of penitence were any restored to spiritual privileges. Later, in the Roman Church, two kinds of excommunication developed. The *minor* excluded the condemned from the sacraments only; the *major* excluded from the mass, from burial in consecrated ground, and even from intercourse with other Christians. The aid of the State was invoked and obtained in the enforcement of this punishment. While the Roman Church still treats the canon law as valid theoretically, its enforcement is practically modified as regards excommunication pronounced by the pope, since his action is no longer sustained by the State. The *major* excommunication, when it is now pronounced, consigns the condemned to endless perdition unless he repents. Among Protestants excommunication is simply an act of church discipline, exercised in the hope that the offender may repent of his sin and be restored to fellowship. See CHURCH DISCIPLINE.

Exegesis is the technical term for the exposition of any writing, but it is used especially and mainly of the interpretation of the Scriptures. It has been distinguished from hermeneutics as practice from theory. The latter was formerly applied to the task of ascertaining the truth of a passage, the former to the exposition of the truth discovered, the explanation of its scope and bearing on doctrine and morals. Exegesis at present generally includes both the science and art of elucidating Holy Writ, and even textual and higher criticism which deal with the integrity of the text, its composition, date, authorship, etc.

The books of the Bible are not inherently obscure or abstruse. Candid and devout readers find them quite intelligible and satisfactory on all matters affecting salvation or duty, but written in ancient languages, using symbolical phraseology to which the modern mind is a stranger; addressed to individuals or communities under peculiar conditions, treating of usages long forgotten, and of races that have passed away, drawn up, too, by authors of widely divergent characteristics, it becomes the task of exegesis to bring out clearly the original import and intent of these compositions, and to transfer their meaning into the modes of thought and forms of expression which prevail at the present day.

Considerable diversity of theory and practice has prevailed in this as in all other departments of human thought. Different theories of inspiration have necessarily affected interpretation. Some have regarded it proper to comprehend as much as possible in the letter of the Scriptures, and some have too much curtailed its contents. Some have attached a twofold sense to the sacred text, the literal, and the spiritual; some a threefold, the grammatical, the moral, and the mystical; and some have held to a sevenfold or even an infinite sense, no number of interpretations exhausting the significance of a passage. Some have held all books and all parts of equal value, and some have taught just the opposite. Some have magnified the difference between the Bible and other books, and some have minimized it. The Roman Catholics hold the past teachings of the Church to be coördinate with the canonical Scriptures, and allow no interpretation in conflict with these; while Protestants hold that the Scriptures are the only fountain of truth, and allow universal freedom of private judgment.

A great contrast is exhibited between the sure word of prophecy and the human expositions of it. There has been much misinterpretation, and even scholars have often carried things into the Scriptures which they claimed to have derived from them, perverting and darkening the divine testimony by means of their exegesis.

The history of exegesis dates back to the formation of a Canon, about the time of Ezra. Its first form was that of oral comments on the Mosaic law, applying it to practical relations. The rabbinical interpretation was almost wholly allegorical, an arbitrary system carried to its greatest length by Philo, who maintained a double sense, one literal and simple, the other figurative and spiritual. The Hellenist Jews even attempted to reconcile by this means the teachings of pagan philosophy with Hebrew prophecy.

The Alexandrian Christian Fathers adopted this allegorical method, seeking everywhere a hidden sense. The school of Antioch employed the more sober and rational method, called the grammatico-historical, which accepts the verbal sense according to the ordinary conditions and limitations of human speech. During the Middle Ages philological studies were neglected, and the Scriptures were interpreted either according to ecclesiastical tradition or in the most arbitrary allegorical fashion. The revival of classical studies and the Reformation combined to give a fresh and powerful impulse to exegesis; the former supplying the means for determining the simple force of the letter, the latter for directing its spiritual application. The polemical interests which followed called forth anew and developed dogmatical interpretation, in which the leading or distinctive doctrines of different branches of the Church respectively control the exposition of Holy Writ. With the reaction against dogmatism in the eighteenth century, the grammatico-historic method came again to the front, and since then this field of theological science has been cultivated by many of the most illustrious scholars of Germany and England.

Accepting the Bible as an inspired human record of a supernatural revelation, recognizing, on the one hand, the law of development in the successive books, and, on the other, the principle that Scripture itself is the interpreter of Scripture, it is undoubtedly indispensable to a correct understanding of it that the student primarily and faithfully follow the laws of all human composition, interpret according to the rules of language, and consider the whole historic situation under which a sacred composition originated, including what is called psychological exegesis—everything that can be known of the author's individuality, mental attitude, experience, aim, and whatever may, consciously or unconsciously, have affected him when writing. The interpreter must, so far as possible, project himself into the mind and feelings of the writer, must be capable of "a spiritual, sympathetic insight." Underneath the outward form lies the truth of God. It was written by men moved by the Holy Ghost, and it is illogical to conclude that an adequate interpretation of it is attainable without the influence of the same power. Upon the ordinary gifts of scholarship must be superinduced the help of God's Spirit.

The greatest expositors of the Scriptures are, undoubtedly, Chrysostom, Jerome, Luther, Calvin, Calov, Bengel, Meyer, Ewald.

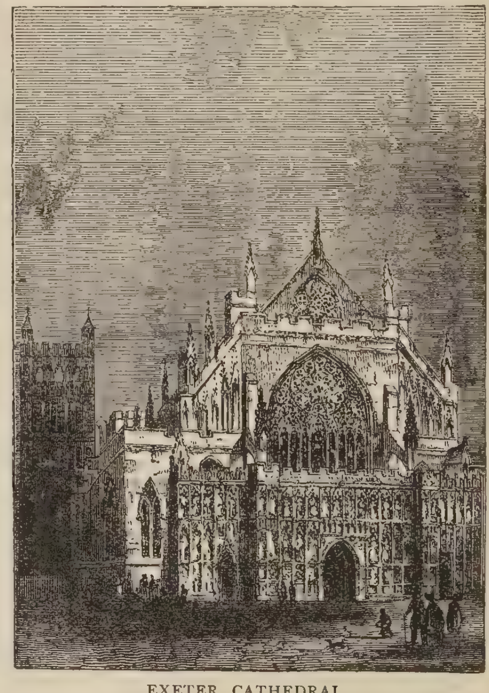
Literature. — Westcott : *Introduction;* Farrar: *History of Interpretation;* Immer: *Hermeneutics;* Weiss: *Introduction to the New Testament.*

E. J. WOLF.

Exemption, a technical term in ecclesiastical law, denoting the transference of a person or institution from the jurisdiction of the superior nearest to them to that of one higher or special. This law is illustrated in the history of monasticism. Originally the monks were under the jurisdiction of the bishop, but in time single monasteries and then entire orders placed themselves immediately under the authority of the pope. Many bishoprics are controlled directly by the pope, and not by the archbishops, and some priests are exempt from obedience to their immediate superior.

Exercises, SPIRITUAL, a term used by Roman Catholics to denote certain exercises in meditation and mortification, partly as a penance, partly as a preparation for the Lord's Supper, ordination, etc. It is practiced both by priests and laymen, generally under the direction of a confessor.

Exeter Cathedral. The Church of St. Peter was founded at Exeter in 932, for the Benedictine monks; but the monastery had suffered much from the Danes in the tenth and eleventh centuries. Leofric is said to have been a great benefactor to his cathedral, but of this Saxon church, which occupied part of the site of the present cathedral, no vestige remains. The "*chronicon*" of the Church of Exeter assigns to William Wavelwast, a nephew of the Conqueror, who became bishop in 1107, the honor of rebuilding the cathedral. Of that structure we have remaining the north and south towers, forming the transepts of the present church, and some traces in the chapels of St. Andrew and St. James, and in the southeast door leading into the cloisters. Wavelwast laid the foundation in 1112, but it was not completed till 1206, in the episcopacy of Marshall. Six bishops occupied this cathedral, and during the siege of



EXETER CATHEDRAL.

Exeter by King Stephen, in 1136, it was much damaged.

Bishop Bruere built the chapter-house in the thirteenth century. To him are attributed the unique *misereres*, probably the earliest in the kingdom. Bishop Peter Quivil (1280) began the transformation of the Norman cathedral to the Decorated style, and it was finished in the last year of Bishop Grandisson (1369), leaving it, except in a very few details, much as it stands at present. In 1859 the nave was fitted for public worship, and in 1870 a complete restoration was commenced, under the care of Sir Gilbert Scott. The income of the see is £4,200. The cathedral chapter consists of the dean, four canons residentiary, three archdeacons, twenty-four prebendaries, and four priest-vicars. —Benham: *Dict. of Religion.*

Exile. See CAPTIVITY.

Exodus, BOOK OF. See PENTATEUCH.

Exodus of Israel. It is accepted by scholars generally that the *Pharaoh* in the time of the Exodus was Menephthah I., the son of Rameses II., the Pharaoh of the oppression, and the date of this great event, B. C. 1317, on the 15th of the first month, Abib or Nisan, our April. Where the crossing took place is still a matter under discussion. According to Arab tradition the crossing was a few miles south of Suez, where the sea is about ten miles broad. This view, on account of the many difficulties and objections that can be raised, is little favored, and the same is true of the theory of Brugsch that makes the passage, not over the Red Sea at all, but through the Serbonian bog, near the Mediterranean. Two other theories find most substantial arguments in their favor: (1) That which places the crossing at the head of the gulf, near or north of Suez, where the channel is less than a mile wide; (2) that which places it at Lake Tinsah. There are geological proofs that the sea has retreated, and it is quite possible that "the tongue of the Egyptian sea" may have formerly extended to the lake. This view, its advocates think, is confirmed by the recent discovery of Pithom and Rameses, the treasure cities of Egypt. Further explorations may decide this disputed question. For the after-route of Israel see WILDERNESS OF THE WANDERING.

Exorcism, the act of expelling evil spirits by the use of adjurations, accompanied with certain ceremonies. In the records of almost every nation we discover traces of this custom. The New Testament gives us incidents in which Christ, and after him the apostles, cast out, or exorcised, evil spirits. Very early in the history of the Christian Church it was the custom to pronounce a formula of exorcism over candidates for baptism. To pronounce an adjuration in the name of Christ was considered of the utmost efficacy in expelling evil spirits. Exorcists, as a class, are mentioned but once in the New Testament. They appear to have been regarded as possessing a special gift or power. In later times they were reckoned among the minor orders of clergy. The ancient rite of exorcism at baptism is still retained in the ritual of the Roman Church, and also a form of service for the exorcising of possessed persons.

Expiation. See ATONEMENT.

Extreme Unction (the rite of anointing the dying with oil), one of the seven sacraments of the Roman Catholic Church. The ceremony must be performed by a priest, and the oil must be olive oil, consecrated by the bishop. The Greek Church calls the sacrament *Euchelaion.* See EUCHELAION.

Eze'kiel, "one of the four greater prophets. He was the son of a priest named Buzi. The Rabbis absurdly identify Buzi with Jeremiah. Another tradition makes Ezekiel the servant of Jeremiah. Unlike his predecessor in the prophetic office, who gives us the amplest details of his personal history, Ezekiel rarely alludes to the facts of his own life, and we have to complete the imperfect picture by the colors of late and dubious tradition. He was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a 'river' or stream of Babylonia. It was by this river, 'in the land of the Chaldæans,' that God's message first reached him (i. 3). His call took place 'in the fifth year of King Jehoiachin's captivity,' B. C. 595 (i. 2), 'in the thirtieth year, in the fourth month.' The latter expression is very uncertain. It now seems generally agreed that it was the thirtieth year from the new era of Nabopolassar, father of Nebuchadnezzar, who began to reign B. C. 625. The use of this *Chaldee* epoch is the more appropriate as the prophet wrote in Babylonia, and he gives a Jewish chronology in ver. 2. The decision of the question is the less important, because in all other places Ezekiel dates from the year of Jehoiachin's captivity (xxix. 17; xxx. 20, *et passim*). We learn from an incidental allusion (xxiv. 18)—the only reference which he makes to his personal history—that he was married, and had a house (viii. 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (viii. 1; xi. 25; xiv. 1; xx. 1, etc.). The last date he mentions is the twenty-seventh year of the captivity (xxix. 17), so that his mission extended over twenty-two years, during part of which period Daniel was probably living, and already famous. (Ezek. xiv. 14; xxviii. 3.) He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates. The tomb, said to have been built by Jehoiachin, was shown a few days' journey from Bagdad. But, as Hävernick remarks, 'by the side of the scattered data of his external life, those of his internal life appear so much the richer.' He was distinguished by his stern and inflexible energy of will and character; and we also observe a devoted adherence to the rites and ceremonies of his national religion. Ezekiel is no cosmopolite, but displays everywhere the peculiar tendencies of a Hebrew educated under Levitical training. The priestly bias is always visible. We may also note in Ezekiel the absorbing recognition of his high calling, which enabled him cheerfully to endure any deprivation or misery, if thereby he might give any warning or lesson to his people (iv.; xxix. 15, 16, etc.), whom he so ardently loved (ix. 8; xi. 13). His predictions are marvellously varied. He has instances of visions (viii.–xi), symbolical actions (as iv. 8), similitudes (xii., xv), parables (as xvii.), proverbs (as xii. 22; xviii. 1 *sq.*), poems (as xix.), allegories (as xxiii., xxiv.), open prophecies (as vi., vii., xx., etc.). The depth of his *matter*, and the marvellous nature of his visions, make him occasionally obscure. Hence, his prophecy was placed by the Jews among the 'treasures,' those portions of Scripture which (like the early part of Genesis and the Canticles) were not allowed to be read till the age of thirty. The Jews classed him in the very highest rank of prophets. Of the authenticity of Ezekiel's prophecy there has been no *real* dispute, although a few rash critics have raised questions about the last chapters, even suggesting that they might have been written by a Samaritan, to incite the Jews to suffer the coöperation in rebuilding the Temple. The book is divided into two great parts—of which the destruction of Jerusalem is the turning-point; chapters i.–xxiv. contain predictions delivered before that event, and xxv.–xlviii. after it, as we see from xxvi. 2. Again, chapters i.–xxxii. are mainly occupied with correction, denunciation, and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (xxv.–xxxii.) contains a group of prophecies against *seven* foreign nations, the septenary arrangement being apparently intentional. Hävernick divides the book into nine sections, distinguished by their superscriptions, as follows: I. Ezekiel's call, i.–iii. 15. II. The *general* carrying out of the commission, iii. 16–vii. III. The rejection of the people because of their idolatrous worship. viii.–xi. IV. The sins of the age rebuked in detail, xii.–xix. V. The nature of the judgment, and the guilt which caused it, xx.–xxiii. VI. The meaning of the now commencing punishment, xxiv. VII. God's judgment denounced on seven heathen nations, xxv.–xxxii. VIII. Prophecies, after the destruction of Jerusalem, concerning the future condition of Israel, xxxiii.–xxxix. IX. The glorious consummation, xl.–xlviii. There are no direct quotations from Ezekiel in the New Testament, but in the Apocalypse there are many parallels and obvious allusions to the later chapters (xl.–xlviii)." — Smith: *Dict. of the Bible.*

E'zion-Ga'ber, or GE'BER (*giant's backbone*), a city on the Red Sea, near Elath. It was the last station of Israel before entering the wilderness of Zin. (Num. xxxiii. 35; Deut. ii. 8.) Solomon had a naval station here (1 Kings ix. 26; 2 Chron. viii. 17), and also Jehoshaphat. (1 Kings. xxii. 48.) Its site remains unknown.

Ezra. "Ezra was the son of Seraiah, and was probably born at Babylon. He was a 'Scribe' (Ezra vii. 6), who went up to Jerusalem with the second body of returned captives. He speaks of himself as the author of the book which bears his name (vii. 27, 28; viii. 1, etc.). It consists of two portions, with a considerable interval between the two. The first gives the return of the captives in the time of Cyrus (B. C. 536), and the rebuilding of the Temple, interrupted by the Samaritans, but renewed at the preaching of Haggai and Zechariah. Some portions of this book are in Chaldee. The second part relates the second immigration of exiles in the reign of Artaxerxes Longimanus (B. C. 457), with Ezra himself, and his reformation of the people. The whole period extends over seventy-nine years (from 536 to 457)."—"Oxford" *Bible Helps*.

F.

Faber, Frederick William, **D. D.**; b. at Calverly, Eng., June 28, 1814. He was educated at Oxford, and there came under the influence of John Henry Newman. He was ordained priest in the Church of England in 1839. After traveling in Europe for four years he became rector of Elton. In 1845 he united with the Roman Catholic Church, toward which his sympathies had turned for some time. He founded a religious society in Birmingham, and in 1849 was placed at the head of the Oratory of St. Philip Neri, in London, where he remained until his death, Sept. 26, 1863. He was a prolific writer on religious subjects, but his fame rests upon his beautiful hymns, some of which have been adopted by the Church Universal. The final edition of the author, which appeared in 1861, contained 150 hymns. Among the best known are: "O Gift of Gifts, O Grace of Faith;" "Hark, Hark, my Soul;" "O Paradise, O Paradise." Faber was a prolific writer of prose works that are now of little value. See *Life and Letters*, by J. E. Bowden (Lond., 1869).

Fabian, pope (236–250). According to a tradition, given by Eusebius, he chanced to be present when the election was made after the death of Anteros, and was unanimously chosen because a dove came down from heaven and rested upon his head. Little is known of his reign.

Fairbairn, Andrew Martin, D. D. (Edinburgh, 1878; Yale, 1889), Congregationalist; b. near Edinburgh, Nov. 4, 1838; studied at Edinburgh, Glasgow, and Berlin (under Dorner, 1866–67); became pastor at Bathgate, Scotland, 1861; at Aberdeen, 1872; principal of Airdale (Congregational Theological) College, Bradford, Eng., 1877, and of Mansfield College, Oxford, 1886. He is the author of: *Studies in the Philosophy of Religion and History* (London, 1876); *Studies in the Life of Christ* (1880, 5th ed., 1885); *The City of God* (1883, 2d ed., 1885); *Religion in History and in Life of To-day* (1884, 2d ed., 1885).

Fairbairn, Patrick, D. D., an eminent Scotch theologian and writer; b. at Hallyburton, Berwickshire, Scotland, Jan. 28, 1805; d. at Glasgow, Aug. 6, 1874. After a long pastoral experience he was elected (1853) professor of theology in the Theological College at Aberdeen, and in 1856 became principal and professor of systematic theology and New Testament exegesis in the Free Church Theological College at Glasgow. Principal Fairbairn was a leading spirit in the organization of the Free Church. He was a member of the Old Testament Revision Company. He wrote: *The Typology of Scripture* (Edinburgh, 1845–47, 2 vols., 6th ed., 1880); *Ezekiel: Exposition, with New Translation* (1851); *Prophecy* (1856, 2d ed., 1866); *The Pastoral Epistles of St. Paul* (1874); *Pastoral Theology* (1875, posthumous). For biographical sketch see his *Pastoral Theology*. He edited *The Imperial Bible Dictionary* (Lond., 1867, 2 vols., 4th ed., 1876).

Faith. The primary signification of this word is "trust." It is defined as follows by Dr. Henry B. Smith (*System of Christian Theology*, pp. 540, 541): "(*a*) In a loose popular sense, Faith is belief in any truth on any ground. (*b*) In a general and somewhat abstract sense, it is belief in what is beyond the sphere of the senses. (*c*) It is belief, on the ground of testimony, in what we have not ourselves seen or known—belief on the ground of authority. (*d*) More particularly, in a general scriptural usage, Faith is trusting in God's testimony—receiving all that God has revealed to us. Roman Catholics say, 'It is belief in God's testimony, as witnessed by the Church.' It merits grace, of congruity, through the sacraments; being 'formed' by love, it is directly meritorious, and accumulates merits. (*e*) The special sense of Faith, the sense in which it is used in the doctrine of justification (among Protestants) is, the receiving, resting in, and trusting upon Christ. Not mere abstract truth, but *Christ* is its object. It is not merely relying upon what God has testified in regard to all truth, but trusting in and receiving Christ as our Saviour—relying upon him. As such, (1) It is an act of the whole soul—not of the intellect, nor will, nor sensibilities alone, but of all combined. The whole soul goes out in the act of faith in Christ. Faith is one of the most concrete of acts, yet in direct consciousness is an act perfectly simple. (2) It includes in germ all other graces. It does this *because* it is an energy of the whole mind: 'worketh by love.' (Gal. v. 6.) It involves repentance—'Show faith by works.' (James ii. 18.) (3) It is itself a holy act, involving trust and love, yet it is not as holy that it is the means of justification, but as being the act in which we receive Christ. (4) Thus it is properly called the instrumental cause of justification. The meritorious ground is Christ. Faith is not the highest of the virtues, but love is. Justification is not without works, yet not by works; not without love, yet not by love; not without assent, yet not as though the assent were meritorious."

"The object of Faith," says Schöberlein (Schaff-Herzog: *Ency.*, vol. i., p. 796), "cannot be seen by the eyes, nor can it be grasped by the understanding; it belongs to the realm of the invisible, the spiritual, the divine. (Heb. xi. 1, 6; 1 Pet. i. 8; 2 Cor. v. 16; John xx. 29.) But this invisible, spiritual, divine, is not something unknowable; it proves itself to the inner man. The absolute object of faith is the revelation of God to mankind, originating in his love, and making his holiness manifest; and the centre of this revelation, the true fulfilment in relation to which all preceding preparations are only accommodations to the susceptibility of the race (Luke xxiv. 25, 26; Heb. i.), is the incarnation of God in Christ. Faith, in the absolute sense of the word, is, therefore, a personal and spiritual union with Christ, through which we become one with him, as he is one with the Father. This union with Christ man cannot accomplish by his own efforts; God himself must awaken the new life in his soul. (John vi. 29; 1 Cor. ii. 5.) It is the Holy Spirit who works the faith in the heart; and the means by which he does this is the preaching of the Word of God, the preaching of the grace of Christ. (Rom. x. 17; 1 Cor. i. 21.) But the soul can prepare itself for the coming of the new life by abandoning all confidence in itself and in the world, and by breaking all the selfish instincts under which it labors; and when, by repentance, it has made itself a fit receptacle for the work of the Holy Spirit, that movement of the heart will follow which is the faith—the faith by which sins are forgiven (Acts xxvi. 18), and man is made just before God. (Rom. iii. 26; v. 1; Gal. iii. 24.)"

Faith, ARTICLES OF. See CREED.

Faith, CONFESSION OF. See CREED.

Faith, RULE OF. See REGULA FIDEI.

Fakir (Arabic, *poor man*), the name given a class of Hindoo mendicants. They have existed in India from a very early period, and now number some two millions. They seek to excite pity by self-inflicted tortures, and, in times past, have proved a dangerous element in society by their mad fanaticism. The English government has put a stop to some of their worst practices, but they are still dreaded, if not respected, by the people. They seek the reputation of "saints," but it is doubtful if there is any religious sentiment in their action.

Fal'ashas (*exiles*), an industrious and peaceable people, numbering not far from one hundred and fifty thousand, living in Abyssinia. They are probably descendants of proselytes to Judaism, and their religious beliefs and practices are a mixture of Judaism and Paganism. There is evidence that they were early converted to Judaism. They practice circumcision, fast every Monday and Thursday, and also every new moon and on the passover. They keep the Sabbath with such outward strictness that they will not even put on their clothes that day. They keep most of the Jewish festivals, but join with them many rites that are Pagan. Every newly built house must be sprinkled with the blood of sheep or fowl before it is habitable, and a woman guilty of unchastity has to undergo purification by leaping into a flaming fire. Monasticism exists among them, and their priests are not permitted to marry a second time. No one can become a priest whose father or grandfather has eaten bread with a Christian. They believe that the souls of the dead dwell in a place of darkness until the third day. Prayers are offered for the dead, and they are formally lamented for seven days. They now number about 100,000.

Fall of Man. See SIN.

False Decretals. See CANON LAW.

Familiar Spirits (from the Latin *familiaris*, a household servant). These spirits were believed to be at the service of the necromancers, by which they divined and wrought their spells. (Lev. xx. 27; Deut. xviii. 11; 1 Sam. xxviii. 7, 8, and other places.)

Familiars of the Inquisition, the name of the officers who arrested suspected persons. They were often men of rank, and the name was given because they were connected with the inquisitor's family. They were granted special spiritual privileges. See INQUISITION.

Familists, or "FAMILY OF LOVE," a sect which arose in the Netherlands in the middle of the sixteenth century. It was founded by an Anabaptist, named Henry Nicholas, a native of Amsterdam, who had become implicated in the insurrections, and fled to Emden in 1533. From thence he came to England during the reign of Edward VI., and in 1555 he started this sect. Their tenets were that there is no true knowledge of Christ except in their community, and that as Moses is the prophet of hope, and Christ the prophet of faith, so is Henry Nicholas the prophet of love. They were extreme Antinomians, and immorality was very common among them. This sect is often confused with that of David Joris (JORIS, DAVID), who was a Dutch Anabaptist, with whom Nicholas was intimate. The sect was at first popular in England, but they soon began to be considered dangerous, both to civil order and to morality and religion, so in 1560 Queen Elizabeth ordered an investigation into the matter, which resulted in the proclamation issued "against the sectaries of the Family of Love." Severe measures were also taken against them under James I., and the sect disappeared.—Benham: *Dict. of Religion.* See John Rogers: *The Displaying of a horrible Sect naming themselves the Family of Love* (London, 1579).

Fanaticism, FANATICS (Lat. *fanum*, temple). A fanatic was originally one who spent his time in assisting in the services of the temples, so as to cut himself off from all worldly employments. The name is now applied to one whose zeal in religious matters is allowed to outrun his judgment, and who works himself into a state of excitement, which he believes will be pleasing to God. As a rule, fanaticism is a kind of monomania, produced by a diseased imagination. In ancient times the diviners of oracles were known as fanatics.—Benham: *Dict. of Religion.*

Farel, GUILLAUME, reformer; b. at Fareaux, near Gap, in Dauphiny, 1489; d. at Neuchâtel, Sept. 13, 1565. He studied in Paris, and while teaching there avowed Lutheran views and went to Metz (1521), and remained there until persecution compelled him to seek refuge in Basel (1523), where he gained the friendship of Œcolampadius. Through the efforts of Erasmus, whom he had compared to Balaam, he was driven from Basel, and for the next eight years preached through southeast France and the west of Switzerland. In 1532 he began the work in Geneva which introduced the Reformation into that city. Through his efforts Calvin stopped at Geneva in 1536. After they were driven from the city, in 1538, Farel lived for the most part at Neuchâtel and Metz. Impetuous and often rash in action, he was eloquent and efficient in establishing the reformed faith in France and Switzerland. There is no collected edition of his works.

Farmer, HUGH, a learned Dissenting minister; b. near Shrewsbury, Eng., 1714; d. at Walthamstow, Essex, Feb. 6, 1787. He was pastor at Walthamstow for forty years, and in the latter part of his life preached and lectured in London. His principal works are treatises on (1) *Our Lord's Temptation* (1761), in which he contended that it was real and subjective; (2) on the *New Testament Demoniacs* (1775), holding that they were persons suffering from mental and physical diseases; (3) on *Miracles* (1771). See his *Life* by Dobson (London, 1805).

Farnovians, the followers of Stanislaus Farnovius, or Farnowski (d. 1615), a Pole who studied at Heidelberg, and became the leader of a Unitarian party that united with the Socinians not long after his death.

Farrar, VENERABLE FREDERICK WILLIAM, D. D. (Cambridge, 1873), F. R. S., Church of England; b. in Bombay, India, Aug. 7, 1831; B. A., Cambridge, 1854; elected fellow of Trinity College; became assistant master in Harrow School, 1854; headmaster of Marlborough College, 1871; rector of St. Margaret's, Westminster, London, and canon, 1876; archdeacon, 1883. He is the author of: *Seekers after God* (London, 1869, 2d ed., 1877); *The Witness of History to Christ* (1871, 3d ed., 1875); *The Life of Christ* (1874, 2 vols., 38th ed., 1880); *Eternal Hope* (1878, 12th ed., same year); *The Life and Work of St. Paul* (1879, 2 vols., 18th thousand, 1881); *Mercy and Judgment: Last Words on Christian Eschatology* (1881, 2d ed., 1882); *Early Days of Christianity* (1882, 2 vols., 3d ed., 1884); *Messages of the Books: Discourses and Notes on the New Testament* (1884); *The History of Interpretation* (Bampton lectures, 1886); *Every-day Christian Life* (sermons, 1887); *Solomon: His Life and Times* (1887); *Lives of the Fathers* (London and N. Y., 1889, 2 vols.); *Epistle to the Hebrews* (1889); *The Gospel According to St. Luke* (1890).

Farthing. See MONEY.

Fasting. Among the Hebrews there was but one divinely appointed public fast —that of the day of Atonement. (Lev. xvi. 29; xxiii. 27; Num. xxix. 7.) Days of public fasting were, however, frequently proclaimed in times of national calamity, and when there was special call for the confession of national sins. (Judg. xx. 26; 1 Sam. vii. 6; 1 Kings xxi. 27; 2 Chron. xx. 3.) At the time of the Babylonish captivity four other fasts were instituted, to which has been added the fast of Esther. (Esther iv. 16.) At present the Jewish calendar contains twenty-two fast days, in addition to the six mentioned. It was their custom, also, to fast on Monday and Thursday of each week, for the reason that, according to tradition, Moses received the tables of the law on Mount Sinai on Thursday, and came down on Monday. The Jews, when they fast at present on the day of Atonement, wear a white shroud and cap, and the fast is called "the white fast." On other days black is worn, and they are called "black fasts."

Fasting in the Christian Church. The practice of fasting is of early date. (Acts xiii. 2; xiv. 23; xxvii. 9; 2 Cor. vi. 5.) In the Roman and Greek Churches fasting is observed with great strictness. The members of the Roman Church in the United States observe as fasting days every day in Lent except Sunday, the Ember days, the vigils of Pentecost, Assumption, All Saints, and Christmas. In the Protestant churches fasting is not obligatory, but is recommended as a Christian duty.

Fatalism, the doctrine of irresistible necessity, not as the result of the inevitable laws of the Creator, but as the result of his arbitrary power. While it bears a strong likeness to the extreme views of predestination held by some Calvinists, it reaches its complete expression in the calm submissiveness which marks the fanaticism of Mohammedanism.

Fathers of the Church, certain early writers of the Christian Church, although the term is applied to the patriarchs, to the rabbins, and to other distinguished and venerable men. For the Latin Church the line of the fathers closes with Gregory I. (d. 604); for the Greek Church, with John of Damascus (d. 754). Protestants do not accept the authority of any writer out of the sacred canon as final in matters of doctrine and discipline. The High-Church party of the Church of England give great prominence to the authority and views of the orthodox up to and including the Nicene period.

Fausset, ANDREW ROBERT, Church of England; b. at Silverhill, County Fermanagh, Ireland, Oct. 13, 1821; was graduated at Trinity College, Dublin, 1843; became rector of St. Cuthbert, York, Eng., 1859. Among his publications are a translation of *Bengel's Gnomon* (Edinburgh, 1857), 5 vols., and of *Vinet's Homiletics* (London, 1858); Vols. iii., iv., and vi. of a *Critical, Experimental, and Practical Commentary* (with Jamieson and Brown, 1868); *Horæ Psalmicæ* (1877, 2d ed. 1885); *The Englishman's Critical and Expository Bible Cyclopædia* (1879, 2d ed., 1887); *Expository Commentary on the Book of Judges* (1885).

Feast of Asses, a festival of the Roman Catholic Church, which was kept at Rouen and other cities in France, to commemorate the flight into Egypt. A young woman, riding on an ass, with a child in her arms, was conducted to the church, and followed by the bishop and clergy. A sermon was preached, and a ludicrous hymn in praise of the ass was sung. The festival, with others of a similar character, was finally suppressed in the fifteenth century.

Feast of Fools, a festival celebrated in many countries during the Middle Ages. The young people played the chief parts, choosing one of their number to act the part of bishop or archbishop of fools, as he was called. They were permitted to make a mock of the most sacred services, and often engaged in indecent songs and dances.

Feasts. See FESTIVALS.

Featly, DANIEL, D. D., b. at Charlton, Oxfordshire, March 15, 1582; d. at Chelsea, April 17, 1645. He became rector, first of Lambeth, then of Acton. He was a member of the Assembly of Divines in 1643, and was the last Episcopal member who remained in it. He wrote *The Dippers dipt: or, the Anabaptists duckt and plunged over head and ears at a Disputation in Southwark; Mystica Clavis* (5th ed., 1648), a set of sermons on hard texts; a work on *Private Devotion* (8th ed., 1676).

Federal Theology. See COCCEIUS.

Felicitas, ST., a Roman lady of high rank, a widow, who was martyred, with her seven sons, at Rome, under Marcus Aurelius. She is commemorated July 10.

Felix, ANTONIUS, a Roman procurator of Judæa in the reign of Claudius (51–62 A. D.). A slave by birth, he is said to have been set free by the mother of the emperor. Corrupt and cruel, his administration of affairs in Judæa was marked by many lawless acts. The apostle Paul, after his arrest at Jerusalem, was sent to Cæsarea, to be judged by Felix, before whom he so reasoned of righteousness, temperance, and judgment to come, that he trembled. For two years he kept Paul in prison, in the expectation that a bribe would be offered for his liberty; and when Felix was succeeded by Festus, he left his prisoner bound, thinking it would please the people. Accusations for the misuse of his office were brought against him by prominent Jews of Cæsarea, but through the intercession of his brother, Pallas, he escaped unpunished.

Felix is the name of five popes. See POPES.

Fencing the Tables, a term given by Scotch Presbyterians to the address made just before the celebration of the Lord's Supper, that designates the character of those who are permitted to partake of the sacrament.

Fénélon, FRANÇOIS DE SALIGNAC DE LA MOTHE, one of the most eminent and devout of French divines; b. at the castle of Fénélon, in Périgord, Aug. 6, 1651; d. Jan. 7, 1715, at Cambrey. A brilliant student in youth, and early destined for the ministry, he completed his studies at the seminary of St. Sulpice and took orders in 1675. Giving up plans that looked toward a missionary life, he accepted the office of superior of an institution in Paris for the protection and instruction of women converted from Protestantism. In this position he spent ten years (1675–85) in labor that gave him opportunity for study and writing, and brought him into close relation with a circle of choice spirits. It was here that he prepared his well-known work on *De l'Education des Filles.* In 1685, through the influence of his intimate friend, the great pulpit orator, Bossuet, Fénélon was sent to Poitou, in 1685, to convert the Protestants. He entered upon this work under the condition that the military escort should be withdrawn and he given the privilege of choosing those who should labor with him. His mission was attended with some success, but in 1689 he was appointed tutor to the heir-apparent, the young Duke of Burgundy, a task which he performed with great faithfulness and ability. The principles on which this master-teacher planned the details of this service are given in his *Télémaque* and other writings. During these years the system of religious mysticism promulgated by Molinos near the close of the seventeenth century found, among others, an ardent advocate in Madame Guyon, one of the most remarkable women of her age. Her writings attracted wide attention, and brought her under ecclesiastical censure. The king, as well as the archbishop of Paris and Bossuet, opposed her. Fénélon, to some extent, sympathized with Madame Guyon. In 1695 he was made archbishop of Cambrey, but in time great bitterness of feeling was stirred up against him by Bossuet and other former friends, because of his attitude toward Madame Guyon and her doctrines. He was finally banished from court and condemned at Rome (1699). Accepting the papal decision, the remainder of his life was spent quietly in his diocese of Cambrey. By works of charity and good-will he won the hearts of Protestants as well as those of his own communion. He was known by all as "the good archbishop," and his influence through an extensive correspondence was extended far beyond the bounds of his see. The rare beauty of his character, and the tender devotion that marked his personal life and found exquisite expression in his writings, has made his memory fragrant to Christians of every name. Among his works that have been translated are: *Telemachus* (new ed., London, 1883); *Education of a Daughter; Counsels to those Living in the World; Spiritual Letters to Men; Spiritual Letters to Women; Spiritual Progress: or, Instructions in the Divine Life in the Soul; Existence of God.* See his *Life*, by H. L. Lear (London, 1876, 3d ed., 1884).

Fergusson, DAVID, one of the early Scotch reformers; d. in 1598. From 1560 he was appointed by the Parliament minister at Dunfermline, the seat of a royal palace. He here preached the reformed faith at great personal sacrifice. He became prominent as an ecclesiastical leader, and had great influence over the king. Fergusson published two tracts in his lifetime, on controversial subjects, which met the hearty approval of John Knox.

Ferrar, NICHOLAS, a clergyman of the Church of England: b. in London, Feb. 22, 1592; d. Dec. 2, 1637. He was ordained deacon by Laud, while bishop of St. Davids, in 1626, but never proceeded to priest's orders. "His life was one of devout asceticism, and he devoted his means, which were ample, to pious uses. His house was like a monastery, in which he scrupulously observed the hours, sleeping on the floor, and rising at one in the morning. He provided a free school in his neighborhood, and regularly taught in it." See his *Life*, by his brother and Dr. Jebb (Cambridge, 1855).

Ferrara-Florence, COUNCIL OF. The opposition of the Council of Basle to the pope and curia led to a breach. At the suggestion of the pope (Eugenius IV.) the papal minority left Basle and met at Ferrara, Jan. 8, 1438. In March, a large delegation came from the Eastern Church to discuss the project of union. The principal subjects of debate were, the procession of the Holy Spirit (*Filioque*), the dogma of purgatory, etc. Little progress was made toward union. The Eastern delegates were guests of the pope, and, as he had no money, he appealed to the bankers of Florence. They demanded that the council should be transferred to Florence. Some of the Eastern members returned home, but the council was opened at Florence in Feb., 1439, and in July of that year an act of union was signed by thirty-three Greek and a hundred and fifteen Latin dignitaries. The union thus accomplished did not meet general approval, and amounted to nothing. Several of the Greek ecclesiastics who signed the act were punished, and in 1472 the Greeks formally renounced the union. See Milman: *Latin Christianity*, vol. viii., pp. 14-48.

Ferrara, RENATA, the daughter of Louis XII. of France, and wife of Hercules of Este, Duke of Ferrara; b. 1510; d. 1575. Through the influence of Margaret of Navarre she accepted evangelical views of truth. Her literary acquirements attracted wide attention in Italy, but she was true to her religious convictions, and in the face of bitter opposition received into the palace Calvin and other evangelical ministers. After the death of her husband she returned to France, where she made profession of the Reformed faith.

Ferris, ISAAC, D. D., LL. D., b. in New York, Oct. 3, 1799; d. at Roselle, N. J., June 16, 1873. After graduating from Columbia College in 1816, he was pastor of Reformed Dutch churches: New Brunswick, N. J., 1821–24; Albany, 1824–36; New York (Market Street), 1836–54. From 1852–70 he was Chancellor of the New York University. He did much to increase the prosperity of the University, and in all the positions which he held as pastor, preacher, and professor, he was highly esteemed. He delivered the address at the jubilee of the American Bible Society in 1866.

Festivals of the Jews. The festivals of the Jews, instituted before the exile, are: (1) The Seventh Day, or the Sabbath; (2) The Feast of Trumpets, or New Year; (3) The Day of Atonement; (4) The Feast of Tabernacles, and the Feast of Pentecost. In addition to these, each seventh year was observed as sabbatical; and after seven times seven years the Feast of Jubilee was observed. (Ex. xxiii. 10–17; Lev. xxii. 25; Num. xxviii. 29; Deut. xvi.)

After the exile other festivals were added to those instituted by Moses. Zechariah mentions the Feast of Esther, or Purim; that of the Dedication of the Temple on its restoration by Judas the Maccabee, and that of Wood-offering, at which offerings of wood were brought for the use of the Temple.

Fetichism (from the Portuguese *fetisso*, *feitiço*, magic, charm) denotes the worship rendered to objects of nature or art, animate or inanimate. In the eyes of the savage people where this superstition prevails, anything to which magical power is ascribed may be a fetish. A pebble, a piece of wood, or a plant may become the idol. If it does not favor his wishes, the worshiper often punishes the fetish, if it is an animate object, and destroys it if it is an inanimate object. This form of religion was first discovered by the Portuguese among the negroes of West Africa. It has since been found to exist among savages in America, Australia, and Siberia.

Feuillants, originally a branch of the Cistercian order. They became an independent congregation through the efforts and reforms instituted by Jean de la Barrière (b. 1544; d. 1600).

Few, IGNATIUS A., D. D., LL. D., an eminent minister of the Methodist Episcopal Church South; b. in Augusta, Ga., April 11, 1789; d. in Athens, Ga., Nov. 28, 1845. He was the founder and first president of Emory College, Oxford, Ga.

Fiacre, a saint of Gaul, who d. 670. He is the patron of gardeners, who celebrate his festival on August 30.

Fichte (*fik'-teh*), JOHANN GOTTLIEB, b. at Rammenau, in Upper Lusatia, May 19, 1762; d. in Berlin, Jan. 27, 1814. His early life was environed by adverse conditions. Through the kindness of Baron von Miltiz he was enabled to begin a course of study, which he continued with earnestness after the death of his benefactor left him dependent on his own efforts. "His first strong intellectual impression he received from the writings of Lessing. Afterward, in the course of his mental development, he successively moved from the freethinking of Lessing to the *determinism* of Spinoza, and, again, from the determinism of Spinoza to the criticism of Kant. In Kant's limitation of causality to the world of phenomena he found the starting-point for his own philosophy—that audacious deduction of both nature and God from the human *ego*, as to whose true character (atheism or not) people still disagree."—Schaff-Herzog: *Ency.* Fichte became professor of philosophy at Jena in 1794, and in the following year published his most important work, *Science of Knowledge.* In 1799 he published a little essay

"On the Grounds of our Faith in the Divine Government of the World," in which he took the position that the moral order of the world is God, and that there is no other God. This assertion was followed by a discharge from the duties of his professorship. He then removed to Berlin, where great audiences gathered to hear his lectures. "He took great pains to clear up his relation to religion, especially to Christianity. In some points he succeeded. It is evident that he was very far from considering Christianity a mere code of morality; he recognized it as an agency of much deeper significance in the history of the human race. But the incarnation, for instance, seems to have been to him nothing more than a typical representation of what takes place in every man when he is converted. Of the historical facts on which Christianity rests he seems to have grasped the typical signification only."—Schaff-Herzog: *Ency.* His collected works were published at Bonn (1834–46), 11 vols.

Field, DAVID DUDLEY, D. D., b. in East Guilford, Conn., May 20, 1781; d. at Stockbridge, Mass., April 15, 1867. He was graduated at Yale in 1802, and in 1804 became pastor of the Congregational Church at Haddam, Conn. After a service of fifteen years he accepted a call to Stockbridge, Mass. Here he remained eighteen years, when he was recalled, in 1837, to his old parish at Haddam, where he remained until his final retirement from the ministry in 1851. Dr. Field was a vigorous preacher and faithful pastor. He wrote several volumes of local history. His name has become widely known through the distinguished career of his sons: Cyrus W., of Atlantic cable fame; Dr. Henry M., editor of *The Evangelist;* David Dudley, the eminent lawyer, and Stephen J., associate justice of the Supreme Court of the United States.

Field, HENRY MARTIN, D. D. (Williams College, 1862), Presbyterian; b. at Stockbridge, Mass., April 3, 1822; was graduated at Williams College, 1838, and at East Windsor Hill (now Hartford) Theological Seminary, 1841; was pastor in St. Louis, 1842–1847; at West Springfield, Mass., 1850–54; since 1854 has been editor and proprietor of *The New York Evangelist.* He is the author of: *Summer Pictures from Copenhagen to Venice* (1859); *From the Lakes of Killarney to the Golden Horn* (1876); *From Egypt to Japan* (1877); *On the Desert* [Sinai] (1883); *Among the Holy Hills* [Palestine] (1884); *The Greek Islands and Turkey after the War* (1885); *Old Spain and New Spain* (1888); *Gibraltar* (1888); *Bright Skies and Dark Shadows: a narrative of Travels in the Southern States* (1890).

Field, RICHARD, a distinguished Anglican divine and writer; b. in Hempstead, Hertfordshire, Oct. 15, 1561; d. Nov. 21, 1616. He was chaplain in ordinary to Elizabeth (1598), and became dean of Gloucester in 1610. His fame rests upon his work entitled, *Of the Church, Five Bookes, by Richard Field*, D. D. (1606–1610). This work was republished by the Ecclesiastical History Society, 4 vols. (Cambridge, 1847).

Fifth Monarchy Men, the name given enthusiasts in Cromwell's time who said that Christ was about to come personally to reign on earth, and establish a "Fifth Universal Monarchy." Until that time his saints were to administer the affairs of government, and no individual should be allowed to rule any kingdom. See Neal: *History of the Puritans;* Carlyle: *Cromwell.*

Fiji Islands, a group of about three hundred islands in the South Pacific Ocean; discovered in 1643, and annexed to Great Britain in 1874. The efforts of missionaries among these islanders have been greatly blest. The English Wesleyans began work here in 1835, and have carried it on with increasing success ever since. Roman Catholic priests, who first came in 1846, have made many converts. Cannibalism and polygamy have been given up, except by a few mountain tribes, and there are at present over fourteen hundred schools and nine hundred churches. The present population is about 120,000, including some 2,000 whites. Miss Cumming says, in her *At Home in Fiji* (1881), "I often wish that some of the cavillers who are forever sneering at Christian missions could see something of their results in these islands." Besides Miss Cumming's work, see S. E. Scholes: *Fiji and Friendly Isles* (1882); Williams and Calvert: *Fiji and Fijians* (London and New York, 1858).

Filioque Controversy. The Apostle's Creed has simply, "and in the Holy Ghost;" the Nicene Creed added to this the words, "who proceedeth from the Father." The Latin Church, without the sanction of an œcumenical council, and without consultation with the Greek Church, added (*Filioque*), "and the Son." The Greek Church objected to this in the strongest terms, and the two churches have always found that any attempt at reunion has proved futile, because of the difference of opinion growing out of the use of this word.

The third Council of Toledo (589) allowed this addition for the first time. When Charlemagne came to the throne it was generally accepted by the Western Church, and the council held at Aix-la-Chapelle sanctioned its use. Charlemagne asked Pope Leo III. to formally incorporate the *Filioque* with the Creed, but he declined to do this, although he admitted the correctness of the doctrine. The Greek Church took a more decided attitude of hostility to the use of the word, and the Council of Constantinople anathematized it. Benedict VIII., in 1014, used the word in connection with the Creed at the crowning of Henry II.

"The doctrine in whose statement the word *Filioque* was destined to play so prominent a part is called the 'Procession of the Holy Ghost.' The term comes from John xv. 26, in which Christ speaks of the Spirit of truth who 'proceedeth from the Father.' Inasmuch as nothing is said in this passage or in any other of the 'double procession,' and defends its position, not only by an appeal to the text of Scripture, and to the original form of the Nicene Creed, but also to the 'monarchy' of the Father as the sole fountain, root, and cause of the deity. It distinguishes sharply between the eternal metaphysical procession of the Sprit from the Father alone, and the temporal mission of the Spirit, by the Father and the Son. (John xiv. 26; xvi. 7.) The former belongs to the trinity of essence, the latter to the trinity of revelation, and begins with the day of Pentecost. The Latin Church defends the double procession on the grounds of the double mission of the Spirit, and the essential unity of the Son with the Father, so that if the Spirit proceed from the essence of the Father, he must also proceed from the essence of the Son, because they have the same essence. The Greek patriarchs declined to attend the Vatican Council of 1870, on the ground of the heresy of the Latin Church upon this point.

"A compromise was suggested from the writings of John of Damascus, to say that the Spirit proceeds from the Father, *through the Son*. This was accepted by the conference held at Bonn (August 1875), between the Old Catholics, Orientals, and Anglo-Catholics, in which the *Filioque* was surrendered as an unauthorized addition to the Creed."—Schaff-Herzog: *Ency.*

Finland. The earliest mention of the Finns refers to their passion for piracy and plunder. In the twelfth century, King Eric the Saint, of Sweden, made war upon them, and with their partial conquest sought to establish Christianity at the point of the sword. The great majority of the people remained heathen even after 1300, when further conquests brought them under the control of Sweden. The Lutheran ministers who entered the country after the Reformation, found themselves on missionary ground. At the present time, ninety-eight per cent. of the population, numbering upward of two millions, belong to the Lutheran Church. In 1809 the country came under Russia, but the largest measure of ecclesiastical liberty is permitted. Finnish is the official and common language.

Finley, JAMES B., one of the most distinguished of the early pioneers of Methodism; b. in North Carolina, July 1, 1781: d. at Cincinnati, Sept. 6, 1856. He was remarkable in his power to reach and influence the great crowds that gathered at camp-meetings. Six years of his life were spent in successful labor among the Indians at Upper Sandusky. During the forty-five years of his laborious ministry, he was eight times elected as delegate to the General Conference.

Finnan, an Irishman by birth, and monk at Iona. He was made bishop of Lindisfarne, 652, and d. there, Aug. 31, 661. He was a very successful missionary: consecrated Cædmon, and baptized Peada, King of Mercia, and Siegbert, King of the East Saxons. He belonged to the Culdee Church and strongly opposed the Roman ritual. See Bede: *Hist. Eccl.* iii. 21–25.

Finney, CHARLES G., Congregationalist, a great and successful revivalist preacher; b. at Warren, Conn., Aug. 29, 1792; d. at Oberlin, O., Aug. 16, 1875. His early life was spent in Western New York, and was without religious training. He was a lawyer at the time of his conversion in 1821. Feeling an immediate call to preach, he left his profession, and in 1824 was licensed as a preacher. From this time his evangelistic work was carried on until 1860, when the infirmities of age compelled him to retire. Both in this country and England, his labors were followed by revivals in which thousands professed conversion. For a time he was pastor in New York City, and in 1835 he went to Oberlin, where he labored as professor of theology, pastor, and college president (1852). During these years he still continued his evangelistic work a portion of the time. He was noted for his clear, logical method and statement of truth. His appeals were directed to the conscience rather than the affections, and they often produced intense feeling. At one time his methods aroused much criticism and opposition even from revival preachers like Dr. Beecher and Mr. Nettleton, but this passed away. His influence as a teacher was marked. His *Lectures on Revivals* (1835) passed through many editions, and his *Lectures on Theology* (1840) are well known. Other volumes are: *Systematic Theology*, 2 vols. (1846); *Autobiography* (1876); *Gospel Themes* (1876). See his *Life* by G. F. Wright (New York, 1890).

Fire, BAPTISM OF. "Fire, or flame, is used in a metaphorical sense to express excited feeling and divine inspiration. (Psa. xxxix. 3; Jer. xx. 9.) The influences of the Holy Ghost are compared to fire (Matt. iii. 11); and the descent of the Holy Spirit was denoted by the appearance of lambent flames or tongues of fire. (Acts ii. 3.) The angels of God also are represented under the emblem of fire. (Psa. civ. 4.) These are the more benign applications of the figure, in the sense of warmth, activity, and illumination."—McClintock and Strong: *Ency.*

Fire-Worship. See PARSEEISM.

First-Born. "That some rights of primogeniture existed in very early times is plain, but it is not so clear in what they consisted. They have been classed as: (*a*) authority over the rest of the family; (*b*) priesthood; (*c*) a double portion of the inheritance. Under the Law, in memory of the Exodus, the eldest son was regarded as devoted to God, and was in every case to be redeemed by an offering not exceeding five shekels, within one month from birth. If he died before the expiration of thirty days, the Jewish doctors held the father excused, but liable to the payment if he outlived that time. (Ex. xiii. 12–15; xxii. 29; Num. viii. 17; xviii. 15, 16; Lev. xxvii. 6.) This devotion of the first-born was believed to indicate a priesthood belonging to the eldest sons of families, which, being set aside in the case of Reuben, was transferred to the tribe of Levi. The eldest son received a double portion of the father's inheritance (Deut. xxi. 17), but not of the mother's. Under the monarchy the eldest son usually, but not always, as appears in the case of Solomon, succeeded his father in the kingdom. (1 Kings i. 30; ii. 22.) The male first-born of animals was also devoted to God. (Ex. xiii. 2, 12, 13; xxii. 29; xxxiv. 19, 20.) Unclean animals were to be redeemed with the addition of one-fifth of the value, or else put to death; or, if not redeemed, to be sold, and the price given to the priests. (Lev. xxvii. 13, 27, 28.)"—Smith: *Dict. of the Bible.*

First-Fruits, "among the Hebrews, were oblations of part of the fruits of the harvest, consecrated to God as an acknowledgment of his sovereign dominion. In this sense of special consecration to God, it is, that the regenerate are called "a kind of first-fruits of his creatures." (James i. 18.) It may mean, also, that the first Christians were converted as an earnest of the future conversion of the whole world. There was another sort of first-fruits which was paid to God. When bread was kneaded in a family, a portion of it was set apart and given to the priest or Levite who dwelt in the place. If there were no priest or Levite there, it was cast into the oven, and consumed by the fire. These offerings made a considerable part of the revenues of the priesthood. (Lev. xxiii.; Ex. xxii. 29; 2 Chron. xxiii. 18; Num. xv. 19, 20.)

"The *first-fruits of the Spirit* are such communications of his grace on earth as fully assure us of the full enjoyment of God in heaven. (Rom. viii. 23.) Christ is called the first-fruits of them that slept; for, as the first-fruits were earnests to the Jews of the succeeding harvest, so Christ is the first-fruits of the resurrection, or the earnest of a future resurrection; that as he rose, so shall believers also rise to happiness and life. (1 Cor. xv. 20.)

"*First-fruits* are mentioned in ancient writers as one part of the Church revenue.

"*First-fruits* in the Church of England are the profits of every spiritual benefice for the first year, according to the valuation thereof in the king's book."—*Hend. Buck.*

Fisch, GEORGE, D. D., b. at Nyon, Switzerland, July 6, 1814; d. at Vallorbes, Switzerland, July 3, 1881. He studied theology at Lausanne, and was pastor of a church at Vevay for five years. In 1846 he became colleague to Adolphe Monod, of the Free Church in Lyons, whom he succeeded. In 1855 he was called to Paris, as the colleague of Pressensé. He took a prominent part in the Synod of 1849, which formed the union of the Evangelical Churches of France, and from 1863 until the time of his death he was president of the synodal commission which directs the work of the Free Churches. He was one of the founders of the Evangelical Alliance, and was a prominent delegate at the Conference held in New York in 1873.

Fish, HENRY CLAY, Baptist; b. at Halifax, Vt., Jan. 27, 1820; d. in Newark, N. J., Oct. 2, 1877. A graduate of Union Theological Seminary, New York City, 1845, he was for five years pastor at Somerville, N. J., and from 1850 until his death, pastor of the First Baptist Church of Newark. He was an able and successful minister, and in the midst of earnest pastoral labors prepared several volumes: *Primitive Piety Revived* (1855) [20,000 copies sold in two years]; *History and Repository of Pulpit Eloquence* (1856); *Pulpit Eloquence of the Nineteenth Century* (1857); *Handbook of Revivals* (1874); *Bible Lands* (1876).

Fish. The Fish is a symbol of almost universal occurrence in the painting and sculpture of the primitive Church. Like the Dove or the Lamb, it is used in more than one sense; and its non-scriptural or anagrammatic meaning is, perhaps, the most popular at the present day. The Greek *ichthys*, "a fish," is formed from the initials of the words, *Iesus Christòs, Theoû Uiòs, Sotér*, "Jesus Christ, God's Son, Saviour." Tertullian is the first writer who refers to the acrostic in connection with the symbol. See Smith and Cheetham: *Dict. Chris. Antiquities.*

Fisher, John, bishop of Rochester; b. at Beverly, Yorkshire, in 1459; beheaded at Tower Hill, June 22, 1535. He was a graduate of Cambridge, where he afterward became the first professor of divinity. Made bishop of Rochester in 1504, he was among the favorites of Henry VIII., until he refused to join the other bishops in acceding to his requests in the matter of his divorce. A pretext was found for bringing him to trial for treason in failing to expose the so-called Maid of Kent, whom he knew to be an impostor. He refused to acknowledge the validity of the king's marriage to Anne Boleyn, and denied his supremacy as head of the Church. This led to his further trial and execution. He bitterly opposed the Reformation. A learned man, of inflexible will and honesty of purpose, his death "was a sad tragedy." See his *Life*, by John Lewis (London, 1855), 2 vols.; and by T. E. Bridgett (London and New York, 1888).

Fisher, George Park, D. D. (Brown University, 1866; Edinburgh University, 1886), LL. D. (Princeton, 1879), Congregationalist; b. at Wrentham, Mass., Aug. 10, 1827; was graduated at Brown University, 1847, and at Andover Theological Seminary, 1851; became professor of divinity (college preacher) in Yale University, 1854; professor of ecclesiastical history, 1861. He is the author of: *Essays on the Supernatural Origin of Christianity* (New York, 1865, 4th ed., 1887); *Life of Benjamin Silliman* (1866), 2 vols. (n. e., Philadelphia, 1877, 1 vol.); *The Reformation* (New York, 1873, n. e., 1883); *The Beginnings of Christianity* (1877, n. e., 1886); *Faith and Rationalism* (1879); *Discussions in History and Theology* (1880); *The Christian Religion* (1882); *Grounds of Theistic and Christian Belief* (1883); *Outlines of Universal History* (1885); *History of the Christian Church* (1887); *The Nature and Method of Revelation* (1890).

Fisk, Pliny, b. in Shelburne, Mass., June, 1792; d. at Beyrout, Oct. 23, 1825. He was a graduate of Middlebury College and Andover Seminary, and entered the American Board of Missions in 1818. He was an enthusiastic missionary, and will be remembered as one of the founders of the missionary station at Beyrout.

Fisk, Wilbur, D. D., first president of Wesleyan University; b. in Brattleboro', Vt., Aug. 31, 1792; d. at Middletown, Conn., Feb. 22, 1839. He was graduated at Brown University, and entered the ministry of the Methodist Church in 1818. From this time on until his death he was intimately connected with the educational interests of that denomination. "As a preacher, few surpassed him in eloquence, none in fervor. As a teacher, he had that highest of all qualities, the power to kindle the enthusiasm of his pupils. Take him for all in all, he was a man of rare symmetry of character, moral and intellectual."—McClintock and Strong: *Ency.* Among his works are: *The Calvinistic Controversy* (1837); *Notes of Travels in Europe* (1838); *Sermons and Lectures on Universalism*, and *Reply to Pierpont on the Atonement.* See his *Life*, by Prof. George Prentice (Boston, 1890).

Five-Mile Act, an oppressive statute passed in the seventeenth year of Charles II., 1665. It obliged Nonconformist teachers, who refused to take the non-resistance oath, not to come within five miles of any corporation where they had preached since the Act of Oblivion (unless they were traveling), under the penalty of forty pounds, or liability to imprisonment for six months. See Neal: *Hist. of Puritans*, ii., p. 255 *sqq.*; Green: *Hist. of Eng. People*, iii., 375 *sq.* (Harpers' ed.).

Five Points of Calvinism. These are the five doctrines controverted between the Calvinists and Arminians, viz., predestination, extent of the atonement, grace, free-will, and final perseverance. They were defended by the Synod of Dort (1618, 1619) in answer to the Five Articles which the Arminians put forth in 1610. See CALVINISM.

Flagellants, the name given to bands of fanatics which appeared in Europe from the thirteenth to the fifteenth century. The preaching of Anthony of Padua (1210) gave impetus to the custom of self-flagellation as a form of penance, by the formation of a fraternity who went about singing and scourging themselves. In 1260–61 large numbers in the city of Perugia, stirred by the exhortations of a hermit named Rainer, as if moved by a common impulse, formed processions, and, marching through the streets singing psalms, lacerated their bodies with leathern thongs. Many journeyed through Lombardy into Provence, and some went as far as Rome. For a time, as the spirit of the movement seemed favorable to morality, it was not resisted by the Church authorities; but as soon as the Flagellants were suspected of disloyalty to the supremacy of Rome, they were bitterly opposed by the priests. The sect again arose during the dreadful plague years of 1347–49. By their fierce flagellations they hoped to appease the divine anger, and prepare for the end of the world, which they thought was near at hand. The movement spread through Germany, and extended as far as Denmark and England, although no converts were made in Britain. They marched from town to town, only tarrying for a day in a place. They sang psalms, until halted at some square, church-yard, or field. Removing their shoes and stockings, they formed a circle, and, while lying down, the leader stepped over each one, and with the touch of a whip bade them arise. Then the flagellation began, until the blood trickled from the wounds. The ceremony closed with a collection, and the reading of a letter from Christ, which an angel had brought to earth, commending the pilgrimages of the Flagellants. The people soon tired of the burden of their support. Clement issued a bull against them in 1349, which hastened their suppression. In 1398 a band in Genoa, which claimed special direction from Christ and the Virgin Mary, attempted to revive the strange fanaticism, but they were stopped by Boniface IX., who executed one of their number. They were condemned by the Council of Constance in 1414. See Cooper: *Flagellation and the Flagellants* (London, 1872).

Flavel, JOHN, an eminent English Nonconformist minister; b. in Worcestershire about 1627; d. in Exeter, June 26, 1691. He studied at Oxford and was curate, first of Deptford, and then at Dartmouth. In 1656 he was deprived of his living by the Act of Uniformity. Supported by wealthy friends, he preached privately, in secluded places. Flavel wrote a large number of books on practical religion, some of which have been published in this country by the American Tract Society, among them his *Fountain of Life; Method of Grace; On Keeping the Heart*, etc. His entire *Works*, published in London (1820), 6 vols., contain a memoir.

Flavian, bishop of Constantinople (447–449), eminent for his piety. He earnestly opposed the Eutychian heresy, and for this was deposed in 449, and died soon after, while on his way into exile at Epipa, in Lydda. After the heresy was suppressed his remains were brought back and buried at Constantinople. See EUTYCHIANS.

Fléchier (*flā-she-ā'*), ESPRIT, bishop of Nismes, famed for his funeral orations; b. near Avignon, June 10, 1632; d. at Montpellier, Feb. 16, 1710. He studied theology under the Jesuits at Paris. He was ordained in 1673, and in 1685 he went to convert the Protestants in Poitou and Brittany; and, on his return, was made bishop of Lavaur, and, two years later, of Nismes. It was during his episcopate that the Edict of Nantes was revoked; but Fléchier endeavored to carry out his orders in as mild a form as possible, and was beloved both by Catholics and Protestants. A collected edition of his works was published at Nismes (1782), 10 vols. See his *Life*, by A. Delacroix (Paris, 1865), 2 vols.

Fleetwood, JOHN, probably the assumed name of an author of a *Life of Christ*, very popular in the last century, but without critical value. Two other volumes are attributed to him: *The Christian Prayer-book* (1772), and the *Christian's Dictionary* (1773).

Fleetwood, WILLIAM, a very learned English prelate, and famous as a preacher; b. in London, Jan. 21, 1650; d. at Tottenham, Middlesex, Aug. 4, 1723. Educated at Cambridge, he became canon of Windsor, 1702; bishop of St. Asaph, 1706, and of Ely, 1714. His *Complete Works* were published at Oxford (1854), 3 vols.

Flesh "is used, figuratively, for everything living (Gen. vi. 13, 17, 19); sometimes mankind (Gen. vi. 12); sometimes the body as distinguished from the soul or spirit. (Col. ii. 5; 1 Pet. iv. 6.) In a theological sense 'the flesh' is the natural man, including the unrenewed will and mind, moving in the world of self and sense only. (Rom. vii. 5; viii. 1, 5, 9; Gal. v. 17, 19; Eph. ii. 3.) Self-imposed ordinances gratify the flesh, *i. e.*, self, whilst seemingly mortifying it."—Schaff: *Bible Dictionary*.

Fletcher, John William, b. Sept. 12, 1729, at Nyon, Vaud; d. at Madeley, Aug. 14, 1785. About 1755 he joined the Methodist Society, and in 1757 took orders in the Church of England, and became rector of Madeley. His saintly life and diligent pastoral labors endeared him to the poor and distressed, and won the reverence and esteem of many who were at first opposed to him. He was an advocate of Wesley's doctrine of Perfection, and wrote in its defense. Southey, in his *Life of Wesley*, says: "No age or country has ever produced a man of more fervent piety or more perfect charity." The relation of Wesley and Fletcher was that of strong and helpful friendship.

Fletcher presided over Lady Huntington's College at Trevecca, Wales, from 1768 to 1771. He was a very strong Arminian in his theological views, and most of his published works were directed against Calvinism, and grew out of controversies with Toplady and Mr. Richard Hill. An edition of his works is published by the Methodist Book Concern, New York, and they have found a large sale in the Methodist Church. See his *Life*, by Luke Tyerman (New York, 1882).

Fleury, Claude, Roman Catholic; b. in Paris, Dec. 6, 1640; d. there, July 14, 1723. Educated for the law, he became a priest and was ordained in 1672, and from this time till his death was connected with the court in various positions as a tutor and spiritual confessor. He was a prolific writer, but his principal work is his *Ecclesiastical History* (Paris, 1691), 20 vols. Eng. trans. by Cardinal Newman (in part) (Oxford, 1842–44), 3 vols.

Fliedner, Theodor, D. D., an eminent philanthropist; b. at Epstein, near Wiesbaden, Jan. 21, 1800, and d. at Kaiserswerth, Oct. 4, 1864. After completing his studies, he became pastor of a small Protestant church at Kaiserswerth, on the lower Rhine. The failure of a silk manufactory weakened the financial strength of his congregation to such an extent that in the spring of 1822 he went away to solicit funds to carry on his work. He met with good success, and in the following year he visited Holland and England and secured a permanent endowment for his church. It was at this time that he decided to organize schools and other benevolent institutions for the sick and poor. In 1835 he gave shelter, in a little summer-house in his garden, to a poor woman just discharged from prison, who wished to reform. A friend of his wife was engaged to look after this service and was called a deaconess. The cases of need multiplied and the number of helpers was increased. This suggested the order of deaconesses for the sick poor. His great hospital work was started with one table, some broken chairs, and other well-worn articles of furniture. He traveled far and near soliciting funds to carry on his benevolent work, and in 1849 visited the United States. King William of Prussia and his Queen became deeply interested in his labors and gave him generous assistance. At his death over four hundred deaconesses were connected with the establishment at Kaiserswerth and its branches. In 1878 the number of institutions in Germany, Switzerland, France, Scandinavia, Russia, and Austria was fifty-two, and the number of sisters nearly four thousand, laboring at eleven hundred stations. See his *Life*, translated by Miss Winkworth (London, 1867), and *Life* by G. Fliedner (Kaiserswerth, 1886).

Flood. See Noah.

Florence, Council of. See Ferrara-Florence, Council of.

Florian, a Roman Catholic saint and martyr. While a soldier in the army of Diocletian, he confessed his faith as a Christian and was drowned in the river Enns. Later his body was taken to Rome, and in 1183 Pope Lucius III. presented them to King Casimir of Poland. He thus became the patron saint of Poland. His day falls on the 4th of March.

Fo-ism. China is the birthplace of the oldest institutions known in history. It was an ancient nation before Athenian influence or Roman conquest began. The religion of this wonderful people has taken a threefold form: (1) The State religion, Confucianism (Confucius); (2) Tao-ism (*q. v.*); and (3) Fo-ism, or Chinese Buddhism. The name *Fo* is the first syllable of Foë-t'a=Buddha. It is of later date than either of the others, and, in fact, owes its origin to their failure. One of them had succeeded in imparting form to Chinese society, but it was altogether secularist, and tended continually to ignore everything invisible. The other was mystic and wild in its imaginations, becoming more and more a system of demonology. It was while brooding sadly over the deficiencies of these religious systems that the Emperor Ming-te, about A. D. 60, is said to have seen a vision of a gigantic and glorious figure. Consulting his ministers of State upon it, they bade him seek over the western mountains for the interpretation. A deputation was accordingly sent, which returned accompanied by a Hindu teacher, who brought with him a collection of sacred books and a portrait of Sakya-Mouni. (BUDDHISM.) And thus Buddhism gained a footing in China, though it has never displaced the old religion. Some monarchs patronized, others persecuted, it as a foreign religion. But the growing intercourse with India was favorable to the growth of Buddhism, which culminated with the fall of the Mongol dynasty in 1368. But the transcendentalism which characterizes the Buddhism of India forms no part of the Fo-ism of the Chinese. There was probably no room for it in the matter-of-fact worldly sharpness of the Chinese character. The only genuine devotees are the monks and mendicants. The rest of the professors are expected to confide in some particular Buddha, to reverence the books, to abstain from gross vice, to support the monks. The devotees of Fo recognize the excellence of the Confucian morality, but hold Fo superior to Confucius, as being an object of worship. Unlike other forms of Buddhism, Fo-ism has no regular graduated hierarchy, and though, as we have said, a worship of Fo is recognized, it is of a shadowy character, almost impalpable. Ethical writings are devoid of reference to his personal rule, and there are no precepts on duties owed to him. When the Buddhist monk is called to his devotions by the sound of the wooden bell, he utters the aspiration that "all living creatures may become enlightened;" there is no address to the Supreme, no sympathy even with good in the struggle against evil. Yet China is studded with Fo-ist temples, in which the colossal forms of Buddha and two attendants are almost always seen; many of these, however, are in ruins, and the offerings are most meagre. Flowers and perfumes are offered to him. But, generally speaking, it is not the Buddha of India, Sakya-Mouni. He is superseded by Amitàbha, or Ometo (*i. e.* "Infinite Light"), who is held to be a more perfect Buddha than Sakya-Mouni, who is thought to have retired into deep abstraction. To Amitàbha, enthroned for ever on a lotus, the Fo-ist looks for deliverance from evil, and hopes to enter into his paradise. The history of this change of deities is obscure, but there seems strong reason to believe that the Christian missions in the seventh and following centuries had much to do with it. Fo-ism is a flexible creed, and when Christian preachers — Latins, Nestorians, and others—dared to plant their missions in Peking, the speculation which they excited in the Chinese mind seems to have led to a considerable adoption of Christian phraseology and some mingling with the ancient faith. The same thing showed itself some years later in the case of the Taeping Rebellion. Some of the descriptions of Amitàbha's paradise are apparently borrowed from the Book of Revelation (see *Christ and other Masters*, by Hardwick, vol. ii., p. 102), only the central thought of the New Testament is omitted altogether—namely, the primary necessity of holiness of heart and life as the condition of blessedness. Thus, whereas faith in Amitàbha is declared to be absolutely necessary to him who will be delivered from evil, and the phraseology seems clearly to echo parts of St. Paul's Epistles, there is no hint of faith resulting in repentance or good works: the monks of Fo-ism are said, indeed, to surpass their pupils in the puerility of their superstitions and the immorality of their lives.—Benham: *Dict. of Religion.*

Font, the vessel containing water for baptism. It was at first a cistern built below the level of the floor, and reached by steps. Later, vases of stone were used, elevated three or four feet from the floor. It was usually octagonal in form, with a mystical reference to the eighth day as the day of our Lord's resurrection. In the Western Church the material used was, as a rule, stone; but sometimes porphyry or marble. In the Eastern Church wood or metal was commonly used.

Fontevraud, ORDER OF, a religious order both of men and women founded by Robert of Arbresle in 1093, under the name of *Pauperes Christi*. The separation between the two sexes was strict, and the rules enforced perpetual silence, and total abstinence from flesh and wine. This order flourished up to the time when it was dissolved by the Revolution.

Foot-washing was one of the most obligatory of the rites of Eastern hospitality. (Gen. xviii. 4; Judg. xix. 21; 1 Sam. xxv. 41.) The washing of the feet of the disciples by the Saviour, after the Last Supper (John xiii. 1–17), and his command "to wash one another's feet" has given rise to singular customs that still exist in the Roman and Greek churches and among the Dunkers and Winebrennarians. On the Thursday before Easter the Czar of Russia, the Emperor of Austria, and the Kings of Spain, Portugal, and Bavaria wash the feet of twelve beggars, and the pope on the same day sprinkles water on the feet of thirteen poor men robed in white tunics and seated in the Clementine Chapel. The ceremony is intended to illustrate Christian humility. See DUNKERS.

Fortunatus, Venantius, bishop of Poitiers; b. about 530 at Treviso; d. at Poitiers, 609. His fame rests upon his reputation as the last great poet before the time of Charlemagne. Two of his hymns, translated by Neale, are found in Schaff's *Christ in Song* (N. Y., 1869).

Foster, John, the distinguished essayist; b. at Halifax, Yorkshire, Sept. 17, 1770; d. at Stapleton, near Bristol, Oct. 15, 1843. In his youth he was a wool weaver, but at the age of seventeen he united with a Baptist church and began to study for the ministry. He was pastor of several small churches. While at Downend he wrote the *Essays* which won for him the reputation of being " one of the most profound and eloquent writers England has produced." His principal work is *Essays on Decision of Character*. The latter part of his life was entirely devoted to literary pursuits. See Ryland: *Life and Correspondence of J. Foster* (Boston, 1846); W. W. Everts: *Life and Thoughts of J. Foster* (N. Y., 1849).

Foster, Randolph Sinks, D. D. (Ohio Wesleyan University, Delaware, O., 1853), LL. D. (the same, 1858), Methodist Episcopal bishop; b. at Williamsburg, Claremont Co., O., Feb. 22, 1820. He studied at Augusta College, Ky., and entered the ministry of the Methodist Church in 1837. After laboring in Ohio until 1850, he was transferred to the New York Conference; became president of the Northwestern University at Evanston, Ill., in 1856; returned to the pastorate in 1860; became professor in Drew Theological Seminary, Madison, N. J., in 1868; president in 1870, and in 1872 was elected a bishop. He is the author of: *Christian Purity* (New York, 1851); *Ministry for the Times* (1852); *Beyond the Grave* (1879, many editions); *Studies in Theology* (1886).

Fox, George, the founder of the Society of Friends; b. at Drayton, Leicestershire, in July, 1624; d. in London, Nov. 13, 1690. The child of devout Christian parents, his early years were marked by religious experiences of peculiar intensity. Apprenticed to a shoemaker who also dealt in wool and cattle, he remained in this service till his nineteenth year. Under a deep conviction of the sin of a life of mere selfish pleasure and enjoyment, he broke away from home ties, and intercourse, as far as possible, with young and old. Perplexed and distressed, he wandered to many places, hoping to find spiritual relief and guidance. About 1646 he began to receive further " revelations." When in deep solicitude as to the possibility of his salvation, he says: " Christ opened to me how he was tempted by the same devil, and overcame him and bruised his head, and that through him and his power, light, grace, and spirit, I should overcome also: I had confidence in him; so he it was that opened to me, when I was shut up and had no hope or faith. Christ, who had enlightened me, gave me his light to believe in; he gave me hope which he himself revealed in me; and he gave me his spirit and grace, which I found sufficient in the deeps and in weakness." We find here the underlying principle or element of his instruction when he began to preach in 1647, viz., that the way of salvation is found by giving earnest heed to the inner light—the light of Christ, which is the God-given heritage of the seeking soul.

Fox soon made many converts in the neighborhood of Dukinfield and Manchester. It was in 1648 that he received the " revelations " which forbade him to take off his hat to any person, and to abstain from the ordinary civilities of greeting, and use only the pronouns " thou " and " thee " in speaking to individuals of whatever rank. Bold in his denunciation of what he considered false doctrines, he was placed under frequent arrest, and suffered imprisonment in many places. The term " Quaker " was first applied to Fox and his followers, about 1650, it is said, by a certain justice, because " they bade the people tremble at the word of the Lord." In prison or at liberty Fox was indefatigable in laboring with pen and voice. He visited Barbadoes and America, where he attended, in 1672, the Yearly Meeting at Newport, R. I. In 1677 and 1684 he visited his followers in Holland and Germany. The last years of his life were spent in London. Fox was an enthusiast, and sometimes carried beyond bounds in action and expression, but the verdict of history, as found in the study of his life and labors, condemns the cruel ridicule of Macaulay, and corroborates the statement that he was " valiant in asserting the truth, bold in defending it, patient in suffering for it, immovable as a rock." His *Journal* is the most interesting and widely known of his writings. Sir James Mackintosh has said that " it is one of the most extraordinary and instructive narratives in the world, which no reader of competent judgment can peruse without revering the virtue of the writer." See Bickley: *Fox and the Early Quakers* (London, 1884); F. S. Turner: *The Quakers* (London, 1889). See Friends.

Fox (or Foxe), John, the author of the famous *Book of Martyrs*, was b. at Boston, Lincolnshire, 1517; d. in London, April

15, 1587. He was graduated at Oxford in 1543, and elected a fellow of Magdalen College. Two years after this he became a convert to Protestantism, and was expelled from his college on account of his heresy. During the reign of Mary he retired to the continent, but returned on the accession of Elizabeth, and was appointed prebend of Salisbury Cathedral. He wrote numerous controversial works, but his name is immortalized by the *Book of Martyrs*, which he spent eleven years in preparing for the press. Elizabeth ordered the book placed in all the colleges, chapels, and halls of the clergy, throughout the kingdom. It contains many errors of statement, but its influence has been great, and it has passed through a great number of editions.

France, Ecclesiastical History and Statistics. See Gallican Church.

France, Reformed Church. See Huguenots.

Francis, St., the founder of the order of the Franciscans; b. at Assisi, 1182; d. there, Oct. 4, 1226. As a youth he was pleasure-loving, but generous toward the poor. He led the life of a soldier for a time, and was taken captive in a campaign against Perugia, and lay in prison for a year. In his twenty-fifth year, after recovery from a severe illness, the entire current and purpose of his life was changed. Calling poverty "his bride," after a season of solitude he visited Rome, and cast in his lot with the poorest class, and found service in attending the lepers in the hospital at Gubbio. His friends tried to draw him from his lowly and menial service, but he returned to Assisi, firm in his determination to preach the doctrines of penitence and self-sacrifice. Other young men joined him, and in 1210, with ten others, he lived a hermit life near the Portincula Church at Assisi, which had been restored through his efforts. He prepared a set of rules, containing the ordinary monastic vows, but placing special emphasis on the vow of poverty. Visiting Rome, he gained the verbal approval of Innocent III. Not long after, he was joined by Clara of Assisi, the foundress of the order of Clarisses. This brought his work into greater prominence. In 1212 he sent out the members of his order, two by two, on far extended preaching tours. Those sent among the Mohammedans were martyred, and he decided to go and preach to them himself He was detained in Spain by sickness, and compelled to return home. The order grew rapidly in Italy, and as early as 1219 it numbered many thousands. The brethren were sent to almost every known country. In 1221 the order gained a foothold in Germany, and Francis visited Egypt, and even preached before the Sultan. By a bull of 1223 Honorius III. gave official sanction to the order, and Francis was appointed its first general. The following year he resigned the office, and retired to Assisi, where he died. See his life by Mrs. Oliphant (1868); and translation of St. Bonaventura's *Life of St. Francis*, by Miss Lockhart (1868, 3d ed., 1890).

Francis of Paula, St., b. at Paula, Naples, 1416; d. at Plessis-les-Tours, France, April 2, 1507. In early life he became famous as a hermit, and he endeavored to outdo St. Francis himself in austerity of life. He gained followers, and became head of the order called Minims, on account of their professed humility.

Francis of Sales, St., b. at Sales, Savoy, 1567; d. at Lyons, Dec. 28, 1622. Against the will of his parents, he became a priest in 1591, and soon gained fame as a missionary among Protestants. He was very influential in the reaction that set in soon after the Reformation, and Roman Catholic writers assert that more than seventy thousand Protestants returned to the Roman Church through his efforts. He became bishop of Geneva in 1602. Extracts from his *Spiritual Letters*, in English, were published in London, 1871. See his *Life*, by H. L. Sidney Lear (London, 1882).

Francis Xavier. See Xavier.

Franciscans, one of the principal orders of Mendicant or Preaching Friars, named from their founder, St. Francis of Assisi (*q. v.*). The rules first laid down by St. Francis were very strict, especially in the enforcement of the vow of poverty. The relaxations, which were finally sanctioned by decrees of the popes and general usage, were strongly opposed by some of the members, and these struggles brought about divisions in the order. "Since the time of Leo X. and his Union bull, these divisions have been reduced to three—the Observants, the Conventuals, and the Capuchins, all of whom belong to the first order of the Franciscans; and they are the survivals of a much more numerous division. The Observants are supposed to keep the rule of Francis with some strictness, and they take the first rank among Franciscans; their minister-general has preeminence. The Conventuals follow the rule of Francis with certain relaxations, permitted by successive popes. Their general has to be confirmed by the great minister-general, but otherwise they are independent. Since 1528 the Capuchins have had an independent general under the minister-general."—*Ency. Britannica*, vol. ix. p. 698. (See CAPUCHINS.)

The Franciscan nuns were founded by Clara of Assisi. Of noble birth (1193), she left her home and found refuge under the protection of Francis at the Portiuncula, where she was joined by three of her sisters and other ladies, and founded the order, which spread rapidly. Like the friars, they have divisions of varying strictness of rule. Another of the Franciscan orders is known as the *Tertiaries*. They consist of lay brethren and sisters in the monasteries, and also of men and women who live in society outside, who have taken the third rule. This rule was adapted to meet the wants of those who wish to live a higher religious life, but whose circumstances would not permit them to enter the monastic. Among the distinguished theologians who have belonged to the Franciscans are found the names of Hales, John Duns Scotus, and William of Occan. See FRANCIS, ST.

Francke, AUGUST HERMANN, a distinguished German philanthropist; b. at Lübeck, 1663; d. at Halle, 1727. After completing his thelogical studies he developed great devotion and deep piety. His views did not meet with approval from the authorities, and he was compelled to give up his work as a lecturer at Leipzig, and soon after he was driven from his pulpit at Erfurt. In 1691 he was appointed professor of Oriental languages at Halle, and was permitted to hold his pietistic opinions without further opposition. In the autumn of 1695 he received an orphan into his home. The number soon increased, and in 1698 the foundations of the orphan asylum were laid, which gave shelter to over two thousand children before the death of Francke. Departments of industrial work and training have been added, and it is now one of the greatest publishing establishments of Germany. This was the first orphan asylum, and is still one of the greatest in the world. See R. Brown: *A. H. Francke and the Orphanage at Halle* (Philadelphia: Am. S. S. Union, 1884).

Frankfurt Concordat. See CONCORDAT.

Frankfurt, THE COUNCIL OF, a synod of great importance, held at Frankfurt-on-the-Main, 794. It was convened by Charlemagne, and attended by three hundred bishops. Among the fifty-six canons adopted by the council was one condemning Felix and Elipandus, the propagators of the Adoption heresy, and another condemning the second Council of Nicæa and the worship of images.

Franks, the name of powerful confederate German tribes who established themselves in the Roman Empire in the fifth century. Crowding the Goths into the southern part of France they established a kingdom, and entered into alliance with the clergy of the Roman Church. The first dynasty, known as the Merovingian, was ruled by Clovis; the second, the Carlovingian, was named after Charles Martel. His grandson was Charlemagne, under whom, in 800, the Roman Empire was restored. It was known as the "Holy Roman Empire," and existed until 1806, when the changes brought about by Napoleon put an end to it.

Fraternity, "the name of associations in the Roman Catholic Church which pursue special religious and ecclesiastical purposes, observe corresponding statutes and religious exercises, and are endowed with indulgences, and sometimes with other privileges. Among the purposes to which fraternities are devoted are the nursing of the sick, support of the poor, the practice of a special devotion to some part of the Roman Catholic worship, the veneration of a particular saint, etc."—McClintock and Strong: *Ency.*

Frederick III., THE PIOUS, Elector of the Palatinate, 1559–76. He united with the Lutheran Church in 1549. In the controversy that broke out between the Lutheran and Reformed theologians he finally espoused the cause of the Calvinists, and exerted great influence in advancing the interests of the Reformed Church, both in France and the Netherlands. The Heidelberg Catechism was prepared under his special oversight.

Frederick III., THE WISE, Elector of Saxony, was b. at Torgau, Jan. 17, 1463, and d. at Lochau, May 5, 1525. He was the founder of the University of Wittenberg, and appointed Luther and Melanchthon as professors. He did not commit himself to the Reformation, but in many ways shielded Luther from harm. It was at his suggestion that Luther was removed to the Wartburg after the Diet of Worms.

Free Congregations (FRIENDS OF LIGHT, PROTESTANT FRIENDS), an organization of German rationalists who have formally seceded from the State Church. In 1844 a hundred and thirty theologians and about five hundred laymen, at a meeting at Cor-then, listened to addresses from their leaders, which openly rejected the doctrines of hereditary sin, atonement, the trinity, and the divinity of Christ. Wislicenus, then pastor at Halle, took even a more advanced rationalistic stand than this. The authorities interfered at this, and he separated from the Established Church and organized a Free Congregation at Halle. Other congregations were formed, which in 1847 were combined with the German Catholics. In 1868 there were a hundred and twenty-one Free Congregations in Germany, with about twenty-five thousand members. There are congregations in Philadelphia, St. Louis and Hoboken. They fraternize with all classes of freethinkers.

Free Church of Scotland. See SCOTLAND, FREE CHURCH OF.

Freemantle, REV. THE HONORABLE WILLIAM HENRY, Church of England; b. at Swanbourne, Buckinghamshire, Dec. 12, 1831; educated at Oxford. Ordained in 1856, he became rector of St. Mary's, Bryanstone Square, London, 1866–83; fellow and tutor of Balliol College, Oxford, since 1882; Bampton lecturer in 1883. He is the author of: *The Doctrine of Reconciliation to God through Jesus Christ* (1870); *The Gospel of the Secular Life* (1882); *The World as the Subject of Redemption* (Bampton Lectures, 1885).

Free Religious Association, organized at Boston, Mass., May 30, 1867. The object of the Association, as declared in its constitution, is to emancipate religion from sectarian limits, encourage the scientific method in the study of theology, and permit the utmost freedom of personal opinion. Mr. O. B. Frothingham was the first president. The leaders in this movement are prominent freethinkers, and the *Index*, of Boston, is its organ.

Free-Spirit Brethren. See BRETHREN OF THE FREE SPIRIT.

Freethinkers, a name applied to those who deny the truth of revealed religion. It was first used to designate the deists of England. More recently the term has become a synonym for rationalism and infidelity. See DEISM; RATIONALISM.

Free-Will Baptists. The first church of this denomination was organized at New Durham, N. H., in 1780, by Benjamin Randell, a convert of George Whitefield. They baptize by immersion, but are open communionists. In doctrine they are Arminians, and their church government is intermediate between the Congregational and the Presbyterian. The churches are independent organizations, the members of which are governed by elders and deacons. There is no court of appeal from their decisions. The Quarterly Meeting is composed of two or more ministers who voluntarily unite together. The Yearly Meetings are composed of two or more Quarterly Meetings, and the General Conference is composed of delegates from the Yearly Meetings, and is called together triennially. These associations are simply advisory in their relation to each other. The Free-Will Baptist Foreign Mission Society was organized in 1833, and has been especially successful in its work in India. A Home Mission Society was formed in 1834, and an Education Society in 1840. Hillsdale College, in Michigan, and Bates College, in Maine, are sustained by this denomination. They have a publication house located at Boston, Mass., from which is published the *Morning Star*, a weekly paper. They now number 82,686 members and have 1,531 churches and 1,314 ministers.

Frelinghausen, JOHANN ANASTASIUS, a German hymn writer and a prominent leader of the Pietistic movement in Germany; b. at Gandersheim, near Wolfenbüttel, in Hanover, Dec. 2, 1670; d. at Halle, Feb. 12, 1739. He studied theology with Francke, the founder of the Orphan House at Halle, and married his only daughter. He was an active and efficient teacher and pastor, and wrote several works on theology. Many of his hymns still find a place in German hymn-books.

Frelinghuysen, HON. THEODORE, an eminent Christian statesman, was born at Franklin, N. J., March 28, 1787; and d. at New Brunswick, N. J., April 12, 1861. From 1817 to 1829 he was attorney-general of New Jersey, and served for one term in the Senate of the United States. In 1839 he became chancellor of the University of the City of New York, and in 1850 he accepted the presidency of Rutgers College, New Brunswick, N. J., where he remained until his death. His character and influence are seen in the fact that at different times he was president of the American Bible Society, the American Tract Society, and the American Board of Commissioners for Foreign Missions. See *Memoir*, by T. W. Chambers, D. D. (N. Y., 1861).

French Prophets were Camisards who visited England in 1706, and announced the speedy establishment of Christ's Kingdom. For a time they gained the adherence of several distinguished men, but their fanatical zeal soon involved them in failure and disgrace.

French Protestantism. See FRANCE, PROTESTANTISM IN.

French Reformed Church. See HUGUENOTS.

Friendly Islands were discovered by Tasman in 1643, but were named by Capt. Cook. The first attempt to introduce Christianity was made in 1797. Of the ten missionaries, three were murdered, and the rest were robbed and left in a suffering condition. They finally, in 1800, took passage in a ship sailing to New South Wales. In 1822 the Wesleyan Missionary Society sent a missionary to the Islands. Others followed in 1825–27. Converts were made; the Chief of the island of Lifuka became a believer, schools were opened, and in 1834 a great religious revival extended to many of the islands. King George Tubou was an active Christian worker. One of the last reports gave 126 churches, 8,200 members, and 17,000 attendants in worship. In 1869 they raised $1,500 for missionary purposes.

Friends, THE SOCIETY OF, a religious body, commonly known by the name of "Quakers," founded in 1646 by George Fox, the son of a Leicestershire weaver, whose tenets stand in the strongest antagonism to what we may call external worship, and who, it has been well said, offer the remarkable spectacle of a Christian body "without a creed, a liturgy, a priesthood, or a sacrament." The name *Quakers* was given to the Friends by Gervase Bennett, a magistrate, on Fox exhorting him to *tremble* at the Word of God. Fox was only twenty-two when he commenced to preach his doctrines. Amongst these, he taught that preaching, to be effectual, must come from the direct operation of the Holy Spirit on the soul, and that, therefore, it was not necessary to have a separate order of men educated for the ministry, but that the humblest person, whether male or female, who had an inward call from the Spirit of God, was qualified for the office of a Christian preacher. He abandoned all the ceremonies which the Reformation had allowed to survive, even the rites of baptism and the celebration of the Lord's Supper, holding them as outward signs which had in them the danger of gradually coming to be regarded as possessing in themselves the saving power which they were meant only to represent. He allowed no prescribed form of devotion, saying that the silent converse of the soul is as acceptable a worship to God as the utterance of prayer and praise. He opposed all adornment of places of worship, the use of music in the praise of God, and the observance of fasts, whether national or private. As regards other matters, there is ample evidence that Fox and his early colleagues, as a body, held firmly what are commonly understood as the fundamental truths of the Gospel, which are set forth with great clearness in a letter on Christian doctrine addressed to the Governor of Barbadoes in 1671. At a somewhat later period the writings of Penn and Barclay gave a more dogmatic form to the principles of the Society.

The Friends profess to endeavor to carry out the admonitions of the New Testament in a literal and practical sense, and to observe the spirit of Christ's teaching in all the relations of life. Thus, in obedience to the injunction *not to swear*, they refuse to take an oath in a court of justice; *to love our enemies* they consider involves a denunciation of all war, and consequently refuse to take military service; *not to render honor to each other* was carried out by ignoring the usual complimentary salutations and honorary titles, and by addressing every individual by the Christian name, and the singular pronouns "thee" and "thou." They also adopted great simplicity of dress and manner, and refused to join in any frivolous amusement, such as cards, dancing, etc., even discouraging music and art. These points were formerly general, and even carried to great extremes; but of late years considerable change has been observable in the practice of the Society in these respects, especially amongst the younger members. The greater portion of these now speak and dress plainly and unobtrusively, but otherwise like other people; and quite recently the Yearly Meeting authoritatively withdrew the customary insistence upon "plainness of speech, behavior, and apparel," leaving such matters to the conscience of individual members, whilst art and literature are no longer frowned upon.

Whilst professing to bring all questions to the test of the Holy Scriptures, the Divine authority of which is fully acknowledged, Friends believe that the help of the same Spirit who inspired them is needful for their right understanding, and that, moreover, the light of the Spirit truly shines in the heart of man, and if heeded, and its teaching humbly obeyed, is a present guide and director to him. This doctrine of the "Inward Light," which they believe is given to all men—heathen as well as Christian—in sufficient measure, is their central, cardinal, and principal doctrine.

In their public worship, therefore, they wait in silence for the immediate influence of the Spirit on the heart, allowing those to engage in preaching or prayer—both men and women—who really believe themselves called of God to do so, and give evidence, acceptable to their brethren, of true spiritual gifts, as well as of sincerity and Christian consistency. They allow at such meetings no stated reading, even of the Scriptures, and formerly these were never read at all in their public worship; but of late, in many meetings, the practice of publicly reading a portion of Scripture at the commencement of the meeting is adopted. They do not, however, consider themselves to be dependent upon any audible ministry whatever, regarding the silent worship of the assembled members, if so it be, as a quite normal state of things—as equally acceptable to God, and equally beneficial to those who can engage in it. They attach no peculiar sanctity to one day more than another, regarding the Sabbath as a Jewish institution done away with by Christianity, and all days alike, as claimed by the Son of Man; but they consider it in accordance with the Divine will to give up one day out of seven to public worship and to the good of others, as well as to rest and meditation.

The discipline of the community of Friends is much the same as the Presbyterian. They have three gradations of meetings: *Monthly Meetings*, composed of the congregations from a definite circuit, who choose *Elders* to watch over the ministry, and *Overseers* to attend to the education of the children of such members as are in humble circumstances, to the provision for the poor, and to various other duties. At these meetings marriages are sanctioned, previous to their ratification in public worship—the Friends holding marriage to be "not a mere civil compact, but a Divine ordinance, and that it is the prerogative of God alone to join persons in that solemn covenant, and the interference of a priest is an assumption altogether unwarranted by Holy Scripture, or the example of the primitive Church." *Quarterly Meetings* are held to receive general reports from the monthly meetings, and to hear appeals from their decisions; and the *Yearly Meeting* has the general superintendence of the Society in the whole of a particular country, that held in London comprehending the whole of Great Britain. Formal discipline or organization was, at its inception, considered inconsistent with their own principal tenet by many of the earlier Friends, and much resisted by Story and others.

From their rise till the Revolution, the Friends were much persecuted, except during a brief period of Charles II.'s reign, when Fox obtained some indulgence for his followers. These early persecutions were largely connected with their refusal to swear, and to acknowledge ecclesiastical supremacy by the payment of tithes and Church-rates; but no doubt were considerably increased by the obtrusive manner in which some of them "testified" against "man-ministry" and respect to human authorities. There can be no question that some of the excesses of the earlier members—as Nayler and others—were really due to disorder of mind, caused by excitement, in an age peculiarly given to religious fanaticism.* Since 1688 the Friends have benefited by the Toleration Act. In 1833 the British Legislature recognized the objection of Friends to taking oaths, and the simple affirmation of a Friend has since that time been accepted in place of it. This, the legal recognition of their marriages, and other privileges, have been won solely by the power of passive resistance, and are a singular proof of the efficacy of it.

By the year 1652 the Society of Friends had spread through all the northern counties, and by the time of the Restoration there were meetings not only throughout Great Britain and Ireland, but in the West Indies and British America. They are more numerous now in America than in England. The founding of the colony of Pennsylvania by William Penn induced many of the British Friends to emigrate thither, and the free institutions of the New World favored the increase of the Quaker communities in other States also. Like other bodies, they have been somewhat weakened by division or secession; indeed, their leading tenet was peculiarly likely to lead to great differences of view, and there can be little doubt that some of the earlier and stricter Friends placed the inward teaching of the Spirit in reality above that of the Scriptures themselves. This doctrine of the "Inward Light" was pushed to excess in the earlier part of the present century by Elias Hicks, a very popular minister in the United States, and a man of remarkable powers. He ultimately embraced—if he had not held them all along — Unitarian views, which were widely spread amongst other American Friends; and the result of the controversy which could not but arise upon such a vital point, was a great schism, about one-half of the body in America seceding, and being known as Hicksite Friends, holding Arian views, and the remainder being known as Orthodox Friends. The reaction against the Hicksites was carried too far, in the opinion of some of the stricter of the Orthodox Friends, and the result was a second small secession, who followed John Wilbur, and who adhere more closely than the main body to the peculiarities and original tenets of the founders of the Society. In England Friends were almost unanimously orthodox, and the Hicksite controversy excited great alarm. Isaac Crewdson, an acknowledged minister of Manchester, published a small book called *The Beacon*, containing extracts from the writings of older Friends, of which many could be cited placing the "Inward Light" apparently above the authority of Scripture, and pointing out their dangerous tendency. Such a course provoked retorts, in which many joined who were as orthodox as Crewdson and his party, but who resented the implied censure brought upon their predecessors. This controversy—known amongst Friends as *The Beacon* controversy, from the title of Crewdson's publication — also grew in sharpness, and the result was that all over the United Kingdom a considerable number of Friends left the Society. This secession, however (about 1836), was merely of individuals, who mostly joined other Christian bodies, and never became a separate communion. The body in England, so far as known, is now not only uniformly orthodox, but in practice, as pointed out above, has approximated perceptibly in many points to that of other Christians, especially in regard to greater recognition of the desirability of audible ministry, and the partial use of the Scriptures in public worship. In at least one large mission conducted by Friends (at Bristol) even hymns are employed, as at ordinary mission-halls; and although the Friends would not consider such a meeting as one of their own, still such practice marks a change, which in the early part of the present century it would have been impossible to foresee. This change is distinctly traceable to the controversy here briefly described, and gives it considerable importance in the history of the Society.

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* James Nayler had formerly been an officer in Cromwell's army, a fact which increased the fury of his Puritan persecutors. At an early stage of his disorder he was remonstrated with, and finally disowned by Friends for his excesses, and was punished in the most barbarous and torturing manner, to which death would have been preferable, both at London and Bristol, bearing his sufferings with unexampled fortitude. For a full account of them see Sewell's *History of Friends*, and also Seyer's *History of Bristol*. At a later period, when Nayler returned to his right mind, he himself recanted his errors, expressed deep repentance for his excesses, was received again by his friends into full communion, and died in perfect peace. Nothing can be more distressing than to read how men who chiefly needed the kind care of a judicious physician were tortured in a manner worthy of the Inquisition; while in New England, not only male but female Friends were actually hung by the Puritans for returning after banishment.

The number of Friends in Great Britain and Ireland is about 18,000, to which should be added about 5,000 regular attendants of their worship, though not formally in membership, which is guarded somewhat strictly. There are small communities in the south of France, Germany, Norway, etc. They are most numerous in America, where they number 80,000, and the total number in the whole world is not far from 127,000. They have at no time exceeded 200,000 in total numbers, and nothing is more remarkable than the extraordinary influence in religious, social, and even political life exercised by so small a body. Owing to their rejection of any paid ministry, they are not able to "organize" foreign missions on any large scale, but of late years an association has been formed by some members, which supports missions in Madagascar, worked in harmony with the London Missionary Society; one in Palestine conducted by Theophilus Waldemeir. one of the captives rescued by our country from King John of Abyssinia, and in India. They have also some mission work in Japan, and even in Constantinople. What they do is very thoroughly done. Their principle is that all should be done for love, and nothing for payment; and ministers who are led to engage in any service from home, are entertained freely by other Friends, or have their wants supplied. Their home mission work, however, is very large, and very practical in character, especially as regards their Sabbath-schools. —Benham: *Dictionary of Religion.*

The Friends in the United States provide that all of their number shall have the advantages of a good practical education. They have colleges at Haverford, Penn., Richmond, Ind., Wilmington, O., and Oskaloosa, Io., and one for young women at Bryn Mawr, Penn. The Hicksites (so called), are a branch of the Friends found only in America, with a membership of about twenty-five thousand. They have a flourishing college for both sexes at Swarthmore, near Philadelphia. (See HICKS, ELIAS.)

Literature. — George Fox: *Journals* (London, 1694; Phila., 1852); Robert Barclay: *An Apology for the True Christianity*, etc. (Amsterdam, 1676, 12th ed., 1855, Philadelphia); William Sewell: *History of the People called Quakers* (London, 1722); William Penn: *Select Works* (London, 1771); John Woolman: *Journal* (1775, ed. with preface by J. G. Whittier, Boston, 1871); Thomas Evans: *Exposition of the Faith of the Friends;* James Bowden: *History of Friends in America* (London, 1850); Charles Evans, M. D.: *Friends in the Seventeenth Century* (Phila., 1875); Frances Anne Budge: *Annals of the*

Early Friends (London, 1877). For history of the Hicksites, see Elias Hicks: *Extemporaneous Discourses* (Phila., 1825); *Journal* (N. Y., 1832); *Letters* (N. Y., 1834); Samuel M. Janney: *History of Friends* (Phila., 1859–67), 4 vols.

Friends of God, the name of a body of mystics which sprang up in Western Germany during the fourteenth century. They never organized a sect, but held communication through letters and personal intercourse. They lived simple, devout lives, and protested earnestly against the corruptions that had crept into the Church. John Tauler was their great preacher, and Nicholas of Basel their most prominent leader. See Neander: *Church History*, v. 380; Milman: *Latin Christianity*, viii. 399.

Friends of Light. See FREE CONGREGATIONS.

Frith, JOHN, an English reformer and martyr; b. at Sevenoaks, Kent, about 1503; d. at the stake, 1533. He was educated at Oxford, and became acquainted with Tyndale, through whose influence he espoused the cause of the Reformation. He was imprisoned, but escaped, and retired to the continent. After an absence of two years he returned to England, and engaged in a discussion with Sir Thomas More, in which he denied the doctrine of purgatory, efficacy of papal indulgences, and the doctrine of transubstantiation. He was imprisoned at Newgate, and finally tried, condemned, and burned at Smithfield. His writings are published in vol. iii. of the *Writings of the Brit. Fathers* (London, Rel. Tract Soc.).

Frumentius. See ABYSSINIAN CHURCH.

Fry, ELIZABETH, an eminent philanthropist; b. near Norwich, Eng., May 21, 1780; d. at Ramsgate, Oct. 13, 1845. Her father, John Gurney, was a Quaker. Engaging in manners, and thoughtful of the welfare of the poor, she was skeptical, and took little interest in the subject of religion until brought under the influence of the preaching of William Savery, an American Quaker. At the age of twenty she married Joseph Fry, a wealthy merchant of London. In the spirit of a noble consecration, she entered upon an enlarged career of usefulness. As early as 1813 her attention was called to the miserable condition of the female prisoners in Newgate. Through personal visitation and preaching, she accomplished a great work of moral reformation, and ministered to their necessities of body and mind. A school and industrial department were opened within the prison. Through her efforts similar improvements were made in other penal establishments. She also visited the prisons of France, Belgium, Germany, and Holland, and sought to interest the authorities in their reform. Besides her labors in this direction, she was deeply interested in the abolition of slavery, and actively engaged in the work of furnishing libraries of religious and instructive reading for the use of British sailors, both in the marine and naval service. In the midst of her great public labors, she carefully reared a large family. Her *Memoirs, with Extracts from her Journals and Letters*, edited by her two daughters, were published in 1847.

Fulda, MONASTERY OF, one of the most remarkable institutions of its kind, founded under Benedictine rule in 744 by Sturm, a pupil of St. Boniface, the apostle of Germany. It was richly endowed by Pepin and Charlemagne, and became the centre of German learning and progress. It was not destroyed at the Reformation, but its wealth was lost, and its influence has waned since that time.

Fulgentius, bishop of Ruspe, in Africa; b. at Telepte, in North Africa, in 468; d. at Ruspe, Jan. 1, 533. He was made bishop in 508, and two years later banished from Africa by the Vandal king, Thrasimund (who was an Arian), to Cagliari, Sardinia. In 523 he was allowed to return. He was recognized as one of the strongest opponents of the Arians. See his works in Migne: *Pat. Lat.* LXV.

Fulke, WILLIAM, D. D., a famous Puritan divine; b. in London, 1538; d. at Dennington, Suffolk, Aug. 28, 1589. He was educated at Cambridge, and in 1578 was elected Master of Pembroke Hall and Margaret professor of divinity. "In force of argument he was one of the ablest divines of his time, and one of the principal opponents of the Roman Church." He was a prolific writer.

Fuller, ANDREW, an eminent Baptist divine and theologian, b. at Wicken, Cambridgeshire, Feb. 6, 1754; d. at Kettering, May 7, 1815. The son of a small farmer, his early educational advantages were limited. In his seventeenth year he united with the Baptist Church at Soham, and soon developed such gifts as a speaker that he was called to its pastorate. In 1782 he removed to Kettering, where he came into close relation with Drs. Ryland, Hall, and other prominent ministers. While at Soham he began the theological studies which were embodied in his treatise published under the title, *The Gospel Worthy of all Acceptance.* This work sought to counteract hyper-Calvinistic views then prevalent. It involved him in discussions that covered a period of nearly twenty years; but the ultimate result was the general acceptance of the fundamental principle which he advocated, "that all may apply for the gospel, confidently expecting to receive its benefits." Another of his principal works, *The Gospel its Own Witness*, is an able criticism of Deism. The attacks made upon this volume by Toulmin and Kentish led to the preparation of *The Calvinistic and Socinian Systems Examined*, which Robert Hall pronounced his greatest work. Fuller was a man of deep religious convictions and profound intellectual vigor. His friend and biographer (Dr. Ryland) called him, "the most judicious and able theological writer that ever belonged to the Baptist denomination." Not only was he a great theologian, but as one of the founders of the Baptist Missionary Society, and secretary from its organization in 1792, until his death in 1815, his name must be enrolled among the ablest leaders and workers in the cause of missions. His *Complete Works* (Am. ed., 1833, 2 vols.), with memoir by his son, were published under the direction of Dr. Ryland (London, 1816).

Fuller, Richard, D. D., an eminent Baptist minister; b. in Beaufort, S. C., April 22, 1804; d. in Baltimore, Oct. 20, 1876. He was graduated at Harvard (1824), and became a successful lawyer. Converted under the preaching of the revivalist, Daniel Baker, in 1831, he joined the Baptist Church and began to preach in his native place. He was called to the pastorate of the Seventh Baptist Church, in Baltimore, in 1847, where he labored until his death. The fame of his eloquence drew large congregations. He published: *Letters on the Roman Chancery* (Balt., 1840); *Baptism and Communion* (Balt., 1849), and many sermons. See Cuthbert: *Life of R. Fuller*, (N. Y. 1879).

Fuller, Thomas, the Church historian, was born in 1608, at Aldwinckle, in Northamptonshire, of which place his father was the clergyman. He went in 1620 to Queen's College, Cambridge, and became M. A. in 1628. He was ordained, and in 1638 became prebendary of Salisbury. Here he wrote his first literary work, a poem which is now forgotten. From Salisbury he went to Dorset, becoming rector of Broadwindsor. While here he married, but his wife soon died. In 1640 he wrote his first prose work, *The Holy War: a History of the Crusades*, and in the same year became member of the Convocation at Westminster. Two years after appeared his *Holy and Profane State.* He had given great offence to the Puritans by a sermon which he had preached at the Abbey; now, refusing to take an oath to the Parliament, except on certain reservations, he joined the king's party at Oxford, where he managed in the pulpit to disgust the Royalists as much as he had the Roundheads. However, he obtained a chaplaincy in the royal army, and employed his leisure time, while travelling through the country, in collecting materials for his future work, *The Worthies of England.* In 1648 the Earl of Carlisle presented him to the rectory of Waltham. Here he immediately set about the quaintest of all his writings, *Palestine.* He managed to pass the "Triers," and continued his ministerial functions during the Commonwealth. In 1656 he wrote his *Church History of Britain*, to which was appended the *History of Cambridge and of Waltham Abbey.* In 1658 he was presented to the living of Cranford, in Middlesex, and was within sight of a bishopric at the Restoration, when he died in 1661. He was buried at Cranford.

The chief characteristics of Fuller's writings are their quaintness and humor, which show themselves in every page—indeed, in almost every line. His works are very voluminous, but never grow tedious. Wherever the reader opens one there is always something to instruct and amuse. He is rarely satirical, and the little satire he shows is never bitter, but always good-natured. He has been compared to Jeremy Taylor and Edmund Burke, but in some points is very unlike both. See a very brilliant essay upon his life and works by Mr. Henry Rogers.—Benham: *Dict. of Religion.*

Funk, Isaac Kaufmann, D. D. (Wittenberg College, Springfield, O., 1882), Lutheran (General Synod); b. at Clifton, Greene County, O., Sept. 10, 1839; was graduated at Wittenberg College, 1860; entered the ministry, 1861; pastor in Brooklyn, N. Y., 1865–72; associate editor of the *Christian Radical*, Pittsburg, Pa., 1872–73; editor of the *Union Advocate*, New York, 1873–75; of the *Metropolitan Pulpit*, 1876, and *Complete Preacher*, 1877, combined in *Homiletic Monthly*, 1878, now called *Homiletic Review.* He is the head of the well-known firm of Funk & Wagnalls, founded in 1877.

Furness, William Henry, D. D. (Harvard, 1847), LL. D. (Columbia, 1887), Unitarian; b. in Boston, Mass., April 20, 1802; was graduated at Harvard College, 1820;

pastor of the First Unitarian Congregational Church, Philadelphia, 1825, where he remained until his retirement in 1875. He has published several volumes treating upon the life and work of Jesus. Among them are: *Remarks on the Four Gospels* (Philadelphia, 1835); *Jesus and His Biographers* (1838); *A History of Jesus* (1850, 2d ed., Boston, 1853); *Thoughts on the Life and Character of Jesus of Nazareth* (Boston, 1859); *The Veil Partly Lifted, and Jesus Becoming Visible* (1864); *The Unconscious Truth of the Four Gospels* (Philadelphia, 1868); *Jesus* (1871); *The Power of Spirit Manifested in Jesus of Nazareth* (1877); *The Story of the Resurrection Told Once More* (1885). He also translated Schenkel's *Character of Jesus Portrayed* (Boston, 1866), 2 vols.

Funeral. See BURIAL.

Future Punishment. See PUNISHMENT, FUTURE.

Future State. See ESCHATOLOGY.

G.

Gab'batha (*platform*), the name of a place, called also "the pavement," where the judgment seat or bema was situated, from which Pilate delivered our Lord to death. (John xix. 13.) The judgment hall was the Prætorium, on the western hill of Jerusalem, and the Gabbatha was probably a tessellated pavement outside the hall.

Ga'briel (*champion of God*), the angelic messenger sent to explain to Daniel the vision of the ram and he-goat (Dan. vii.), and the prediction of the Seventy Weeks. (Dan. ix. 21–27.) He announced the birth of John the Baptist to his father Zacharias (Luke i. 11), and that of the Messiah to the Virgin Mary. (Luke i. 26.) In the Book of Enoch he is described as one of the four great archangels. The Targum speaks of him as the angel who smote the host of Sennacherib. The Mohammedans regard him with peculiar reverence as the medium of divine revelation. They call him the "Holy Spirit" and "Spirit of Truth."

Gad, "properly 'the Gad,' with the article. In the A. V. of Isa. lxv. 11, the clause 'that prepare a table for that troop' has in the margin, instead of the last word, the proper name 'Gad,' which evidently denotes some idol worshipped by the Jews in Babylon, though it is impossible positively to identify it. That Gad was the deity Fortune, under whatever outward form it was worshipped, is supported by the etymology, and by the common assent of commentators." — Smith: *Bible Dict.*

Gad. See TRIBES OF ISRAEL.

Gad'ara, a strong city situated near the river Hieromax, east of the sea of Galilee, over against Scythopolis and Tiberias, and sixteen Roman miles distant from each of those places. Josephus calls it the capital of Peræa. A large district was attached to it. Gadara itself is not mentioned in the Bible, but it is evidently identical with the "country of the Gadarenes." (Mark v. 1; Luke viii. 26, 37.) Dr. William M. Thomson identifies the spot where the miracle occurred with *Chersa* or *Kersa*, on the eastern shore of the sea of Galilee, on the slope of a hill only a few feet from the water's edge.

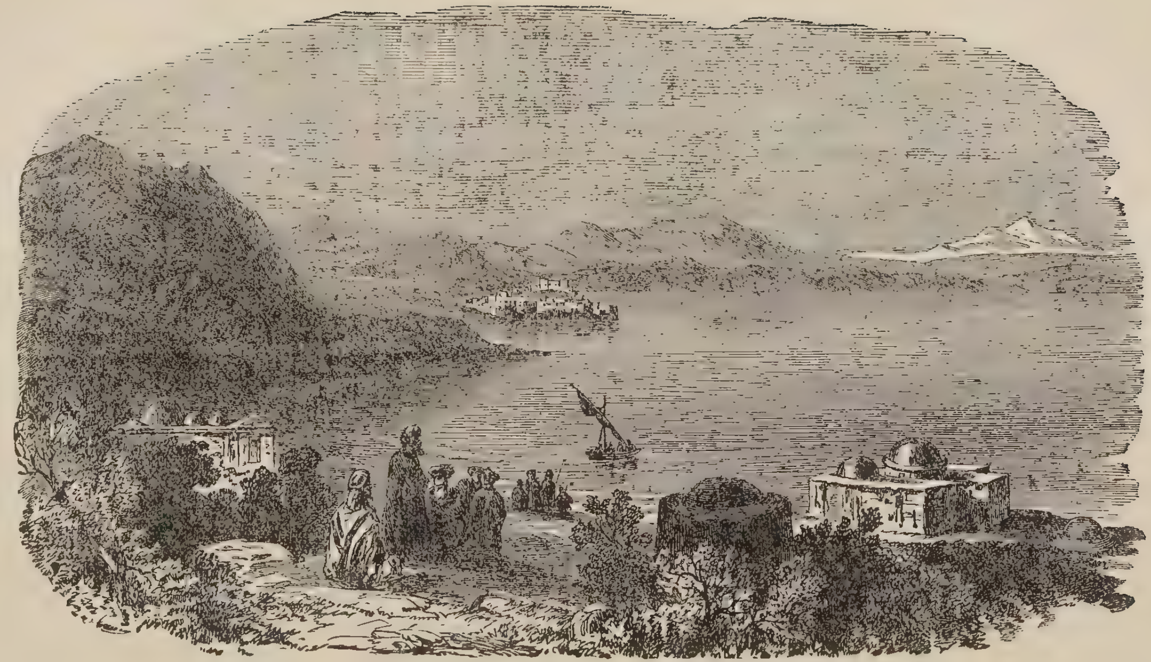
Galatia, a Roman province in the central part of Asia Minor. It is bounded north by Bithynia and Paphlagonia, east by Pontus, south by Cappadocia and Lycaonia, and west by Phrygia. It became a Roman province in the year 25 B. C. Paul visited the country twice—on his second and on his third missionary tours. (Acts xvi. 6; xviii. 23.)

Galatians, EPISTLE TO THE. See PAUL.

Gale, THEOPHILUS, a learned Nonconformist writer; b. in Devonshire in 1628; d. at Newington in 1678. A graduate of Oxford and a fellow of Magdalen College, he refused to submit to the Act of Uniformity, and lost his fellowship and the cure at Winchester which he held. As tutor to the son of Lord Wharton he traveled on the continent for a time, when he became assistant pastor to a congregation in Holborn. Among his most important works are: *The Court of the Gentiles*, "an argument that the great heathen philosophies of Plato, etc., were corruptions of the original revelations of Divine truth to the Jewish people;" *The True Idea of Jansenism; The Anatomy of Infidelity*, etc.

Gal'ilee. See PALESTINE.

Galilee, SEA OF, a lake named from the district or province of Galilee. It was also called the sea of Chinnereth (Num. xxxiv. 11); the lake of Gennesaret (Luke v. 1), from the plain of that name on its northwestern shore; the sea of Tiberias, from the city of that name (John vi. 1), and the sea. (Matt. iv. 15.) The lake is an expansion of the Jordan, and is twelve and a



SEA OF GALILEE, FROM THE HOT SPRINGS OF TIBERIAS.

half miles long, and at no point over eight miles wide. Its surface is 682 feet below the level of the Mediterranean. It is enclosed on all sides by steep mountains, except on the northwest, where it is alluvial. "The sea is remarkable for its shoals of fish, for the violence of its sudden thunder-storms, and for the hot springs along its shores. The neighborhood of the lake is also peculiarly subject to volcanic disturbances."—*Porter.* Of the nine or more populous cities which stood upon its shore, all are now in ruins and deserted, with the exception of Tiberias.

Galile'o. See INQUISITION.

Gall, THE MONASTERY OF ST., is situated on the Steinach in Switzerland. It was founded by St. Gall, an Irish monk, in the seventh century. At one time it had a remarkable library, and its monks were famous as transcribers. In 1798 its estates were confiscated, and its territory formed into a bishopric.

Gallaudet, THOMAS H., b. at Philadelphia, Dec. 10, 1787; d. at Hartford, Sept. 9, 1851. After graduating at Yale College and Andover Seminary he became interested in the subject of deaf-mute instruction, and interested others in laying the foundation of an institution in Hartford. He visited Europe and studied the methods there in use. Upon his return in April, 1817, he opened a school with seven pupils. With indomitable zeal he labored on with great success, until failing strength compelled him to resign the principalship of the school, in 1830. His name will always be held in honor as the founder of deaf-mute instruction in the United States.

Gallican Church. The circumstances of the foundation of the Gallican Church are unknown, and it is doubtful whether it was of Greek or Asiatic origin. A letter quoted by Eusebius, written in the second century, is the first reliable account of Christianity in Gaul, and tells of the persecutions which the Christians suffered under Marcus Aurelius, at Lyons, the chief missionary city of the province, and the See of the bishop. During this persecution, Pothinus, bishop of Lyons, suffered martyrdom when ninety years of age, and the names of many others are recorded. Among the survivors was Irenæus, who was presbyter in Lyons, and who was probably the author of the above-named letter. During the persecution he was indefatigable in his exertions to help his brethren, and was commissioned by some who were in prison to take a letter from them to the bishop of Rome; it contained a protest against the heresies which were creeping into the Church, and which so shocked Irenæus that, on returning from Rome to Lyons, he devoted himself heart and soul to contesting the false doctrines. He was appointed bishop of Lyons in the place of Pothinus, and was therefore in a better position for carrying out the task he had set himself. Many of his works have perished, but those which are still extant mark him out as the greatest theologian of the early Church. The persecution served, as usual, to promote the cause of the Church, but the Christians remained a minority until the time of Constantine, when Christianity became the established religion. It was adopted by numbers who had hitherto been pagans, but the new converts brought it down in some degree toward their own level, and it lost some of the life and energy which had marked it during the persecution. As a remedy for this state of things, some of the earnest-minded Christians, foremost among whom was St. Martin, introduced monasticism into Gaul. But a deadly danger threatened the nations which lay on the borders of the Empire. They had received the faith from Arian missionaries, and therefore rejected, more or less, the Perfect Divinity of our Lord. There was, therefore, a gulf between them and the orthodox Christians, and this proved disastrous to some of the Gothic States, and, as Gibbon has shown, went far to prepare the way for the Mahometan invasion of Spain. It appears clear that the invasion of Gaul by the Frank king, Clovis, heathen though he was, was on the invitation of the Catholic bishops, who believed that there was less danger to be apprehended for the Church from him than from heretical patrons. That invasion was the beginning of the kingdom of the Franks. It was speedily followed by the conversion of King Clovis, at the close of the fifth century, through the influence of his wife Clotilda, herself a Christian. In his warlike zeal for the cause of the Church he defeated the Arians in battle at Poitiers, and he not only gave lands for the maintenance of churches, but invited foreign missionaries to preach to the people. Toward the close of this dynasty the Moslem invasion, by way of Spain, threatened to overwhelm Christendom, but was beaten back by the hand of Charles Martel, at Tours, in 732. No further invasion took place from that time, and at the accession of Charlemagne the power of the Church was greatly increased. He realized the fact that the State would be strengthened and civilized by an alliance with the Church, and he organized the ecclesiastical system so carefully that after his death the Church's influence continued to extend itself on all sides, though his enormous empire fell to pieces. All through the changes which took place, Church government remained the same; the country was divided into 120 bishoprics, which were contained in eighteen provinces, each of these being under the rule of an archbishop. The pope became possessed of almost unlimited power through the general confusion in the State, and the clergy, as a whole, realized that by maintaining a union with him they would best advance the cause of the Church. After the death of Charlemagne succeeded a period of inactivity, in which the religious zeal which had characterized its predecessor seemed to be dying out, and this lasted till the eleventh century. Toward the close of that century, the sufferings undergone by pilgrims in the East originated the first Crusade (CRUSADES), the cause of which induced men who had hitherto been only fighting one against the other to take up arms against a common enemy. The Crusades, which lasted at intervals until the end of the thirteenth century, gave a large accession of power to the popes and to the Church, while the power of the nobles was declining through the amount which they expended on war. With the end of the Holy Wars the papal power began to decline, owing partly to the increase of power of the French Government, the advanced civilization of the laity, and the degeneracy of the clergy; and the conduct of Philip the Fair, who took advantage of his own influence to bring contempt on, and finally to cause the death of, Pope Boniface VIII., brought matters to a crisis. The successors of Boniface, who had now taken up their residence at Avignon, were remarkable for the voluptuousness of their lives, and the Church's influence grew weaker year by year, especially after their return to Rome, when the French clergy appointed a pope of their own to remain at Avignon, and the schism thus occasioned lasted from 1378 to 1417, and was terminated by a council held at Constance, which deposed both popes, and appointed Martin V. over the whole Church. The power of the papacy continued to decline, and the right of nominating bishops, besides other privileges, was transferred to the French Crown. Among the earnest-minded clergy the need for reformation was strongly felt, and the first attempt to effect it was made by a few men in the south of France, under Peter Waldo. The persecutions which they suffered compelled them to escape to Piedmont, where they were little able to influence the religion of their country, and their opinions were accordingly disregarded, as harmless to all but themselves.

Only when the Reformed doctrines which originated in Germany began to spread was there any considerable movement in France in the same direction, when the Huguenots first began to excite alarm in the Church. (HUGUENOTS.) Under Henry II. the Protestant doctrines were allowed to spread, but after his death the contest between the Houses of Guise and Bourbon, which was as much political as religious, changed the whole nature of the struggle. On the minds of the people the Reformed Religion took little hold, and the atrocious massacre of St. Bartholomew, in 1572, was a deadly blow to the Huguenots; but the turning point of the contest was the decision of Henry of Navarre to become a Roman Catholic, an act which destroyed the Protestant hope of ascendancy. A small proportion of the population still remained Protestant, and Henry protected them by the Edict of Nantes, securing toleration for them. But in an evil hour for France this Edict was revoked by Louis XIV., in 1685. Meanwhile the Order of the Jesuits under Ignatius Loyola (*q. v.*) had arisen, pledged to obey implicitly the will of the pope. The Jesuits were looked upon with anger and suspicion by men of all religions. Not only Protestants, but Catholics were arrayed against them; for their unqualified submission to the Vatican implied enmity to the ancient liberties of the Church and the nation. They were in constant conflict with the divines of the Sorbonne, who accused them of treason toward the State; and on the murder of Henry III. by the monk Clement, such a storm of popular fury was raised against the order that they were banished from France. Henry IV., however, who at heart was a skeptic ("Paris is well worth a mass" was the phrase which truly summed up his motives), favored the Jesuits from motives of policy, and selected one for his confessor, and, the practice being kept up during the reigns of his successors, the influence of the order was greatly increased. Eventually such influence resulted in much evil to the Church and nation; for the high aims which had characterized the founders of the movement gave way in their successors to the desire to increase their own power, and even the popes, whom they professed to obey, had to give way to them and conciliate them. Their controversy with the JANSENISTS (*q. v.*), lasted till far into the eighteenth century, and resulted in the pope's censure of the Jansenist doctrines, though these were, nevertheless, far from being exterminated. The Jansenists had effected a reformation in the convents and other religious houses throughout France, and the Jesuits found a means of showing their animosity by persecuting the Sisterhoods and destroying their houses. In return an adherent of the Jansenists published anonymously the *Provincial Letters*, which became exceedingly popular, and dealt a severe blow to the Jesuits. (PASCAL.) Besides the Jesuits, there were others whose zeal was as great as theirs, but far higher in motive, and who endured all kinds of hardships in the endeavor to stir up a revival of religious feeling in France. Francis de Sales was one of these, and was said to have converted seventy thousand Calvinists to the Church of Rome, besides having carried out a reformation of the religious orders. Scarcely less famous than he was St. Vincent de Paul, the founder of so many religious institutions in France. (VINCENT.) The reign of Louis XIV. saw the power of the Gallican Church increase, and in proportion the pope's authority was diminished. The king claimed the right of appointment to vacant sees, and this being refused, he caused a series of articles to be drawn up limiting the papal power in France, and declaring it should be controlled by the Church's ordinances, and by canons and local customs. Here we have the origin of what is known as "Gallicanism," the tendency towards Nationalism, as opposed to papal centralization; the same tendency, in fact, as was shown by men like Gardiner, in England, who, while holding Romish doctrines firmly, were also zealous for national independence. The opposite tendency is known as ULTRAMONTANISM (*q. v.*). We have noted in the article on Bossuet, how that great prelate, while earnest on behalf of a Christendom united under Rome, yet was jealous lest the unity should be corrupted into tyranny. He declared that the pope had no deposing power over monarchs, and, indeed, no control over temporal affairs; that the authority of the pope is not above that of general councils, and that his decisions require confirmation from the Church. This last proposition would now be reckoned heresy, after the Vatican Decrees of 1870. Louis XIV. was fortunate in his clergy, two of whom (BOSSUET and FÉNELON) stand in the first place among French ecclesiastics. The doctrine of "Quietism," which was put forward by Fénelon in one of his books, and in which he had numerous followers, was condemned as unsound mysticism by a papal brief, which was, however, only issued in accordance with the threats of the king. As Calvinism and Jansenism had been repressed, so now was Quietism (*q. v.*) by King Louis, who cared little for theological discussions, but was entirely under the control of his Jesuit Ministers, and was also much influenced by Madame de Maintenon. Under their rule the religion of the Court, and, to a certain extent, of the people, became cold and formal, wanting in fervor, though the services were conducted with elaborate ritual. Thus it became hollow and unmeaning, and it is no wonder that after the king's death the people freed themselves from the restraint, and cast off even the outward show of religion. But that which did most to bring about the downfall of the Church was the growth of the different schools of philosophy of Voltaire, Rousseau, D'Alembert and others, all of whom held Christianity in contempt, though they used different methods of expressing their hatred. Through all classes of people infidelity spread, and a great number of the bishops and clergy were skeptics, though they felt bound to preach against the progress of science, a manifest hypocrisy which brought religion into further contempt. At the close of the eighteenth century the downfall came. The Jesuits were suppressed by a papal bull in 1773, under the compulsion of Louis XV. When the tremendous revolution of 1789 came, the clergy were compelled to form part of the National Assembly, where, being outnumbered, they were forced to consent to measures which destroyed the little power that still remained to them; tithes were abolished, Church lands confiscated, the monasteries dissolved, and the clergy required to take an oath of fidelity to the Constitution, which now proposed a redistribution of dioceses to coincide with the departments. The confusion into which all was plunged by the Reign of Terror put a stop to all such plans. When this was over there came a reaction, and Napoleon fostered this by seeking a reconciliation with Rome. It was a difficult matter to carry out, for many of the clergy were strongly opposed to a compromise, while the army were determined that the clergy should have no favor shown them. A Concordat was, nevertheless, drawn up and signed, and, in accordance with its conditions, public worship was renewed, and the Church reëstablished. The restoration of the Bourbons gave hopes to the Jesuits and the Ultra-Papalists; and Lamennais, a Breton priest, published an essay on religious indifference, denouncing all compromise, and "Gallicanism" as a spurious form of religion. (LAMENNAIS.) It had the effect of strengthening the Ultramontane spirit among the clergy immensely, and Pope Leo XII. regarded him as a new St. Bernard or Dominic. When the Revolution of 1830 came, Lamennais and others of like opinions (LACORDAIRE, MONTALEMBERT) threw themselves into it, with the design of combining papal authority with democratic opinions. But they found little favor as their views developed, and ever since the Church has remained in opposition to republicanism, with apparently little hope of becoming reconciled. The present relations of the Church and civil power in France are strained apparently as far as they can be. The clerical party are in a minority; Acts attacking them as instructors of the young are passed on every occasion, and men who glory in unbelief have more than once been appointed Ministers of Public Worship. But the French clergy were, probably, never more exemplary in personal life, and there are some signs, in the midst of all the conflict, of aspirations after a better state of things.

Belonging to the Gallican Church and her dependencies there are now eighteen archbishoprics, viz., Aix, Albi, Algiers, Auch, Avignon, Besançon, Bordeaux, Bourges, Cambray, Chambéry, Lyons, Paris, Rheims, Rennes, Rouen, Sens, Toulouse, Tours; and seventy-two bishoprics. The parochial clergy, about 42,000 in number, comprise *curés cantonaux* (the ministers of the chief places in each canton),* and *desservants*, who serve the other churches in the canton. They are, however, substantially the same as the curés, and each in his own locality is called "M. le Curé," only the curé proper has to be appointed by the bishop, with the approval of the Government; the desservant is the nominee of the bishop alone. The stipend of a curé, which is paid by the State, is from 1,200 to 1,500 francs a year, and the commune provides him a house, rent-free. The churches are under a *conseil de fabrique.*—Benham: *Dict. of Religion.*

Gallican Confession, THE, was adopted at Paris in 1559, by the first national synod of the Reformed Church of France. Previous to the revocation of the Edict of Nantes (1685), every minister and new member of a congregation had to subscribe to it. The Reformed Church now gives a general assent to it in a brief summary of faith. See Schaff: *Creeds of Christendom*, vol. i., pp. 490, *sqq.*

Gallicanism denotes that spirit of nationality, which, within the Church of France, developed a peculiar set of customs, privileges, maxims, and views, especially with respect to her relations to Rome.—*Mather.*

Games. The notices in the Scriptures of the pastimes of Hebrew youth are very few. They enjoyed music, song, and dancing. (Psa. xxx. 11; Jer. xxxi. 13.) There are references that show that among the men the lifting of heavy stones (Zech. xii. 3), target-shooting (1 Sam. xx. 20), and ball-throwing (Isa. xxii. 18), were common amusements. Public games were frowned upon. The erection of a theatre and amphitheatre at Jerusalem, by Herod, increased the hatred of the Jews against him. St. Paul's Epistles abound in illustrations taken from the Grecian athletic contests, which he may have witnessed during his first visit to Corinth.

Gangra, COUNCIL OF, held at an uncertain date in the fourth century. Its object was to confirm decrees already passed against the Eustathians (*q. v.*). The council has always been a source of embarrassment to the Roman Catholic Church, since it recommended marriage for priests.

Garden. "The term 'garden,' when used in the Scriptures, refers not to a place where vegetables were raised for the support of life, but to one planted with flowers, shrubs, and ornamental as well as fruit-bearing trees, intended to minister especially to the enjoyment of life. They were not often found in connection with private houses, unless they were those of the rich, and persons in high station. (2 Kings xxv. 4; Esther 1. 5.) Such gardens in the Occident are called 'parks.' The 'Garden of Eden,' in which our first parents were put, seems to have been principally a garden of this kind; and doubtless the memorable spot known as the 'garden of Gethsemane,' was originally such, although now marked only by a few gnarled, struggling olive-trees. These places were well fitted for quiet meditation and prayer, and for the burial of those beloved. (1 Kings xxi. 18; Matt. xxvi. 36; John xix. 41.) Previous to the exile they were the favorite resort of idolaters too, who sought their shade and retirement for the celebration of forbidden rites. (2 Kings xvi. 4; Isa. i. 29.)"—Bissell: *Biblical Antiquities.*

Gardiner, FREDERIC, D. D., Episcopalian; b. at Gardiner, Me., Sept. 11, 1822. Educated at Bowdoin College (1842), he served in the ministry from 1845 to 1856, when he became professor of the literature and interpretation of the Scripture at the Theological Seminary, Gambier, O.; in 1868 he accepted a professorship in the Berkeley (Episcopal) Divinity School, Middletown, Conn., where he remained until his death, July 17, 1889. He wrote a *Commentary on*

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* Each *arrondissement* is divided into *cantons*, containing from ten to twenty communes.

the Epistle of St. Jude (1856); *The Life of Our Lord in the Words of the Gospels* (1872); The Commentary on *Leviticus* in the Lange series (1876); *The Old and New Testaments in Their Mutual Relations* (1885), and other works.

Gardiner, JAMES, COL., b. in Scotland, 1688; killed at the battle of Prestonpans, Sept. 21, 1745. The story of his early life of dissipation, and his remarkable conversion, is told in Doddridge's *Life of Col. Gardiner*, which has had a wide sale.

Gardiner, STEPHEN, bishop of Winchester, and Lord Chancellor of England; b. at Bury St. Edmunds, in 1483; d. Nov. 12, 1555. Educated at Cambridge, he became very proficient in civil and canon law. He was made bishop by Henry VIII., whom he aided in seeking to obtain from the pope the divorce of Catherine of Aragon, and received his chancellorship from Queen Mary. He was opposed to the Reformation, but did not favor the extreme measures which were resorted to in the persecution of the Protestants.

Garnet, HENRY HIGHLAND, **D. D.**, a well-known colored clergyman; b. at Newmarket, Md., April 15, 1815; d. at Monrovia, Liberia, Feb. 13, 1882. He was born in slavery, but by the escape of his father received an education in the North. He was graduated at the Oneida Institute in 1840, and, after receiving a license from the presbytery of Troy, became pastor of a church in Troy in 1842. For many years he was settled in New York, and was recognized as a leader among the colored people, and a preacher of marked ability and eloquence. He was appointed Minister to Liberia by President Garfield, in June, 1881.

Gasparin, AGÉNOR, COMTE DE, an eminent layman of the French Protestant Church; b. in Orange, France, July 12, 1810; d. at Geneva, May 8, 1871. He was for a time interested in politics, but soon became engrossed in the study of religious subjects. In 1846 he published, *Christianity and Paganism*. The last twenty-three years of his life were spent in Geneva, where he delivered many lectures. He was an earnest opponent of slavery, and wrote two volumes upholding the cause of the North in the struggle for freedom: Eng. trans., *America before Europe* (N. Y., 1862). His wife, Madame Gasparin, was the author of several books, of which her *Near and Heavenly Horizons* (N. Y., 1864), and *Human Sadness* (Boston, 1864), have been translated.

Gataker, THOMAS, a member of the Westminster Assembly of Divines; b. in London, 1574; d. at Rotherhithe, 1654. Educated at Cambridge; preacher at Lincoln's Inn in 1601, and rector of Rotherhithe, 1611. He was a learned author, and prepared a work on Transubstantiation; Annotations on Isaiah and Jeremiah, etc. His first book, *Of the Nature and Use of Lots* (1619), was written to vindicate the lawfulness of games of chance, and to condemn the use of "divinatory or consultory lots." He edited several classics.

Gate. "One of the most conspicuous and important features of an eastern city was its gates. Although directly connected with the walls, they formed a peculiar structure by themselves. Their material was mostly wood or stone, or wood heavily armored with metal. The Bible speaks of gates of both brass and iron. (Psa. cvii. 16; Acts xii. 10.) Gates were often two-leaved, and provided with heavy locks and bars. (1 Sam. xxiii. 7; Isa. xlv.) In some instances there were two gates, with an open space between them. This was the case at Mahanaim, where David awaited the issue of the battle with Absalom. A sentinel kept watch on the tower over the first gate. A warder with his attendants guarded the gate below. King David himself was in the open space between the two gates. (2 Sam. xviii. 24.) This space was used for a great variety of purposes."—Bissell: *Biblical Antiquities*.

Gath (*wine-press*), one of the five cities of the Philistines. (Josh. xiii. 3.) It was the home of Goliath (1 Sam. xvii. 4); hither the ark was carried, and David sought refuge. (1 Sam. v. 8; xxi. 10–15.) Fortified by Rehoboam (2 Chron. xi. 8), it was probably destroyed before the time of the later prophecies, as it is not mentioned among the royal cities. Its inhabitants were called Gittites. (Josh. xiii. 3.) Porter, Warren, and Conder identified it with *Telles-Safi*, 15 miles south of Ramleh.

Gauden, JOHN, b. at Mayfield, in Essex, 1605; d. at Worcester in 1662. Educated at Cambridge; rector in Berkshire, and then at Bocking; he sided with the royalists, and at the Restoration became chaplain to Charles II.; bishop of Exeter, 1660, and of Worcester, 1662. He is famous as the reputed author of a remarkable work, *Eikon Basilike: or, the Portraiture of his Sacred Majestie in his Solitudes and Sufferings*, which appeared in 1648. It is an account of the life of Charles I., from 1640–48, and is written in the first person. Mr. Green and others think it is the work of

Gauden, while many scholars of repute as earnestly contend that it was written by the king. It seems still to be an open question. Gauden was a member of the Savoy Conference.

Gaul. See GALLICAN CHURCH.

Gautama. See BUDDHISM.

Gavazzi (*gä-vät-see*), ALESSANDRO, Free Christian Church of Italy; b. of Roman Catholic parents, March 21, 1809; d. at Rome, Jan. 9, 1889. He became professor in the college of Caravaggio, at Naples, 1829, and after entering the priesthood was a popular preacher. When Pius IX. changed his liberal policy, under the influence of the Jesuits, Gavazzi came to England, and renounced the Roman Church. His after-life was devoted, to a great extent, to lecturing in Great Britain and America on the evils of the papal system. He was a friend of Garibaldi, and one of the organizers of the Free Italian Church (1870), and a professor in its theological college in Rome (1875). He was the author of: *Memoirs* (London, 1851); *Orations* (1852); *Recollections of the Last Four Popes* (1859); *No Union with Rome: an Antieirenicon* (1871); *The Priest in Absolution* (1877). See *Father Gavazzi's Life and Lectures* (New York, 1853).

Geddes, JANET. The purpose of Archbishop Laud to introduce the English liturgy into Scotland met with universal protest. The Sunday that the dean of Edinburgh attempted to read it in the Cathedral Church (July 23, 1637), it is said that Janet Geddes, who kept a green-stall near by, misunderstanding some phrase, cried out, "Villain, dost thou say mass at my lug?" (ear) and hurled the stool upon which she had been sitting, at the dean's head. A riot was precipitated, and the people marched through the streets, shouting, "A pope! a pope! Antichrist! the sword of the Lord, and of Gideon!" This popular uprising proved the death-blow of the liturgy in Scotland. An attempt has been made to prove that the name of the heroine of this incident was Barbara Hamilton.

Gehen'na is a Greek word, translated "hell" in the authorized version of the New Testament. It is employed in distinction from "hades" to represent the place of the wicked. The word is the Greek representative of the Hebrew for "the valley of Hinnom." This spot was a deep, narrow glen to the south of Jerusalem, where idolatrous Jews offered their children to Molech. (Jer. vii. 31, 32; xix. 2–6; 2 Kings xxiii. 10.) Gehenna, on account of its ever-burning fires, became especially the image of the place of everlasting punishment.

Geikie, CUNNINGHAM, D. D. (Queen's University, Kingston, Canada, 1871), Church of England; b. in Edinburgh, Scotland, Oct. 26, 1824; educated at Queen's College, Toronto. He was pastor of Presbyterian Churches at Halifax, N. S., 1851–54; Sunderland, Eng., 1860–67; London, 1867–73. In 1876 he took orders in the Church of England, and from that year until 1879 was curate of St. Peter's, Dulwich; rector of Christ Church, Paris, 1879–81; and since 1885 has been vicar of St. Martin-at-Palace, Norwich. He is the author of: *Entering on Life: a Book for Young Men* (London, 1874); *The Great and Precious Promises: or, Light Beyond* (1875); *The English Reformation* (1875); *The Life and Words of Christ* (1876) [many editions]; *Old Testament Characters* (1877); *Hours with the Bible* (1880–85), 6 vols.

Geiler, JOHANN, a distinguished German preacher; b. near Schaffhausen, 1445; d. at Strasburg, 1510. From 1478 until the close of his life he was preacher of the cathedral at Strasburg. Geiler was one of the first to "throw off the yoke of scholasticism, and to give to the sermon a freer course, a greater life, a deeper impressiveness." He found his texts often in the most out-of-the-way places, but sought to bring their lessons into close relation with the every-day life and thought of the people. Several collections of his sermons are still extant.

Gelasius I., Pope, succeeded Felix III. (or II.) in 492. His pontificate was mostly taken up with a correspondence between him and the Eastern Church under Euphemius, patriarch of Constantinople, concerning Acacius, whom Felix had excommunicated. Gelasius died, 496. His writings, several of which still exist, express views very difficult to reconcile with those of his successors. Thus, he rebukes the Manichæans for communion in one kind, and speaks of the bread and wine as so remaining after consecration. See Milman: *Lat. Christ.*, i. 235. One of the chief works attributed to him is his *Sacramentary* (*q. v.*).

Gellert, CHRISTIAN FURCHTEGOTT, b. 1715; d. at Leipzig, 1769. He studied theology at Leipzig, and became professor extraordinary there in 1751. He was a versatile writer and his *Fables* was one of the most popular books in Germany during the last century. He wrote many hymns that were translated into most of the languages of Europe. One of his hymns, "Jesus lives, and I with him," is found in many English hymn-books.

Gem. See Precious Stones.

Gemara. See Talmud.

Genealogy of Jesus Christ. "The New Testament gives us the genealogy of but one person, that of our Saviour. The following propositions will explain the true construction of these genealogies: (1) They are both the genealogies of Joseph, *i. e.*, of Jesus Christ, as the reputed and legal son of Joseph and Mary. (2) The genealogy of St. Matthew is, as Grotius most truly and unhesitatingly asserted, Joseph's genealogy as legal successor to the throne of David. St. Luke's is Joseph's private genealogy, exhibiting his real birth, as David's son, and thus showing why he was heir to Solomon's crown. The simple principle that one evangelist exhibits that genealogy which contained the successive heirs to David's and Solomon's throne, while the other exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies, and the circumstance of their being two at all. (3) Mary, the mother of Jesus, was in all probability the daughter of Jacob, and first cousin to Joseph, her husband. But besides these main difficulties, as they have been thought to be, there are several others which cannot be passed over in any account, however concise, of the genealogies of Christ. The most startling is the total discrepancy between them both and that of Zerubbabel in the O. T. (1 Chron. iii. 19–24.) In this last, of seven sons of Zerubbabel, not one bears the name, or anything like the name, of Rhesa or Abiud; and of the next generation not one bears the name, or anything like the name, of Eliakim or Joanna, which are in the corresponding generation in Matthew and Luke. *Rhesa* is in fact not a name at all, but it is the Chaldee title of the princes of the Captivity. It is very probable, therefore, that this title should have been placed against the name of Zerubbabel by some early Christian Jew, and thence crept into the text. If this be so, St. Luke will then give Joanna as the son of Zerubbabel. But Joanna is the very same name as *Hanniah*, the son of Zerubbabel, according to 1 Chron. iii. 19. In St. Matthew this generation is omitted, In the next generation we identify Matthew's Ab-jud (Abiud) with Luke's Juda, and both with Hodaiah of 1 Chron. iii. 24, by the simple process of supposing the Shemaiah of 1 Chron. iii. 22 to be the same person as the Shimei of ver. 19. The next difficulty is the difference in the number of generations between the two genealogies. St. Matthew's division into three fourteens gives only 42, while St. Luke, from Abraham to Christ inclusive, reckons 56; or, which is more to the point (since the generations between Abraham and David are the same in both genealogies), while St. Matthew reckons 28 from David to Christ, St. Luke reckons 43, or 42 without Rhesa. But the genealogy itself supplies the explanation. In the second tessaro-decade, including the kings, we know that three generations are omitted—Ahaziah, Joash, Amaziah—in order to reduce the generations from 17 to 14; the difference between these 17 and the 19 of St. Luke being very small. So in like manner it is obvious that the generations have been abridged in the same way in the third division to keep to the number 14. Another difficulty is the apparent deficiency in the number of the last tessaro-decade, which seems to contain only 13 names; but the explanation of this is, that either in the process of translation, or otherwise, the names of Jehoiakim and Jehoiachin have got confused and expressed by the one name Jechonias. The last difficulty of sufficient importance to be mentioned here is a chronological one. In both the genealogies there are but three names between Salmon and David—Boaz, Obed, Jesse. But, according to the common chronology, from the entrance into Canaan (when Salmon was come to man's estate) to the birth of David, was 405 years, or from that to 500 years and upwards. Now, for about an equal period, from Solomon to Jehoiachin, St. Luke's genealogy contains 20 names. Obviously, therefore, either the chronology or the genealogy is wrong. It must suffice here to assert that the shortening the interval between the Exodus and David by about 200 years, which brings it to the length indicated by the genealogies, does in the most remarkable manner bring Israelitish history into harmony with Egyptian, with the traditional Jewish date of the Exodus, with the fragment of Edomitish history preserved in Gen. xxxvi. 21–39, and with the internal evidence of the Israelitish history itself. A careful comparison of the tables shows that the whole number of generations from Adam to Christ, both inclusive, is 74, without the second Cainan and Rhesa."—Smith: *Dict. of the Bible.*

General, the name given to the head of

Roman Catholic Orders. They are usually elected for a fixed term, but in the Society of Jesus for life. They have certain special privileges, such as the granting of absolution in reserved cases, and they sit in general synods as judges, and subscribe its decrees. They are not allowed, on pain of excommunication, to bestow any office, or remit any punishment, at the request of any person outside the order, no matter how exalted may be their position. The Benedictine Order has no general, but most of the congregations have, which are connected with it.

General Assembly. See ASSEMBLY, GENERAL.

Genesis. See PENTATEUCH.

Geneva. The connection of the life-work of Calvin with this city is of peculiar interest. Through his influence, and those associated with him in Christian labor, Geneva became a stronghold of Protestantism, and great changes were wrought in the life of the people. It was from Geneva that the Calvinistic doctrines spread through the countries in which it exerted so mighty an influence. At the present time the State Church of Geneva is rationalistic. A considerable part of the population is Roman Catholic. There is a Free Church, which is evangelical, and there are some Old Catholics.

Geneva Bible, THE. See BIBLE, p. 109.

Geneviève, ST., patroness of Paris; b. about 419 at Nanterre; d. in Paris, 512. She is said to have predicted the invasion of the Huns, and when the army of Attila appeared before the city she sustained the courage of the people by her prayers and the assurance, which came true, that the attack would avail nothing (451). Under her direction the first church was built over the tomb of St. Denis. Her remains were placed in the chapel bearing her name, now known as the Pantheon or Église St. Geneviève.

Gennadius, patriarch of Constantinople (1453–59), and one of the most prolific writers of his age. He accompanied, in 1438, the Emperor Johannes to the Council of Ferrara-Florence, as an imperial councilor, and exerted his influence in favor of the projected union of the Greek and Latin Churches. After his return to Greece, however, he became very active in opposition to this plan. He was made patriarch of Constantinople by Mohammed II., but he found the position irksome, and after a few years he abdicated (1459) and retired to a monastery in Macedonia, where he died. He was the last great representative of Byzantine learning, and is said to have written more than one hundred books. His confession of faith, given in a Turkish translation, to Mohammed II., in the form of a dialogue between a Turk and a Christian, etc., is found in Migne: *Pat. Gr.* CLX. See Schaff: *Creeds of Christendom*, i. 46.

Gennes'aret, SEA OF. See GALILEE, SEA OF.

Genuflectentes (*kneelers*), the name given to the third order of catechumens in the ancient Church. They knelt in the church while special prayers were offered for them, before receiving imposition of hands and the minister's benediction.

Genuflection, the act of bending the knee in prayer, as a sign of adoration or reverence.

Geoffrey (*jef're*) **of Monmouth,** the noted English chronicler; b. at Monmouth early in the twelfth century; d. 1154. He was archdeacon of Monmouth, and in 1152 bishop of St. Asaph. His fame rests upon his *Chronicon sive Historia Britonum*. The work is a mixture of fabrications and traditions; but it has proved a rich mine—especially to the poets.

George, ST., the patron saint of England; said to have been born in Cappadocia, of noble Christian parents. He rose to eminence as a soldier under Diocletian, and when that emperor entered upon the work of persecuting the Christians, George made public confession of his faith and resigned his commission. Arrested and put to torture, he met death by martyrdom at Nicomedia, April 23, 303. Among other legends connected with his life, that of his slaying the dragon is the best known. His name became popular in England from the time of Richard Cœur de Lion, who is said to have successfully invoked his aid in the first crusade, but it was not until the time of Edward III. that he was made patron of the kingdom. His day is celebrated April 23.

George, Margrave of Brandenburg-Ansbach; b. at Onolzbach, March 4, 1484; d. there, Dec. 17, 1543. He was one of the first to espouse the cause of the Reformation, and no other German prince did more than he to secure its success. He was an intimate friend of Luther.

George of Polentz, b. in Saxony, 1478; d.

at Balga, near Königsberg, April 28, 1550. He studied canon law in Italy, and in 1519 was appointed bishop of Sambia. In the summer of 1523 he allowed the doctrines of the Reformation to be preached in the cathedral at Königsberg, and near the close of the year joined the adherents of Luther.

George, DUKE OF SAXONY, b. at Dresden, Aug. 24, 1471; d. there, April 17, 1539. Through education and political influences he opposed the Reformation; but in spite of his efforts his people and his family accepted the evangelical doctrines.

Gerhardt (*gĕr-hart*), PAUL, the greatest of German hymn-writers; b. at Gräfenhainichen, March 12, 1607; d. at Lübben, June 7, 1676. He was educated at the Wittenberg University, and became preacher of the Church of St. Nicolai, Berlin, in 1657. Refusing to subscribe to edicts which he thought looked to the union of the Lutheran and Reformed Churches, he was dismissed, and in 1667 made archdeacon of Lübben, where he spent the rest of his life. Among his hymns that have been translated into English, the best known is, "O Sacred Head, now wounded." See *Life*, by Wildenhahn (Basel, 1844, Eng. trans., Philadelphia, 1881).

Ger'izim, a mountain of Ephraim, opposite Ebal, from which blessings were pronounced as the curses were from Mount Ebal. (Deut. xi. 29; Josh. viii. 30–35.) It has an elevation of 800 feet above the valley in which lies the village of *Nâblus* (Shechem). It was the scene of the parable of the trees and brambles. (Judg. ix. 7–21.) Here was the site of the Samaritan temple referred to by the woman at the well. (John iv. 20.) There is a remnant of the Samaritan sect still living at *Nâblus*, who make the annual paschal sacrifices on the summit of Gerizim, according to the rules found in Exod. xii. The Samaritan tradition that it is the place where Abraham offered Isaac is not sustained by the best authorities. See MORIAH; EBAL.

German Catholics. As the result of protests against certain doctrines and practices of the Roman Catholic Church, the first German Catholic congregation was formed at Breslau in 1845. They took an extreme rationalistic position, and soon lost the sympathy of the better class of people. In 1848 they numbered about sixty thousand members, but they have now dwindled to a few congregations.

German Reformed Church. See REFORMED CHURCH, GERMAN.

German Translations of the Bible. See BIBLE, under subhead (13) VERSIONS IN OTHER MODERN LANGUAGES.

Germany. According to the census of 1875, there were, in the German Empire, 26,718,823 Protestants, 15,371,227 Roman Catholics, 520,575 Jews, 100,608 Dissenters, and 16,127 of no religion stated. In Southern Germany the Roman Church prevails; in Northern, the Evangelical. Bavaria, Baden, and Alsace-Lorraine are predominantly Roman Catholic; Schleswig-Holstein, Mecklenburg, Hanover, Brandenburg, and Saxony are almost wholly Protestant. The control of religious affairs is left to the different states, but the Emperor of Germany, as the King also of Prussia, is at the head of the Evangelical Church of Prussia.

Germanus, ST., one of the most distinguished of French prelates; b. at Auxerre about 380. He studied law at Rome, and gained a great reputation as an orator and an advocate. He was military governor of his native district, and after his election as bishop he devoted himself to his duties with intense zeal. He twice visited Britain and was successful in his mission to destroy the Pelagian heresy, and led the Britons in a victorious assault against the Picts and Scots. He d. at Ravenna, July 31, 448, and was buried at Auxerre.

Gerson, JEAN CHARLIER, one of the most eminent scholars of his day, and a founder of Gallicanism; b. at Gerson, in the diocese of Rheims, Dec. 14, 1363; d. at Lyons, July 12, 1429. He studied under Peter d'Ailli at Paris, whom he succeeded as Chancellor of the University. As a theologian he denounced scholasticism, and earnestly opposed the fanaticism that ran riot in the party of the Flagellants. He was prominent in the Councils of Pisa (1409), and Constance (1414), and earnestly sought to heal the schism between the rival popes, Gregory and Benedict, by seeking the resignation of both. Through his influence the doctrine of the Supremacy of the Church over the popes, in matters of faith and discipline, was asserted. His condemnation of the assassins of the Duke of Orleans aroused the hatred of the Duke of Burgundy, and he sought refuge first in Bavaria, where he spent some years in literary work, but finally retired to a convent of Celestine monks at Lyons, where he died. Besides his works on the papal schism and against papal infallibility, he wrote various religious and theological treatises. *The Imitation of Christ* was at one time falsely ascribed to him.

Gesenius Wilhelm, best known in this country as a Hebrew lexicographer; b. in Nordhausen, Feb. 3, 1785; d. at Halle, Oct. 23, 1842. He was educated at Helmstädt and Göttingen, and after teaching at Göttingen for a time he was called to Halle, where he spent the remainder of his life. His *Hebrew Lexicon* was published in 1810–1812, and his *Grammar* in 1813. The English translations of the *Lexicon* by Tregelles (1846–52), and Edward Robinson (1855), and that of the *Grammar*, by Moses Stuart (1826), T. J. Conant (1839), and B. Davies (London, 1869), ed. by E. C. Mitchell (Andover, 1881), on the basis of the 22d edition of the original, have given this work a wide circulation. Gesenius wrote a *Commentary on Isaiah* and several other volumes. He belonged to the rationalistic school, and for a long time was considered its leading representative at Halle.

Gesta Romanorum, a collection of anecdotes, generally with a moral attached, turning them into parables. The title is from the fact that the greater part of the stories begin with the words, "There was an Emperor of Rome," etc. These were used by the mediæval preachers in their sermons. The anecdotes are all fictitious. We are told that there was an emperor of Rome "named Cyrus," and many of these emperors did impossible things. Some of the stories are worthless and even repulsive, but some are excellent, and are the germs of classical pieces of modern literature; *e. g.*, the story of the caskets, which Shakespeare has wrought into the *Merchant of Venice.* They probably date from the thirteenth century.—*Benham.*

Gethsem'ane, "a small 'farm' (A. V. 'place;' Matt. xxvi. 36; Mark xiv. 32), situated across the brook Kedron (John xviii. 1), probably at the foot of Mount Olivet (Luke xxii. 39), to the N. W., and about one-half or three-quarters of a mile (English) from the walls of Jerusalem. There was a 'garden,' or rather orchard, attached to it, to which the olive, fig, and pomegranate doubtless invited resort by their hospitable shade. And we know from the Evangelists Luke (xxii. 39) and John (xviii. 2), that our Lord ofttimes resorted thither with his disciples. According to Josephus, the suburbs of Jerusalem abounded with gardens and pleasure-grounds. But Gethsemane has not come down to us as a scene of mirth; its inexhaustible associations are the offspring of a single event—the Agony of the Son of God on the evening preceding his Passion. A modern garden, in which are eight venerable olive-trees, and a grotto to the north, detached from it, and in closer connection with the Church of the Sepulchre of the Virgin, are pointed out by the Latins as the true Gethsemane. Against the contemporary antiquity of the olive-trees, it has been urged that Titus cut down all the trees round about Jerusalem. The probability would seem to be that they were planted by Christian hands to mark the spot; unless, like the sacred olive of the Acropolis, they may have reproduced themselves."—Smith: *Dict. of the Bible.* Dr. Thomson and others think this site is too near the city and the highway, and place the garden in a secluded vale further to the northeast.

Ghetto, or GETTO, the Italian form of a Hebrew word meaning "separation," or "seclusion." It designated that quarter of Rome in which the Jews were alone permitted to live. This rule was enforced, first by Pius IV. in 1569, and was not abolished until 1847, by Pius IX.

Ghibellines. See GUELF.

Giants. Scripture history first mentions giants in Gen. vi. 4, where they are called, (1) *Nephilim.* In Gen. xiv. 5, they are named (2) *Rephaim.* Og, king of Bashan, was of this race. (Deut. iii. 11.) (3) The *Anakim* (Num. xiii. 28, 32, 33; Deut. ii. 10), destroyed by Joshua. (Josh. xi. 22; Judg i. 20.) (4) The *Emim* are mentioned in Deut. ii. 10; and (5) the *Zamzummim*, in Deut. ii. 20, 21.

Gibbons, JAMES, D. D., Roman Catholic cardinal; b. at Baltimore, Md., July 23, 1834. He was ordained priest in 1861, and became assistant pastor of the cathedral at Baltimore, 1865; consecrated bishop, 1868; made archbishop of Baltimore, 1877; and in 1886 was consecrated cardinal. He is the author of, *The Faith of our Fathers* (New York, 1874). Trans. into several languages.

Gib'eon, a city of the Hivites, about six miles north of Jerusalem. It is identified with the present *el-Jib*, a small village in the midst of ancient ruins. At the eastern base of the hill upon which it stands is a spring of water which flows into a reservoir, which is thought to be the "Pool of Gibeon." Gibeon made a league with Joshua and secured his aid when attacked by the Canaanites. (Josh. ix.; x.) Here the tabernacle remained for many years (2 Chron. i. 3, 4), and its people helped to build the walls of Jerusalem after the Captivity. (Neh. iii. 7.)

Gid'eon, "a Manassite, youngest son of

Joash, of the Abiezrites, an undistinguished family who lived at Ophrah, a town probably on the west of Jordan (Judg. vi. 15), although its exact position is unknown. He was the fifth recorded Judge of Israel, and, for many reasons, the greatest of them all. When we first hear of him he was grown up and had sons (Judg. vi. 11; viii. 20), and from the apostrophe of the angel (vi. 12) we may conclude that he had already distinguished himself in war against the roving bands of nomadic robbers who had oppressed Israel for seven years, and whose countless multitudes (compared to locusts, from their terrible devastations, vi. 5) annually destroyed all the produce of Canaan, except such as could be concealed in mountain fastnesses (vi. 2). It was probably during this disastrous period that the emigration of Elimelech took place. (Ruth i. 1, 2.) When the angel appeared, Gideon was threshing wheat with a flail in the wine-press, to conceal it from the predatory tyrants. His call to be a deliverer, and his destruction of Baal's altar, are related in Judg. vi. After this begins the second act in Gideon's life. Clothed by the Spirit of God (Judg. vi. 34; comp. 1 Chron. xii. 18; Luke xxiv. 49), he blew a trumpet, and was joined by Zebulun, Naphtali, and even the reluctant Asher. Strengthened by a double sign from God, he reduced his army of 32,000 by the usual proclamation. (Deut. xx. 8; comp. 1 Macc. iii. 56.) By a second test at 'the spring of trembling' he again reduced the number of his followers to 300. (Judg. vii. 5, *sq.*) The midnight attack upon the Midianites, their panic, and the rout and slaughter that followed are told in Judg. vii. The memory of this splendid deliverance took deep root in the national traditions. (1 Sam. xii. 11; Psa. lxxxiii. 11; Isa. ix. 4; x. 26; Heb. xi. 32.) After this there was a peace of forty years, and we see Gideon in peaceful possession of his well-earned honors, and surrounded by the dignity of a numerous household (viii. 29-31). It is not improbable that, like Saul, he had owed a part of his popularity to his princely appearance. (Judg. viii. 18.) In this third stage of his life occur alike his most noble and his most questionable acts, viz., the refusal of the monarchy on theocratic grounds, and the irregular consecration of a jeweled ephod, formed out of the rich spoils of Midian, which proved to the Israelites a temptation to idolatry; although it was, doubtless, intended for use in the worship of Jehovah." —Smith: *Dict. of the Bible.*

Gieseler (*gee-zeh-ler*), JOHANN KARL LUDWIG, one of the most distinguished writers on Church history; b. at Petershagen, March 3, 1793; d. at Göttingen, July 8, 1854. He studied at Halle, and was appointed professor of theology at Bonn, 1819, and at Göttingen in 1831. His great work is his *Church History*, which still continues to hold a high place among scholars. Of the three English translations, the latest is that of H. B. Smith and Miss Mary Robinson (New York, 1857-81), 5 vols.

Gifts (Gr. *charismata*). The new Testament uses this term to express powers and graces bestowed on Christians by the Holy Ghost. These gifts are described as of two kinds—ordinary and extraordinary. The ordinary are those shared by all Christians: wisdom, understanding, counsel, spiritual strength, knowledge, true godliness, holy fear; they are given abundantly or sparingly, according to the faith of the recipient. With these may be classed the "fruits of the Spirit," enumerated in Gal. v. 22, 23, viz., "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." To these have been added by theologians three others, viz., patience, modesty, chastity. The extraordinary gifts of the Spirit were, for the most part, confined to the earliest ages of the Church. It would appear to have been a common thing in the apostles' time for newly baptized converts to receive, with the laying on of the apostles' hands, the power to speak in other tongues, or to interpret them, the gift of prophecy, healing, and of the discerning of spirits. The Scripture teaching on these miraculous gifts will be found in the words of St. Paul in 1 Cor. xii. 14. He declares that all gifts come from the Spirit; that they are "given to every man to *profit withal*," and that the Spirit divideth "to every man severally as he will." Hence, there is no ground for vanity or boasting on the part of the recipients. Moreover, he declares in 1 Cor. xiii. that these miraculous gifts, although excellent in themselves, yet, without the gift of love, are of no account whatever. Love is the first and chief of the ordinary gifts of the Spirit, and is greater than all the extraordinary gifts. Of these latter, St. Paul shows that prophesying is the greatest: "Desire spiritual gifts, but rather that ye may prophesy;" declaring at the same time, how it is greater than the gift of "speaking with tongues." It is to be noted that the gift of tongues is "a sign not to them that believe, but to them that believe not;" while "prophesying serveth not for them that believe not, but for them which believe;" or, in other words, prophesying is for the "edification, exhortation, and comfort" of the Church. The notion that the gift of tongues was for the purpose of converting foreign nations, is now held by few expositors. Rather, we may suppose, it was an overpowering influence of spiritual zeal, intelligible to those who were filled with divine love, and to them only. (See Farrar's *St. Paul*, chapter v.) It is a very difficult question to decide when the extraordinary gifts ceased to be bestowed on Christians.

Instances are mentioned in Eusebius v. 7, where he quotes Irenæus to prove that miraculous gifts, including even raising from the dead, existed in his day (A. D. 161–180). Again, in Eusebius vi. 9, the historian records that many miracles were performed by Narcissus, A. D. 211–217. But the mention of such an individual seems to show that the majority of Christians did not then possess this power. In all ages people have laid claim to a possession of miraculous power, but in such instances the evidence has not been sufficient to place the matter beyond doubt. In other cases gross deception has been practiced. One test by which to try such claims to miraculous gifts is mentioned by Irenæus in the above passage, and by Apollonius, a writer who lived a few years later, viz., Is gain made by such manifestations of miraculous power? Apollonius, in Eusebius v. 18, accuses the Phrygian heretics of receiving presents on such occasions, and thereby convicts them of imposture, while Irenæus attests the genuineness of the miraculous powers exercised by the faithful from the fact that no gain nor profit was made: "As they had received freely from Christ, so," says he, "ought they to give freely." In conclusion, it may be remembered that it has only been in great crises in the history of God's people that miraculous gifts have been bestowed in any abundance, *e. g.*, in the deliverance from Egypt, in the troublous times of Elijah and Elisha, and at the rise of Christ's Kingdom upon the earth; and it is also to be observed that in the passage above cited, they are distinctly placed beneath gifts and graces which yet and permanently remain.—Benham: *Dict. of Religion.* For the alleged restoration of the Gift of Tongues, see CATHOLIC APOSTOLIC CHURCH.

Gi′hon (*fountain* or *stream*), (1) the name of the second of the four rivers of Eden. (Gen. ii. 13.) It is identified by some scholars with the Nile. (2) A place not far from Jerusalem where Solomon was proclaimed king. (1 Kings i. 33–45.) Manasseh built a wall on the north side of Gihon, and Hezekiah stopped its upper water-courses. (2 Chron. xxxii. 30; xxxiii. 14.) The exact site of these streams is still a matter of discussion.

Gilbert of Sempringham, b. at Sempringham, Lincolnshire, England, about 1083; d. there, Feb. 4, 1189. He was the founder of the order called the Gilbertines or Sempringenses, for whom he prepared rules. The monasteries which he founded numbered 700 male and 1,500 female inmates. The order possessed twenty-five monasteries when suppressed by Henry VIII.

Gilbo′a, a mountain-range on the eastern side of the plain of Esdraelon, rising over the city of Jezreel (comp. 1 Sam. xxviii. 4 with xxix. 1). It is only mentioned in Scripture in connection with one event in Israelitish history, the defeat and death of Saul and Jonathan by the Philistines. (1 Sam. xxxi. 1; 2 Sam. i. 6; xxi. 12; 1 Chron. x. 1, 8.) No doubt can be entertained of the identity of Gilboa with the ridge which stretches eastward from the ruins of Jezreel. The mountain is now called *Jebel Fûkûa;* the village, *Jelbôn.*

Gildas, surnamed SAPIENS, or "The Wise," is said to have been born in Wales early in the sixth century. He was a monk. The place of his education is uncertain. He spent seven years in France, and then went to Ireland, where he did much for the Church; he then returned to England, and became an earnest preacher of the Gospel. The monks of the old monastery of St. Gildas de Ruys, in Brittany, say that he spent his last days there; but English writers aver that he died near Glastonbury in 570. So much difference of opinion exists about his history that one can determine nothing with certainty about him or his works. He wrote a history, *de Calamitate, Excidio, et Conquestu Britanniæ,* which is valuable as being the only information we have of those times. It is divided into two periods, the one extending from the first Roman invasion to the close of the fourth century or revolt of Maximus, the other from that revolt to his own days.—Benham: *Dict. of Religion.*

Gil′ead. See TRIBES OF ISRAEL.

Giles, ST., b. in Greece, 640; d. before 725 in a monastery on the Rhone. He lived a hermit's life in Provence for many years, and while there was discovered in the forest by the King, Wamba (Flavius), while caring for the hind—upon whose milk the saint subsisted—which had been wounded by the king's dogs and had sought refuge in his cave. The king desired St. Giles to attend upon him at his court. He did so for a short time and then returned to the forest and founded a monastery. His reputation for sanctity spread far and near, and many miracles were ascribed to him. He once declined treatment for an accidental lameness, saying that he needed the discipline of suffering, and for this is honored as the patron saint of cripples. In art he is pictured as an old man, at whose feet is a hind wounded by an arrow through its neck. He has churches in all parts of Europe, and his day is commemorated Sept. 1. His relics are in St. Sernin's, Toulouse.

Gilfillan, George, a popular Scottish religious writer; b. at Comrie, Perthshire, Scotland, Jan. 30, 1813; d. Aug. 13, 1878. He studied at Glasgow University, and in 1836 was ordained pastor of a Secession congregation at Dundee. Among his works the best known is *Bards of the Bible*. As a lecturer and preacher he was both edifying and eloquent.

Gil'gal (*rolling*), (1) the name of the first station of the Israelites after crossing the Jordan. It was here the twelve stones were set up, and here the tabernacle remained until removed to Shiloh. (Josh iv. 19, 20; xviii. 1.) At Gilgal Samuel judged, and Saul was made king. (1 Sam. vii. 16; x. 8; xi. 15.) (2) The Gilgal mentioned in Elijah's time was probably in the range of mountains north of Bethel. (2 Kings ii. 2.) Which of the places mentioned became the seat of idolatry is still uncertain.

Gill, John, an eminent Baptist minister and learned Rabbinical scholar; b. at Kettering, Northamptonshire, in 1697; d. at Camberwell, Oct. 14, 1771. He was self-educated, and in 1719 became pastor of the Baptist congregation at Horsleydown, near London, where he continued for fifty-three years. An extreme Calvinist, he was a profound scholar and theologian. Dr Gill's most important work was his *Exposition of the Old and New Testament*, an edition of which, in 9 vols., was published with *Memoir* (Phila., 1811–19).

Gillespie, George, one of the four commissioners sent from the Church of Scotland to the Westminster Assembly, in 1643; b. at Kirkcaldy, Jan. 21, 1613; d. there, Dec. 17, 1648. He wrote: *The English Popish Ceremonies obtruded upon the Church of Scotland* (1637); *Assertion of the Government of the Church of Scotland* (1641); *Aaron's Rod Blossoming: or, the Divine Ordinance of Church-Government Vindicated* (1646). This was his ablest work. Although the youngest member of the Westminster Assembly, he was recognized as one of its strongest debaters. An edition of his works, with *Memoir* by Hethrington, was published in Edinburgh (1844–46), 2 vols.

Gillett, Ezra Hall, D. D., b. at Colchester, Conn., July 15, 1823; d. in New York, Sept. 2, 1875. He was graduated at Yale College (1841), and Union Theological Seminary (1844), and became pastor in 1845 of a Presbyterian church in Harlem, which he served until 1868, when he accepted the chair of political economy and history in the University of New York. He was the author of: *The Life and Times of John Huss* 2 vols. (1861); *History of the Presbyterian Church in the United States*, 2 vols. (1864); *God in Human Thought and Moral System* (1875).

Gilpin, Bernard, "Apostle of the North;" b. at Kentmere Hall, Westmoreland, in 1517; d. at Houghton-le-Spring, Durham, March 4, 1583. A graduate and fellow of Oxford, he became vicar of Norton, Durham, 1552. This position he soon resigned, and having come into sympathy with the views of the reformers he was accused of heresy, and narrowly escaped martyrdom through the influence of his great-uncle, Bishop Tonstall. Under Elizabeth he declined the bishopric of Carlisle. As rector of Houghton, he was active in philanthropic and benevolent labors, and gained a great influence over his people. See his *Life*, by William Gilpin, with introduction by Edward Irving (Glasgow, 1824).

Girdle, " an essential article of dress in the East, and worn both by men and women. The common girdle was made of leather (2 Kings i. 8; Matt. iii. 4), like that worn by the Bedouins of the present day. A finer girdle was made of linen (Jer. xiii. 1; Ezek. xvi. 10), embroidered with silk, and sometimes with gold and silver thread (Dan. x. 5; Rev. i. 13; xv. 6), and frequently studded with gold and precious stones or pearls. The manufacture of these girdles formed part of the employment of women. (Prov. xxxi. 24.) The girdle was fastened by a clasp of gold or silver, or tied in a knot so that the ends hung down in front, as in the figures on the ruins of Persepolis. It was worn by men about the loins. (Isa. v. 27; xi. 5.) The girdle of women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged. (Prov. xxxi. 17.) The military girdle was worn about the waist: the sword or dagger was suspended from it. (Judg. iii. 16; 2 Sam. xx. 8; Psa. xlv. 3.) Hence girding up the loins denotes preparation for battle or for active exertion. In times of mourning, girdles of sackcloth were worn as marks of humiliation and sorrow. (Isa. iii. 24; xxii. 12.) In consequence of the costly materials of which girdles were made, they were frequently given as presents. (1 Sam. xviii. 4; 2 Sam. xviii. 11.) They were used as pockets, as among the Arabs still, and as purses, one end of the girdle being folded back for the purpose. (Matt. x. 9; Mark vi. 8.) The *abnêt*, or girdle worn by the priests about the close-fitting tunic (Ex. xxviii. 39; xxxix. 29), is described by Josephus as made of linen so fine of texture as to look like the slough of a snake, and embroidered with flowers of scarlet, purple, blue, and fine linen. It was about four fingers broad, and was wrapped several times round the priest's body, the ends hanging down to the feet. The 'curious girdle' (Ex. xxviii. 8) was made of the same materials and colors as the ephod, that is of 'gold, blue, and purple, and scarlet, and fine twined linen.' Josephus describes it as sewn to the breastplate. After passing once round, it was tied in front upon the seam, the ends hanging down."—Smith: *Dict. of the Bible.*

Gir'gashites, a tribe of the Canaanites who inhabited the region east of the sea of Galilee, whence the name of the city of *Gergesa.* (Gen. xv. 21.)

Git'tites. See GATH.

Gladden, WASHINGTON, **D. D.** (Roanoke College, Va., 1884), **LL. D.** (University of Wisconsin, Madison, Wis., 1881), Congregationalist; b. at Pottsgrove, Penn., Feb. 11, 1836. He was graduated at Williams College, Mass., 1859, and has held pastorates at Brooklyn, N. Y., 1860; Morrisania, N. Y., 1861; North Adams, Mass., 1866–71; Springfield, Mass., 1875; and since 1883, Columbus, O. Among his published works are: *Plain Thoughts on the Art of Living* (1868); *Workingmen and their Employers* (1876); *Being a Christian* (1876); *The Lord's Prayer* (1881); *The Young Men and the Churches* (1885); *Burning Questions* (1890).

Glass. From mural paintings representing the process of glass-blowing, we know that the manufacture of glass was carried on by the Egyptians as early as the time of the patriarchs. The Hebrews were probably familiar with this invention, although it is mentioned but once in the Old Testament (Job xxviii. 17), where it is translated in the A. V. "crystal,' but in the R. V. "glass." The mirrors referred to in 1 Cor. xiii. 12; 2 Cor. iii. 18, etc. were not made of glass, but metal.

Glass, JOHN, b. in Fifeshire, Sept. 21, 1695; d. at Dundee, 1773. While minister of the parish of Tealing, he was deposed by the General Assembly of the Church of Scotland, because of the publication of a book in which he maintained that an Established Church was contrary to the Scriptures. He gathered a congregation, which adopted a voluntary and independent form of government. Members of this church, with others in sympathy with his views, are known in Scotland as Glassites, but in this country they are called Sandemanians (*q. v.*). His works were published in Edinburgh (1761, 2d ed., Perth, 1782), 5 vols.

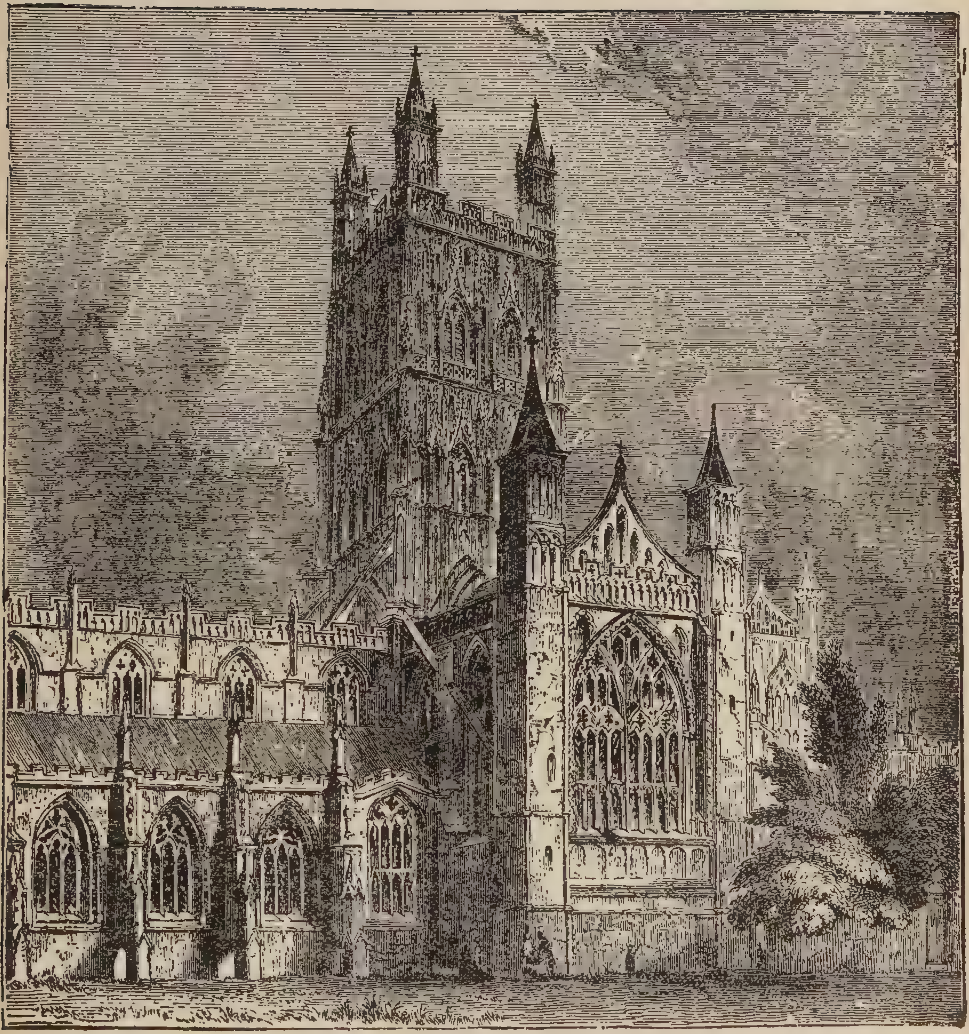
Glebe (*church-land*), in ecclesiastical law, is the land devoted to the maintenance of the incumbent of a church. Originally, the assigning of such land was an absolute necessity, for no church could be regularly consecrated without it.

Gloria in Excelsis. See DOXOLOGY.

Gloria Patri. See DOXOLOGY.

Glosses, BIBLE. "With the decay of learning and originality during the Dark Ages grew the necessity for making, and the custom of transcribing on manuscript copies of the Vulgate, various notes, explanatory or otherwise, of the text. Ultimately, collections of these glosses, or sets of glosses, came to be made. They are distinguished as either marginal or interlinear. The most famous collection of *glossae marginales* was that made by Walafridus Strabus in the ninth century: it consists of notes grammatical, historical, and theological, culled from the writings of Augustine, Ambrose, Jerome, Gregory, Isidore, Bede, Alcuin, Rabanus Maurus, with additions by himself. The interlinear glosses (which, as a rule, were not so full as the marginal) were sometimes theological, but more generally purely philological. A somewhat important collection of interlinear glosses, belonging to the former class, was made by Anselm of Laon (1117). The philological glosses have considerable value to the linguistic student, especially those which originated in Germany during the Carlovingian period. Some interlinear vernacular translations of portions of the Bible into the Anglo-Saxon in the ninth and following centuries have also been recently reprinted."—*Ency. Britannica.*

Gloucester, a cathedral city of England,



GLOUCESTER CATHEDRAL. SOUTH TRANSEPT.

situated on the Severn, 107 miles northwest of London. The cathedral dates from the eleventh century, and represents several different eras of ecclesiastical architecture. It is 427 feet in length, and 154 in width; the height of the central tower is 223 feet. Its beautiful cloisters form a large square. It was formerly the church of a Benedictine abbey, and was converted into a cathedral in 1541. The present income of the diocese of Gloucester is £5,000.

Gnat, a troublesome insect, akin to the mosquito, and very common in hot countries. It is mentioned in Matt. xxiii. 24, where the Revised Version properly reads "strain out."

Gnostics derived their name from the extraordinary religious knowledge (*gnōsis*) which they claimed to possess. The term is not the name of any one particular sect, but rather of a number of sects who all accepted certain main principles, but differed from one another on particular points, each sect following its own founder. Said to have been originally propagated by Simon Magus, Gnosticism spread through the greater part of Christendom, rising to its greatest height about the middle of the second century, and lasting almost to the end of the fourth century. It was more a distinct religious system than a heresy, but its acceptance of some of the fundamental doctrines of Christianity made it a source of great trouble to the Church. It had some good effects, however, in causing the Faith to be more carefully examined and more clearly defined.

St. Paul is supposed to refer to Gnosticism when he speaks, in his Epistle to Timothy, of "the opposition of science (*gnōsis*) falsely so called" (1 Tim. vi. 20), and of "fables and endless genealogies" (1 Tim. i. 4); and again, in the Epistle to the Colossians, of "philosophy and vain deceit." (Col. ii. 8.)

Our knowledge of the system is derived from the works of its opponents, as no Gnostic writings have come down to us. It may be described as a combination of the notions of ancient philosophy, Magian theories, Judaism, and Christianity. In it the Oriental hypotheses concerning the origin of evil, and the speculations of Plato and of Philo of Alexandria, were blended with the Christian doctrine of Redemption; and the resulting systems became very popular with those who had become weary of philosophy, but who yet could not bring themselves to receive the Christian faith.

The great home of Gnosticism was Egypt, particularly Alexandria. The founders of its numerous sects were almost all either Africans or Asiatics. The most renowned were:

I. Asiatics:
   1. *Saturninus*, who flourished at the beginning of the second century.
   2. *Bardesanes*, under Marcus Aurelius.
   3. *Marcion*, under Antoninus Pius.
   4. *Tatian* (founder of the Encratites), in the middle of the second century.
   5. *Cerinthus*, at the end of the second century.

II. Africans:
   1. *Basilides*, under Hadrian and Antoninus Pius.
   2. *Carpocrates*, under Hadrian.
   3. *Valentinus*, under Antoninus Pius.

The Ebionites, a Judaizing sect, are also usually included amongst the Gnostics. (Ebionites.) The main points of the Gnostic system were substantially as follows:

1. *Affecting the Doctrine of the Trinity*—

That there was one Eternal and Supreme Deity, from whom emanated a graduated series of existences called Æons; which Æons were to be regarded as manifestations of particular attributes of the Deity, and together constituted the Pleroma, or Fullness of the Godhead. Their number was variously given, Valentinus fixing it at thirty, Basilides at 365.

2. *Affecting the Doctrine of the Resurrection*—

That matter was essentially evil, the world and all material things having been created by a fallen Æon (or, according to some, by an evil power who had existed from all eternity). As a deduction from this, they denied the resurrection of the body, considering the body as a prison formed by the Demiurge, or fallen creator, for the confinement of the soul.

3. *Affecting the Doctrine of the Incarnation*—

The above also led to erroneous views concerning our Lord Jesus Christ. They could not believe that a divine nature could unite with a material (and therefore evil) body. Accordingly two solutions of the difficulty were proposed:

a. That Christ was *human*, but not *divine*, that he was merely a man, on whom the divinity descended at his baptism in the form of a dove, leaving him before the Crucifixion. This view was held by the Ebionites, Basilidians, Carpocratians, and Cerinthians.

b. That Christ was *divine*, but not *human*; that his Body was not material, but—

(1) An unsubstantial phantom, which only *seemed* to be human.

This was the view of Saturninus, the Encratites, and Marcionites, and they were hence called *Docetæ*, from a Greek word meaning "to seem."

(2) Formed of heavenly elements, like those of the angels who appeared to men.

This was the opinion of Bardesanes and Valentinus.

4. *Affecting the Doctrine of the Redemption*—

That Christ's mission was not to die for sin, but to impart to man a *knowledge* of his heavenly origin, and to instruct him how to regain his lost condition. Those who attained this knowledge were saved. Salvation was the result, not of a *sacrifice*, but of *gnōsis*.

The rules of life deduced from the foregoing principles were of two opposite kinds:

a. The followers of Bardesanes and Saturninus, and the Ebionites, Encratites, and Marcionites considered it their duty to resist the influence of the Demiurge by mortifying the body. They condemned marriage, and practised the greatest austerities.

b. The Basilidians, Valentinians, Carpocratians, and Cerinthians, on the other hand, regarding themselves as possessing saving "gnōsis," held that all actions were indifferent. They therefore indulged in all kinds of various practices and disgusting immoralities, which were doubtless the cause of many of the charges brought against the early Christians.

The Cerinthians also taught the doctrine of a millennium to be passed in sensual pleasures.

The Gnostics, as a rule, rejected the Old Testament, as given under the influence of the Demiurge. They usually accepted the New Testament, excepting, in some cases, the Epistles of St. Paul. They all made use of apocryphal books and spurious gospels which supported their views. —Benham: *Dict. of Religion.* On the general subject see Church Histories of Neander, Schaff, etc.

Goad, a pole about eight feet long, shod at the larger end with a piece of iron, with which the ploughshare was freed from clods and earth. The smaller end was fitted with a sharp spike, with which the cattle were urged in their labor. The goad is still used in Palestine.

Goat. There are several species of goat in Palestine; but the most common kind have very long, hanging ears. It was a clean animal, according to the Jewish law. Its milk was used for food (Prov. xxvii. 27); the hair was manufactured into various articles (Exod. xxv. 4), and the skin made into bottles. (Josh. ix. 4.) The wild goat was the ibex, or mountain goat, of the Arabs.

The scapegoat was one of the two goats offered on the day of atonement. (Lev. xvi.)

Gobat (*go-bà*), SAMUEL, missionary in Abyssinia, and bishop of Jerusalem; b. at Crémine, Bern, Switzerland, Jan. 26, 1799; d. at Jerusalem, May 11, 1879. Having studied in the mission-house at Basel, in 1823 he visited Paris and London, and learned Arabic, Æthiopic, and Amharic. In 1826 he was sent by the London Missionary Society to labor in Abyssinia, but was not able to enter that field until 1830; and, meanwhile, engaged in work in Egypt and Syria. Returning to Europe in 1834, he superintended, from 1839 to 1841, the translation of the Bible into Arabic. In 1846 he became bishop of Jerusalem, and was very successful in founding schools and other religious institutions in Jerusalem, Bethlehem, Jaffa, and other points in Palestine. He wrote *A Journal of Three Years in Abyssinia* (London, 1847). See his *Life*, first published at Basel (1884; Eng. trans. New York, 1885).

God. It is a self-evident proposition that a belief in the existence of a Superior Being or Beings must be the basis of all religion, properly so called. Any movement of the soul after improvement, after that which satisfies its longings, must have its basis in such a belief in some form. The two great principles of religious belief which have prevailed in the world are Polytheism and Monotheism—*i. e.*, the belief in "gods many and lords many," which characterized heathenism; and that in One Supreme Self-existent Being, which is at the very foundation of every form of Christianity. Outside these we have the negation which, it cannot be denied, has, and always has had, its professors, which declares "There is no God," or else which says, "We have no knowledge of such a one." (AGNOSTIC.)

When we come to examine into the grounds of belief in Deity, we first of all have a right to say that this belief is in possession of the field. However we account for it, it is unquestionably the fact that all over the world, as far as history takes us back, mankind have always believed in God, and have entered into speculations to know more of him. Hindoos, and Chinese philosophers, Egyptians, Greeks, Latins, gave themselves with eagerness to the inquiry. The epoch of the coming of Christ found one people—the Jews—strenuously asserting that there is only one God, and that worship of other gods is a hateful superstition. The religion which Christ preached affirmed this doctrine, and the civilized world has accepted it; and thus, as we have said, the belief in God is in possession. Man is naturally a religious being—a God-worshipper—however he came to be so; and the fact is of tremendous significance, that the existence of God should thus belong, as it were, to the consciousness of humanity at large.

Christianity, however, came into direct conflict with many of the popular religious beliefs current at its birth, and thus, when its doctrine of one God was called in question, it became necessary to offer reasons for such belief. In this controversy the strongest point was, there can be little doubt, the Christian doctrine of sin and of God's attitude in regard to it. It seems so natural to us now to believe that, if there be a God, he must be a just and moral Being, that we are in danger of forgetting that this conception is almost, if not entirely, confined to the line of Jewish and Christian revelation. To an ancient heathen the matter by no means appeared in this light: his gods, as represented to him, were swayed far more by vindictive, selfish, and other personal feelings, than by moral motives. No man could be certain that he was not innocently offending some deity, even in striving to propitiate some other, and thereby entailing misery and misfortune on himself for the rest of his life; and the awful problem, which for a while held Job powerless in its grasp, of reconciling the justice of God with the misfortunes of a righteous man, could never have confronted a pagan at all, for the simple reason that any necessity that his deities should act righteously would not have entered his conceptions. Only a few of the rarest spirits of antiquity had made any approach to ideas clearly taught in the Hebrew Bible. But when the truth was once clearly stated, as it was by the early Christians, it appealed at once to the conscience of men. The Christians gave their arguments against the old gods; heathenism strove, under the form of Neo-Platonism, to reconstruct a new basis on which to rest itself, but it failed, and gave place to deep skepticism. Thenceforth the warfare of Christianity was not with Polytheism, but with Negation and Unbelief.

The earliest argument adduced by Christian apologists was that of *the conscience*—"Belief in God is an opinion implanted in the nature of men." Cardinal Newman says that the belief in God presents more intellectual difficulties than any other belief, and yet is as certain to him as the certainty of his own existence. This is, in fact, making a belief in God a part of the moral consciousness; and probably this may be regarded as a view accepted by the general voice of mankind. The conviction is *in* man. His consciousness of himself involves the consciousness of a power which is *not* himself, which has an objective existence. The very consciousness of imperfection involves belief in a perfection which must exist, above and beyond all things. We can conceive the existence of a perfect Being; and such conception could not be if there were no ground for it. This is known as the *Ontological* argument—the cognizance of an existence outside of ourselves. The arguments of the great Schoolmen come to the same thing: "My reason had a beginning, therefore it must have had an external Author;" "I feel myself to be an accountable being, therefore there must be One superior to me who can reward and punish, otherwise my existence would be a contradiction."

Akin to this is the *Cosmological* argument—that which starts from the sequences and effects in the universe. Whatever *is* must either have a cause or be self-existent. The world is every hour showing signs that it is not self-existent; change follows change, producing fresh phenomena. This argument has been lately much strengthened by the modern discovery of what is called the "dissipation of energy," which involves as a necessary consequence the fact that the present constitution of things cannot have lasted from eternity, but must have had a beginning in time. Otherwise, "the great clock must have run down" an eternity ago. Hence we are led back step by step to an ultimate cause of all things, whose self-existence is thus demonstrated. Paley carried this principle another step. The order, he contended, and arrangement of the universe, and the adaptation of means to ends, all prove that a wise and benevolent Intelligence created the world. This is the substance of his *Natural Theology*—the teleological "argument from design." Of late, however, with increased knowledge and greater development of moral sensibility, this has been objected to, on the ground of the multiplicity of circumstances which mar the happiness of the creation. Not only earthquakes, famines, pestilences, recur again and again, but animals prey on and torture each other. "I think the *watch* argument unanswerable," said a late celebrated divine, alluding to the opening passage in Paley, where he supposes a man seeing a watch for the first time and tracing out the design of the maker. "But the watch keeps bad time," was the retort of a pupil of the speaker; "wouldn't it be easy to prove that the devil made the world, on Paley's lines?" The retort is not a sound one, and yet there is a measure of truth in it. There is little doubt that the sterner and apparently cruel facts of Nature do press with awful force upon many minds, which are thereby deterred from believing in a benevolent Creator: and even Mr. Mill, who held that there were many apparent tokens of design, adaptation, and even benevolence, was himself brought to the conclusion that the power of a Being who had given such proofs of good-will, must be limited by conditions over which he had insufficient control, to account for the phenomena. There can be no doubt that Paley's view of Nature was a very imperfect and partial one; and the difficulty is not removed by modern ideas respecting the work of "general laws," as is sometimes maintained. It would rather appear that, as regards the Christian Revelation and its view of these problems, the difficulty has mainly arisen from an altogether partial and imperfect view of its field and its scope, which has been too much, in popular teaching, confined to man himself. It is said that the contradictions and difficulties of which we have spoken find their explanation in this Revelation, which declares that through certain causes mankind has become alienated from its Creator, and thereby has become subject to sorrow and pain. (SIN.) But the Christian believes that God has restored mankind to a knowledge of himself through Christ, who came into the world for the purpose of revealing the nature and character of God. He revealed God as the Father, which involves the great truth of the theologian—"God is Love." This is true. But it is too commonly taught as if man alone required such a remedial and elevating agency: it has been proclaimed in thousands of pulpits that "man alone is out of joint" with the purposes of Creation, and that all other creatures "fulfil the end of their being." If this were so, there would be no reply to the argument of Mill and others; for the moral difficulty arises precisely from our being unable to see any moral cause for, or end in, so much physical suffering as prevails in the animal world around us. But such is not the teaching of the Revelation itself. This tells us plainly that the whole Creation also does groan and travail in pain together—the fact is *not* blinked; and that it also waits for the adoption and redemption — the promise to it also is not withheld. However such words are understood, their weight is obvious; and in a far wider and fuller recognition of them than has been usual must be found the Christian answer to such difficulties as these.

Thus we have seen that, as the ages rolled on, it became a necessity of the case, and must still remain so, for current conceptions of God to be modified and perfected according to the needs of the time. The fulness of perfection cannot be seen by any finite being; each one will see that which presents itself to his eye. Imperfect conceptions are not imperfect because they are partial, but because they ignore or deny the perfect. Agnosticism and Manichæism were distortions of Christian truths. The half-awakened mind of mediævalism, peopling the unknown world with imaginary dangers, multiplied mediators and intercession, until God seemed too far removed to be within the hearing of his creatures. The Reformation was in very truth a restoration of the one God to his place as the centre of all true theology. But the popular views of earthly government then in vogue showed themselves in a notion of God, which, in declaring his sovereignty, ignored his Fatherhood and compassion. This was the basis of Calvinism. In revolt from it came the Socinian theory that our knowledge of God is imperfect, but sufficient for practical purposes, and that morality is the way of salvation. The inquiries and speculations, set on foot by the sixteenth century revolt against traditional opinion, will probably last until the end of time. (DEISM; PANTHEISM.) There can be little doubt that the crude language of many theological authorities, of more than one school, seemed to present God as if separate and apart from his own creation, as if, having once made it and "ordained" laws for it, it might henceforth go on in a fashion without him, really Divine power and authority being only henceforth to be seen in miracle or other special intervention. This subtle *practical* atheism was entirely foreign to the Hebrew, to whose mind God spoke in the thunder and whispered in the wind: but how far it had permeated much of very "orthodox" theology it would be easy to show. The reaction to the Pantheistic view, that God and the Universe were one and the same—God the All, of which every man or thing was but a part—was natural. But, on the whole, Christian theology has probably gained from it, in learning to see everywhere and in everything the manifestation of Divine energy, acting in the present, and bringing the Infinite presence home to the very next neighborhood of men—as close to their actual bodies, as the Divine and Holy Spirit could draw nigh to their inmost souls.

It should further be pointed out that even the Agnosticism of modern days has also helped to correct current conceptions of God, and to give to them in some respects more worthy forms. As an argument against *any* real knowledge of God, the Agnostic argument is very simply answered. The great leader of this school (Mr. Spencer) has himself shown, and it has been shown by physicists again and again, that the Unknowable confronts us finally, at every point of investigation, in the physical world itself. The Energy that surrounds us, the simplest piece of Matter we take in our hands, alike absolutely baffle our comprehension at the last; we not only cannot know what they really are, but cannot even grasp any conception of their ultimate reality. Mr. Spencer himself (*First Principles*) very fairly demonstrates this, and the demonstration can be carried much farther. But we nevertheless can know and do know *very much* about the physical universe, and this knowledge is real and true knowledge so far as it goes. We know very much, and may learn yet much more, of the modes and manifestations and finite relations of the Unknowable, in their various forms. Precisely in the same way, therefore, an Agnostic is bound in consistency to admit, that though in essence or ultimate Reality we cannot find him out, yet we may know much about the Infinite God, provided only there be such an one to know, as Mr. Spencer practically admits, and that he chooses to be known of us. Yet there is much in the Agnostic argument that is of service, and is indeed little more than grave and just rebuke to a coarse familiarity of detail and precision of statement which a truer reverence for God could never have tolerated. Divines have written pages about what God "could" or "could not" or "must" do, and what he "must be," as freely as if the Divine Being were altogether such an one as ourselves. Some protest against this was needful; and even in less gross matters than these, it may be hoped that Agnostic criticism has already produced a tone of more reverent caution and humility. To take but one instance: Mr. Spencer himself has protested in strong terms against certain affirmations made respecting the "personality" of God, a doctrine essential to the very heart of a Christian, or to the Christian life. But in a recent article he has explained this protest in a somewhat unexpected way; stating that whereas he had been understood to mean that the Inscrutable Power (the term which he prefers to use) was a Being in some sense "below" Personality, his meaning rather was that what attributes such a Being possessed must be infinitely "above" all that we know as such, as much so as the Infinite is above the Finite in all other things. In such language there is something to be learned, which in the end may bring real gains to Christian theology.

Finally, it should be observed in regard to those means by which God may be known, that those who most profoundly study in the comparative manner the progressive advances of the idea of God in history, will also be most profoundly struck with the amazingly distinct and advanced standpoint, at all times, of the Hebrew and Christian revelation. Even at a time when the other deities recognized in the world were themselves conceived of as sunk in sensuality and selfishness, the Hebrew was taught of one God, who loved righteousness and hated iniquity, and who would judge the deeds of sinful men; he was even so penetrated with that idea, that the misfortunes of good men, instead of being to him a fate to be borne in sullenness or stoicism, as by a heathen, were an awful moral problem, to be faced somehow, and wrestled out in anguish of spirit as a fundamental one. It is needless to trace the same amazing superiority in further detail; but it should be noted that, since the Scriptures have been collectively in possession of the Church, they have ever stood far above such historical advances as have been above briefly reviewed. They have never affirmed the irreverently familiar declarations of some theologians concerning the Divine essence and attributes; they have borne continuous testimony against the banishment of God from his own "common" world, which to them is ever full of his holy presence; they have witnessed for ages of his long-suffering love; and all that is true in Agnosticism has stood "written" in them for centuries; they first taught to man the limitations to his knowledge imposed upon him by the conditions of his own intellect. It can hardly be doubted that our children will know even more of God than we do, and will form yet more worthy conceptions of him, and will find more in the Scriptures themselves than we are able to find. But when it is so, they will, like ourselves, find that it *is* all in these Scriptures, plainly written for them; as we in our time have found, according to the capacity given to us. Qualities like these are absolutely unique; but they are simple and every-day facts concerning the Christian Scriptures. Such facts will be weighty to every really thoughtful and impartial man, and will dispose him at least to examine with interest, and care, and respect, on its own merits, what those Scriptures affirm concerning "what may be known" of him, whom they nevertheless clearly allege will ever be past finding out. (See, further, TRINITY; HOLY GHOST; CREEDS.)—Benham: *Dict. of Religion.*

For recent literature see: *Systems of Theology* by Hodge, Van Oosterzee, Dorner, Foster, Buel, Strong, etc.; Flint: *Theism* (Edinburgh, 1877); Diman: *The Theistic Argument* (Boston, 1881); Harris: *The Philosophical Basis of Theism* (New York, 1883).

Godet, FRÉDÉRIC (LOUIS), D. D. (Basel, 1868), Reformed; b. at Neuchâtel, Switzerland, Oct. 25, 1812. After completing his theological studies at Bonn and Berlin, under Neander, he was first assistant pastor at Valangin, 1837; tutor of the Crown-Prince of Prussia from 1838 to 1844; in the pastorate, 1845–66; from 1850 to 1873, professor of exegetical and critical theology in the theological school at Neuchâtel, and since that time has filled the same chair in the independent faculty of the Church in that city. He is the author of a *Commentary on the Gospel of St. John* (1863–65), 2 vols.; 3d ed. (1881–85), translated by President Timothy Dwight (New York, 1886), 2 vols.; *Luke* (1871), Eng. trans. revised by John Hall (New York, 1881); *Romans* (1879–80), Eng. trans. revised by T. W. Chambers (New York, 1883); *Lectures in Defense of the Christian Faith* (Edinburgh, 1881); *Old Testament Studies* (Oxford, 1875; 3d ed., 1885); *New Testament Studies* (London, 1876; 6th ed., 1885).

Godfathers and GODMOTHERS. See SPONSORS.

Godfrey of Bouillon, the leader of the first Crusade; b. in Belgium, about 1060; d. in Jerusalem, July, 1100. In 1095, at the head of eighty thousand infantry and ten thousand horsemen, he marched for the Holy Land. After many adventures, they arrived at Jerusalem, and took the city in July, 1099, after a siege of five weeks. He was elected king, but lived to reign only a single year. Tasso has immortalized him in his *Jerusalem Delivered.* His piety, valor, and skill have given his name the first position among the Crusaders.

Gog and MA'GOG (Ezek. xxxviii. 2). Magog was the name of one of Japheth's sons. (Gen. x. 2.) It was the general name of the country and people in the district north of the Caucasus. The name of their king was Gog, and the hostility that existed between them and Israel suggested their association with Antichrist. (Rev. xx. 8.)

Go'lan, a city of Bashan, and one of the three cities of refuge east of the Jordan. (Deut. iv. 43.) Some explorers place it ten or twelve miles northeast of the sea of Galilee, but the exact site is unknown.

Gold. This precious metal, while often mentioned in the Scriptures, was not coined until after the time of David. Its use among the Hebrews was very common. The furniture and utensils of the Temple were overlaid with gold. It was largely used in the manufacture of personal ornaments and insignia of office. Several places are mentioned where gold was found—as Ophir (Job xxviii. 16), Arabia (2 Chron. ix. 14), Sheba (Ezek. xxvii. 22).

Golden Legend, a collection of legends of the saints compiled by the Dominican, Jacobus de Voraigne, in the thirteenth century. It is without historical value, but throws much light on the superstitions of the Middle Ages.

Golden Number, in chronology, that number which indicates the year of the cycle of the moon, which cycle is equal to nineteen Julian years. "It is called the *Golden* Number because in old calendars it was written in letters of gold on account of its great utility in ecclesiastical computations, especially in fixing the time of Easter."

Golden Rose, an ornament made of wrought gold and set with gems. After being blest by the pope with much ceremony, on the fourth Sunday in Lent, it is sent as mark of peculiar favor to some church, community, or person. It is difficult to trace the origin of this custom, but it appears to be as old as the time of Gregory the Great. If in any particular year no one is thought worthy to receive the rose, it is preserved in the Vatican.

Gomarus, FRANCIS, b. at Bruges, 1563; d. at Groningen, 1641. He studied at Cambridge, Oxford, and Heidelberg, and after preaching some years at Frankfort he was appointed professor of divinity at Leyden in 1594. He resigned this position (1611) because Vorstius was elected as successor of Arminius, and in 1614 became professor of theology at Saumur, and in 1618 professor of divinity and Hebrew at Groningen. He was present at the Synod of Dort in 1618, and was the leader of the Calvinistic party which secured the expulsion of the Arminians from the Reformed Church. "He was a man of great learning, and very bigoted in his views." His collected works were published in Amsterdam, 1645. See ARMINIANISM.

Go'mer (*perfect*), (1) the eldest son of Japheth, supposed to be the progenitor of the ancient Cimmerians, and of the present Celtic peoples of Europe. (2) The woman married by Hosea as described in his prophetic vision (i. 3).

Gomor'rah. See SODOM.

Good-Friday, the Friday before **Easter,**

observed by a very large part of Christendom as the anniversary of the passion and death of Christ. In the early Church it was kept as a day of the strictest fasting and humiliation. At the present time the Greek and Roman churches celebrate the day with strict severity. In the latter, the officiating clergy wear black garments, the altar is stripped, the candles are not lighted, and the usual Communion is omitted.

Goodness of God denotes "both the absolute perfection of his own nature, and his kindness manifested to his creatures. Goodness is essential to God, without which he would not be God. (Ex. xxxiii. 19; xxxiv. 6, 7.) Goodness belongs only to God; he is solely good (Matt. xix. 17), and all the goodness found in creatures is only an emanation of the divine goodness. He is the chief good, the sum and the substance of all felicity. (Psa. cxliv. 2, 15; xxv. 7; lxxiii. 25; iv. 6, 7.) There is nothing but goodness in God, and nothing but goodness comes from him. (1 John i. 5; James i, 13, 14.)"—*Gill.*

Goodell, WILLIAM, D. D., b. at Templeton, Mass., Feb. 14, 1792; d. in Philadelphia, Feb. 18, 1867. He was graduated at Dartmouth College, 1817, and at Andover Seminary, 1820. Under commission from the American Board he sailed for Beyrout in 1822. He remained here until 1828, when all of the missionaries were compelled to leave Syria. In 1831 he founded a new mission among the Armenians of Constantinople, where he labored with great fidelity and success until 1865. He was a man of rare gifts of mind and heart, and greatly beloved. He translated the Bible into Armeno-Turkish. See *Forty Years in the Turkish Empire: or*, *Memoirs of Rev. William Goodell, D. D.*, by E. D. G. Prime.

Goodwin, JOHN, a learned Arminian divine and controversialist; b. in Norfolk, 1593; d. 1665. Educated at Cambridge, he became vicar of St. Stephen's, London, in 1633, but was ejected for writing against the Presbyterians (1645), and then restored by Cromwell, whose favor he gained by two tracts: *Right and Might Well Met*, which justified the action of the army against Parliament, and *The Obstructors of Justice*, in defence of the High Court of Justice that condemned Charles I. At the Restoration he was deprived of his living, and his writings were publicly burned. He has been called the "Wiclif of Methodism." Wesley republished his work on *Justification.* Opponents to his views, like Dr. Owen, acknowledge his great learning and ability.

Goodwin, THOMAS, an eminent Puritan divine of the seventeenth century; b. at Rollesby, Norfolk, Oct. 5, 1600; d. in London, Feb. 23, 1679. A graduate and fellow of Cambridge, he was licensed as a preacher of the University in 1625, and three years later became lecturer and vicar of Trinity Church. Dissatisfied with the Act of Conformity, he resigned his preferments and retired to London. In 1639 he became pastor of a little company of refugees and English merchants at Arnheim, Holland. On the breaking out of the Rebellion he returned to England where, after ministering some years to an Independent congregation in London, he was elected president of Magdalen College, Oxford, where he remained until the Restoration. He was a member of the Westminster Assembly. His published works consist chiefly of his sermons.

Gopher-wood, the material of which the ark was constructed. (Gen. vi. 14.) It was probably the cypress, an exceedingly durable wood, which abounded in Syria, and was very commonly used in shipbuilding.

Gorham Case. In 1847 the Rev. G. C. Gorham was presented by the Lord Chancellor to the living of Brampford Speke, in Devon; but the bishop of Exeter, Dr. Philpotts, then almost the only decided High-Churchman on the bench, refused to institute him, on the ground that he was unsound in doctrine in denying that regeneration is in all cases wrought by baptism. Mr. Gorham appealed to the law, and in 1849 Sir Herbert J. Fust, Dean of the Court of Arches, decided against him, on the ground that Baptismal Regeneration is undoubtedly the doctrine of the Church of England. Mr. Gorham then appealed to the Privy Council, and the case having been again argued, judgment was given on March 8, 1850, reversing the decision of the court below, on the ground that a difference of opinion had existed among the Reformers, and ever since among English Churchmen. This judgment (which gave rise to much subsequent controversy) proceeded on the assumption that the court had no jurisdiction or authority to settle matters of faith, or to determine what ought in any particular to be the doctrine of the Church of England; "the duty extends only to the consideration of that which is by law established to be the doctrine of the Church of England, upon the true and legal construction of her articles and formularies." The two archbishops acquiesced in this judgment; the bishop of London did not. Mr. Gorham was, in consequence, admitted to the vicarage. The excitement led to the secession of a few eminent men from the Church, among them, two of the Wilberforces and Archdeacon Manning. The general result of the controversy, however, was a pretty general agreement that the judgment of the Dean of Arches correctly embodied the doctrine of the Anglican Church concerning the sacrament of baptism.—Benham: *Dict. of Religion.*

Gorton, SAMUEL, b. at Groton, Eng., about 1600; d. in Warwick, R. I., 1677. He was a linen-draper by trade, but becoming deeply interested in religious discussions, and seeking full liberty, he emigrated to Boston in 1636. He soon made trouble by his peculiar views, and from Plymouth was banished for heresy. With a few followers he went to Rhode Island; but his opinions were still obnoxious, and from Aquidneck he went to Providence and from there to Shawomet, where he purchased land from the Indians (1642). In 1643 with ten of his sect he was tried in Boston for heresy, and sentenced to prison at hard labor in chains. He was released in the following spring, but ordered to leave the colony within fourteen days. He sailed for England, but returned in 1648 with an order from the Earl of Warwick to the Massachusetts magistrates that they should not again disturb the colony at Shawomet. "They contemned a clergy and all outward forms, held that by union with Christ believers partook of the perfection of God; that Christ is both human and divine, and that heaven and hell have no existence save in the mind."

This sect soon died out. See *Life of Samuel Gorton* (Boston 1848).

Go'shen. See EGYPT.

Gospel (from the Anglo-Saxon *god-spell*, good tidings) is the English equivalent of the Greek *euaggelion*, which signifies "glad" or "good tidings." The term is used to designate the four biographies of our Lord by Matthew, Mark, Luke and John. Of these four *Canonical* Gospels, the first three were probably written between A. D. 60 and 70, and the last toward the close of the first century. Each Gospel has its own characteristics, but that of John, by its deep and sublime unfolding of the "heart of Christ," supplements the others in a peculiar manner. "The arguments for the genuineness of the Gospels, as varied as they are convincing, are such as these: (1) The direct testimonies of writers in the second century and later; (2) the quotations found in the writings of the authors known as the Fathers; (3) ancient translations, as the Itala and Peshito, dating from the second century; (4) the attitude of heretic and heathen opponents, who, like Celsus (180), did not call in question the genuineness of the records, although they denied the credibility of a part of their contents. Basilides, a Gnostic heretic, knew the Gospel of John as early as 125, and Marcion, another Gnostic, about 150, made use of a mutilated Gospel of Luke. The language in which the Gospels were written was the Greek, with the probable exception of Matthew, written in Hebrew; and there can be little doubt that we now have, with the exception of a few readings, the documents as they left the hands of the writers."—Schaff: *Bible Dict.* A large number of *Apocryphal Gospels*, of late and obscure origin, are rejected as spurious. See APOCRYPHA OF THE NEW TESTAMENT, p. 42.

Gospeller, a name given (1) to the followers of Wycliffe as distributers of the Bible; (2) Evangelists; (3) The reader of the gospel at the altar during communion service; (4) Of those in England during the sixteenth century who professed to be great readers of the Bible and went about preaching.

Gotama. See BUDDHISM.

Gothic Architecture. This name was given in contempt, to the style so designated, by partisans of the Classical style of architecture, who meant it to signify "barbarous;" but it has been universally adopted to express the whole range of mediæval architecture. There was an attempt made to get rid of the implied slur by using the word "Pointed" instead, but this never gained ground, and is repudiated by the best authorities. Mr. J. H. Parker, in fact, declares it a misnomer, inasmuch as he includes round-headed arches. He gives the following as convenient epochs of the successive Gothic styles:

Early Norman	1060—1090	Decorated....	1300—1377
Norman......	1090—1160	Transition	1360—1399
Transition	1160—1195	Perpendicular	1377—1547
Early English.	1189—1272	Late, or Debased, to end of 17th century.	
Transition.. ..	1272—1300		

Gottschalk, a monk, and the originator of the predestination controversy in the ninth century; b. at or near Mentz about 806; d. in the monastery of Hautvillers, 867. In early life an earnest student of Augustine and Fulgentius, he came in conflict with the authorities of the Church by the promulgation of his views on predestination. After varied wanderings he reached Mayence while the general Diet was sitting, and laid his views before a synod of German bishops convened by Rabanus, who had already accused the monk of heresy. Gottschalk charged Rabanus with semi-Pelagianism, but his doctrines were condemned, and in the spring of 849 Hincmar, archbishop of Rheims, called a synod of French bishops, who ordered his papers to be burnt. He was cruelly scourged, and shut up in the monastery at Hautvillers. On his deathbed he was offered the sacrament on condition that he should recant, but he refused.

Goths, Conversion of. After the occupation of the Lower Danube by the Goths, in the third century, they made frequent raids into the Roman territory, and among the prisoners taken by them were Christians. Their life and teachings won the regard of those with whom they were brought in contact, and the number converted to Christianity became so great that a Gothic bishop appeared at the Council of Nice (325). The great missionary among the Goths was Ulphilas (*q. v.*), who was sprung from one of their captive families. He was made bishop in 348. The persecutions of Athanaric, the West Goth, compelled Ulphilas to seek refuge in the Roman territory in 355; and having settled at Nicopolis, in Mœsia, he carried on his work through missionaries, whom he trained for upwards of thirty-three years. After the division of the nation, Fritigern, Athanaric's rival, espoused the cause of the Christians. From 370 the whole territory was open to Christian missionaries. After the capture of Rome by the Goths, in 378, they were substantially Christian, and Arian in faith. Even Athanaric confessed himself a Christian. The conversion of the West Goths followed the occupation of Spain (456), and of the East Goths after they were absorbed with other nations in Italy.

Gouge, William, an eminent Puritan divine; b. in Stratford Bow, Eng., 1575; d. in London, 1653. He was a graduate of Cambridge and a fellow of King's College, where for some time he was lecturer on logic and philosophy. He was ordained in 1608 and was minister of St. Ann's, Blackfriars, London, for forty-five years. In 1643 he was appointed a member of the Westminster Assembly, in which he took a prominent part, and assisted in the preparation of the *Westminster Confession of Faith.* Among his published works the most important are: *The Whole Armor of God* (1616); *Domestic Duties* (1622). His last work, finished just before his death, was a *Commentary on the Epistle to the Hebrews.* See Neal: *History of the Puritans;* Reid: *Mem. of Westminster Divines* (1811); *Life,* by his son, prefixed to his *Works* (1665).

Gough, John Bartholomew, the famous temperance orator; b. at Sandgate, Kent, Eng., Aug. 22, 1817; d. in Philadelphia, Feb. 18, 1886. In early life he came to this country, and under the stress of poverty and temptation, when but a young man, he formed intemperate habits, from which he was rescued by the kind efforts of Christian friends. From 1843 until the time of his death he labored earnestly in behalf of the cause of temperance, and for many years was the most popular lecturer in the United States. See his *Autobiography and Personal Recollections* (1869); *Temperance Lectures* (1879); *Sunlight and Shadow; or, Gleanings from my Life-work* (1881), *Platform Echoes* (1886).

Goulburn, Very Rev. Edward Meyrick, D. D. (Oxford, 1856), D. C. L. (Oxford 1850), b. in England, 1818; was educated at Eton and studied at Oxford; ordained deacon in 1842 and priest in 1843; curate of Holywell, Oxford, 1841–50; head-master of Rugby, 1850–58; one of her majesty's chaplains and incumbent of St. John's, Paddington, London, 1859–66; dean of Norwich, 1866; resigned in the year 1889. He wrote: *The Resurrection of the Body* (Bampton Lectures of 1850); *Introduction to the Devotional Study of the Holy Scriptures* (London, 1854, 10th ed., 1878); *Thoughts on Personal Religion* (1862, 17th ed., 1885); *The Pursuit of Holiness* (1869, 5th ed., 1873); *The Holy Catholic Church* (1873, 2d ed., 1875); *The Administration of the Lord's Supper* (1875, 2d ed., 1875); *Everlasting Punishment* (1880, 2d ed., 1880); *Thoughts on the Liturgical Gospels for the Sundays* (1883), 2 vols.; *Three Counsels of the Divine Master for the Spiritual Life* (1888), 2 vols.

Gourd, "the plant mentioned in Jonah iv. 5–10, the identification of which has given rise to so much discussion. It is now believed to have been what is called the Bottle Gourd, or by botanists the *Cucurbita,* which has large leaves, is of rapid growth, and is used for shading arbors, as may still be seen in gardens about Sidon. The *Wild Gourd,* mentioned in 2 Kings iv. 39, is understood to be the colocynth, which sends out very long tendrils and bears a great quantity of fruit. It is used as a medicine, and is bitter and drastic."—Bagster: *Bible Helps.*

Go'zan. Originally the name of a city, it was later applied to a district of Mesopotamia. (2 Kings xvii. 6; xviii. 11; 1 Chron.

v. 26; Isa. xxxvii. 12.) It was probably identical with the *Gauzanitis* of Ptolemy, and was watered by the Habor, the modern *Khabour*, a branch of the Euphrates.

Graal, or GRAIL, THE HOLY, the name given to the dish or shallow bowl from which Christ is said to have eaten the paschal lamb at the Last Supper. Among the legends of mediæval times was one that affirmed that Joseph of Arimathæa, after the Supper, took it from the upper room, and when Christ's body was taken from the cross drops of blood that trickled from his wounds were received in it. Joseph carried it to Britain, where it worked many miracles. Lost by an unworthy descendant, it was sought for by King Arthur's knights. Sir Galahad alone possessed the qualities of personal purity that enabled him to find it. This legend is curiously intermingled with the mystery of the eucharist in the romances of the Middle Ages. It probably was originated by Walter Map in the twelfth century. Tennyson has made it the subject of one of his idyls.

Grace (the English equivalent of the Greek word, *charis*). There are various senses in which this word is used in Scripture, but the general idea of it, as it relates to God, is his *free favor* and love. As it respects men, it implies the happy state of reconciliation and favor with God wherein they stand, and the holy endowments, qualities, or habits of faith, hope, love, etc., which they possess. Divines have distinguished grace into *common* or *general*, *special* or *particular*. *Common* grace, if it may be so called, is what all men have, as the light of nature and reason, convictions of conscience, etc. (Rom. ii. 4; 1 Tim. iv. 18.) *Special* grace is that which is peculiar to Christians. They are, by God's favor, chosen out of the world, redeemed, pardoned, justified. (Rom. viii. 28–30.) This grace so bestowed becomes the principle of life, and brings forth good works in those to whom it is given. Consequently the apostle exhorts to "*growth* in grace"—that is, to progress in the divine life. Such growth discovers itself by an increase of spiritual light and knowledge; by the renunciation of self, and dependence on Christ; by growing more spiritual in duties; by being more humble, submissive and thankful; by rising superior to the corruptions of our nature, and finding the power of sin more weakened in us; by being less attached to the world, and possessing more of a heavenly disposition.—Benham: *Dict. of Religion.* "The design of grace is the perfection of man, and his glorification in heaven. The reward he will there receive will be in consequence of works of faith; but he will receive it on the basis of grace, and from the hands of grace."—*Lange.*

Gradual, a sentence from the psalms sung in the communion office after the reading of the Epistle, as the deacon ascends the steps of the altar to read the Gospel. The name comes from the Latin *gradus*, a step. The term is also applied to other parts of the service that are chanted from the steps of the chancel or the ambo.

Graham, ISABELLA, worthy of remembrance as "a pioneer in woman's work for woman in America;" b. in Lanark, Scotland, July 29, 1742; d. in New York, July 27, 1814. She married, in 1765, Dr. Graham, a surgeon in the English army, with whom she went first to Canada and then to Antigua, where he died. Returning to her native land, she taught for a time at Paisley and Edinburgh. Through the advice of Dr. Witherspoon, her old pastor at Paisley, who had become the president of Princeton College, she came to New York and established a successful school for young ladies. She organized in 1796 the New York Missionary Society for the Indians, and in 1797 aided in founding the society for the relief of widows with young children. In other ways she actively engaged in Christian and philanthropic labor. See *Life and Letters*, by Dr. Mason (her pastor, London, 1838); *Life of Isabella Graham*, Tract Society, N. Y., by Mrs. Bethune, her daughter and the mother of Dr. Bethune.

Grant, ASAHEL, M. D., b. in Marshall, N. Y., Aug. 17, 1807; d. at Mosul, Persia, April 24, 1844. He was practicing medicine in Utica, N. Y., when he became interested in the work of foreign missions, and was sent out by the American Board in 1835 to labor among the Nestorians of Persia. He gained the confidence of the Persian officials and was enabled to do much for the people among whom he spent the last years of his life. He published *The Nestorians; or, The Lost Tribes.* See Laurie: *Grant and The Mountain Nestorians* (Boston, 1856).

Grapes, the fruit of the vine. The soil and the climate of Palestine are peculiarly suited to the growth of the vine. Single clusters of grapes in vineyards a little west of Jerusalem grow to such size that it is impossible for one person to carry them safely. They were dried as raisins, and boiled down into a syrup called *dibs* (Hebrew honey). It was this honey of grapes, and not bees' honey, that Jacob sent down to Egypt (Gen. xliii. 11), and which the merchants of Tyre traded in. (Ezek. xxviii. 17.) The Hebrew law forbade the gathering of grapes until the vine was three years old (Lev. xix. 23), and it was required that some should be left on the vines and ground for the poor to gather and eat in the vineyard. (Lev. xix. 10.)

Grasshopper, a species of locust (rendered "locust" in 2 Chron. vii. 13). They were sometimes used for food. (Lev. xi. 22.) Singly they were very feeble, but in great numbers exceedingly destructive. (Num. xiii. 33; Isa. xl. 22; Amos. vii. 1.)

Gratian, Roman emperor, ascended the throne in the West in 375; in the East, 378; d. 383. Under the influence of Ambrosius he was extremely intolerant in making Catholicism dominant. In 376 he forbade all heretics to assemble for any religious purposes, confiscated their church property, and gave their buildings to the control of the Catholics. In 377 all officers of the Catholic Church were exempted from personal taxes and municipal services. Two years before his death he chose Theodosius as his co-regent, and pagans were treated with the same severity as heretics. Those who apostatized from Christianity to paganism were not permitted to make wills. Sacerdotal privileges and all State support were withdrawn from pagans, and the property of pagan temples confiscated.

Gratian, a monk of the Camaldolensian order, and famous as the author of that *corpus decretorum* or *decretum* which bears his name. He lived in the middle of the twelfth century. See CANON LAW.

Gratry, FATHER, b. at Lille, March 30, 1805; d. at Montreux, near Lausanne, Feb. 7, 1872. After studying at Paris he entered the convent of Buchenberg in the Vosges, where he remained until the revolution of 1830, when the convent was dissolved. He was professor of theology and philosophy in the seminary at Strasburg (1830–42), and in the Stanislas College, Paris (1842–47). He reëstablished the order of the Oratorians in 1852, and from 1878 lectured in the Sorbonne. He wrote four letters against the doctrine of papal infallibility while the Vatican Council was in session, but accepted the dogma after it was promulgated. His writings, devotional and philosophical, had considerable influence.

Graven Images. See IDOLATRY.

Graves, RICHARD, D. D., b. 1763; d. 1829; Dean of Ardagh, and Regius Professor of Divinity in Trinity College, Dublin. Among other theological books, that on the *Pentateuch* (Donnellan Lectures, 1797–1801) is still regarded as a standard work.

Greece. In 1879, out of a population of 1,679,775, a very large majority belonged to the Orthodox Greek Church. At this time there were only 16,084 persons belonging to other churches, and most of these were Roman Catholics. The country is divided into eleven archbishoprics and thirteen bishoprics, whose salaries are paid by the State. The lower clergy receive no pay, but live upon the fees which they receive for prayers, consecrations and other services. The Greek Church is the strongest power in the nation, and it has been almost impossible for Protestant missions to gain a foothold. The American Church Missionary Society still supports the school that was founded by Dr. Hill. The Southern Presbyterian Church has two missionaries and a fine church building at Athens, and there is a Baptist mission. The name of the Rev. Dr. Jonas King, who died in 1869 (see art.), is most prominent in the missionary service accomplished in Greece.

Greek Church, a branch of the Eastern Church (*q. v.*). Its separation from the Mother-Church took place in the eleventh century, after a long struggle, since known as the Filioque Controversy (*q. v.*). To the article of the Council of Constantinople, which declared that the Holy Ghost "proceedeth from the Father," the Western Church added "and the Son," and the words gradually came to be used in service. In the ninth century Pope Leo III. was appealed to, and commanded the disuse of the words, and a second Council of Constantinople confirmed his decree; and the matter would have been allowed to rest, but for the jealousy which existed between Rome and Constantinople, on account of which the former revived the use of the words. The Greek Church resisted, and in 1053 Pope Leo IX. excommunicated the patriarch of Constantinople, and all others who refused to accept the Roman doctrine. The Patriarch Michael Cerularius, hoping to reverse the sentence, invited legates from the pope to come to Constantinople to negotiate for peace. They came accordingly, but, entering the Church of St. Sophia, they repeated the pope's sentence of excommunication, laid the sentence on the altar, and returned to Rome. This took place on June 16th, 1054, from which time the final separation of East and West may be said to date. The patriarch summoned a council, and in his turn pronounced excommunication against the pope, with the support of about a thousand bishops and other clergy. Attempts were several times made to effect a reconciliation, but without success. The Greek Church of the present day remains in doctrine and ceremonial almost entirely as it was at the time of its separation. The chief points of difference from the Roman Church are the omission of the "Filioque" from the Nicene Creed, and the denial of the papal supremacy. The doctrine of the Trinity and of the Incarnation and life of Christ are exactly the same as those of the Western Church, and the Greeks follow the Romans with regard to the belief in Purgatory and in the Seven Sacraments. They hold the Blessed Virgin and the saints in much reverence, and great importance is attached to the sacred pictures, or *icons*, which abound in their churches, houses, and streets. Beyond the *Nicene Creed* there are no doctrinal tests. The ceremonial of the Greek Church is more elaborate than that of any other, and the number of its services is remarkable; sermons are almost unknown. Threefold immersion is practised in Baptism, the Communion is administered to infants, and in both kinds, and prayer is made standing. In other points there is little difference from the ritual of the Roman Church. The secular priests are obliged to marry once, but not more than once. Monasteries and convents are very numerous, and the monks are under severe discipline. Many Christians spend their lives in wandering from one monastery to another in their pilgrimage, and are always hospitably received. The largest and most famous of these buildings is Troitsa, which has numbers of churches and a university within its walls. —Benham: *Dict. of Religion.* See EASTERN CHURCH.

Greek Language. See HELLENISTIC GREEK.

Greek Versions. See BIBLE, p. 105.

Greeks, in Scripture, are distinguished as either Greeks by lineage (Acts xvi. 1; xviii. 4), or else Gentiles, as opposed to the Jews. (Rom. ii. 9, 10; Gal. iii. 28.) "Grecians" were foreign-born Jews. (Acts vi. 1; xi. 20.) The Greeks and Jews first came in contact when the Tyrians sold the Jews to the Greeks. (Joel iii. 6.)

Green, ASHBEL, D. D., LL. D., an influential minister of the Presbyterian Church; b. at Hanover, N. J., July 6, 1762; d. at Philadelphia, May 19, 1848. After graduating from Princeton in 1783 he was connected with the college for a time, and then became pastor of the Second Presbyterian Church in Philadelphia (1787–1812). He was one of the founders of the Princeton Seminary, and president of the College (1812–22). He was editor of the *Christian Advocate*, published in Philadelphia (1822–1834). He was a recognized leader, and the part which he took in the trial of Albert Barnes, and in other ways, did much to bring about the division of the Presbyterian denomination in 1837. His *Life*, begun by himself, was completed by J. H. Jones (New York, 1849).

Green, WILLIAM HENRY, D. D. (Princeton College, 1857), LL. D. (Rutgers College, New Brunswick, N. J., 1873), Presbyterian; b. at Groveville, near Bordentown, N. J., Jan. 27, 1825; was graduated at Lafayette College, Easton, Penn., 1840, and at Princeton Theological Seminary, 1846; from 1846 to 1849 he acted as instructor in Hebrew in the seminary, and from 1849 to 1851 was pastor of the Central Presbyterian Church, Philadelphia, when called to the chair of Oriental and Old Testament literature in Princeton Seminary, which he has since filled. He was chairman of the American Old Testament Revision Company, and has published: *A Grammar of the Hebrew Language* (1861, 4th ed., 1885); *Moses and the Prophets* (1883); *The Hebrew Feasts in their Relation to Recent Critical Hypotheses concerning the Pentateuch* (1885).

Gregorian Tones, ancient melodies which are named from Gregory the Great. He wrought so entire a change in the church music that a large part of the ancient music is called by his name.

Gregory Illuminator, the apostle of Armenia; b. about 257, at Valarshabad, in the province of Ararat, Armenia; d. in the wilderness of Manyea, in the province of Taran, 332. He received a Christian education at Cæsarea, Cappadocia, and on his return he was the means of converting King Teridates III. and many other of his countrymen. After his consecration as bishop of Armenia, that country was the first in which Christianity was adopted as the religion of the State. The year previous to his death he lived as a hermit in the wilderness.

Gregory, ST., surnamed THAUMATURGUS (*the miracle-worker*); b. at Neo-Cæsarea, near the close of the second century; d. about 270. Of a noble and wealthy heathen family, he studied civil law, but was converted (about 231) by Origen, and became his pupil. When he returned to Cappadocia, some five years later, it was his desire and purpose to live a solitary life, but the urgent requests of Origen and others prevailed, and he was consecrated bishop of his native town (about 240). This office he filled with great ability and zeal for some thirty years. It is said that at his death there were only seventeen persons in the city who had not embraced Christianity. He took an active part in the doctrinal controversies of the time, and was himself accused of Sabellianism. See his *Life*, by Victor Ryssel (Leipzig, 1880).

Gregory, St., of Nazianzus, one of the four great fathers of the Eastern Church; b. about 329, at Nazianzus, Cappadocia. His father was bishop of the diocese, and his mother, whose influence over him was very great, was a woman of remarkable gifts and devotion. He studied at Cæsarea, Alexandria, and Athens, and at the latter place formed a friendship with Basil. His natural inclinations favored a life of scholarly retirement and religious devotion, but the progress of events made this impossible. The Emperor Constantius sought to impose a semi-Arian formula upon the bishops. The aged father of Gregory yielded to the threats of the emperor, but the monks of his diocese raised such a commotion that it was only quelled by the most active efforts of his son. Not long after, he was ordained to the priesthood, and in 372 he was made bishop of Sasima. He appears to have given little attention to this small and retired diocese, but for some time still aided his father at Nazianzus, after whose death (374), he went to Seleucia in Isauria. His fame as a learned disciple of Origen and Athanasius led the orthodox party at Constantinople, now in great extremity, to seek his assistance. He came to Constantinople, much against his will, about 379. His ability and eloquence soon gathered great congregations, and he proved a noble defender of the faith. From his famous five discourses on the Trinity, he is supposed to have received the surname of "Divine." After Theodosius came to Constantinople and expelled the Arians, Gregory was made bishop. This promotion developed in some quarters a jealousy which he made an occasion for retirement from his office. The rest of his life was spent at Nazianzus and on his estates at Arianzus, where he devoted himself to literary pursuits. Most of his poetical pieces were composed in these years. His writings consist of orations, letters, and poems. The best edition of his works is that of the Benedictines (Paris, 1778–1840). His *Life* by Ullmann (1825), was translated into English by G. F. Coxe (1857). Selections from his works in vol. vi. of *The Ante-Nicene Fathers* (New York, 1890).

Gregory of Nyssa, St., a Greek Church father, and the younger brother of Basil the Great; b. in Cappadocia about 332; d. about 395. Educated under the guidance of his famous brother, he entered the Church at an early age and held the office of reader. After wavering in purpose for a time, he was finally ordained bishop of Nyssa, about 372, by his brother Basil. He opposed the Arian heresy with such vigor that through the influence of the party then dominant under the Emperor Valens, he was driven into exile (375) from which he returned after the edict of Gratian in 378. At the great œcumenical council held at Constantinople in 381, he was an acknowledged leader among the champions of the orthodox faith. In many ways his ability and eloquence found recognition in special services. A strict trinitarian, his views were in sympathy with Origen regarding the doctrine of final restoration. He was the author of a work on the Creation, several theological treatises, letters, sermons, etc.

Gregory of Tours, b. at Arverna, 540; d. at Tours, 594. Of noble descent he was chosen bishop of Tours in 573, and showed great ability in the conduct of his diocese. Besides a work on miracles, he wrote a *History* (*Annales Francorum*), which is the most important source of the history of Gaul in the sixth century.

Gregory the Great, the first pope of that name, was b. at Rome, about 540; d. there, March 12, 604. Of a noble family, he studied law, and in his thirtieth year was elected prætor urbanus (571–574). The death of his father deepened his religious convictions, and giving up his fortune to pious purposes he joined the Benedictines. He was soon appointed abbot of his monastery, and entrusted with important negotiations by the papal court. He was sent to Constantinople by Pelagius II., where he remained for three years. Upon the death of Pelagius (590), Gregory was unanimously elected pope. He sought in every way to escape the honor, but having ascended the papal throne he discharged his duties with extraordinary vigor. The aggressions of the Lombards were checked, ecclesiastical discipline enforced, the liturgy of the Church developed, and the Roman dogmas strengthened. He was the originator of the system of sacred music known as "Gregorian." There are many editions of his works.

Gregory VII., or HILDEBRAND, b. about 1015, at Soano, Tuscany; d. at Salerno, May 25, 1085. Of humble origin, he was educated at a monastery in Rome. In 1046 he became chaplain to Gregory VI., whom he followed into his exile in Germany. After the death of Gregory he retired to Clugny, where he gained a reputation for learning, and was frequently sent to the imperial court on ecclesiastical business. A friendship formed with Bruno, bishop of Toul, about the time he became pope under the title of Leo IX. (1049), gave him the position of cardinal and deacon, and he was entrusted with important missions. The Roman people desired to elect him pontiff on the death of Leo IX., but he declined the honor. He took an active part in the election of popes Victor II., Stephen IX., Nicholas II., and Alexander II. During their brief reigns the influence of Hildebrand was predominant. Upon the death of Alexander II. (1073), he acquiesced in the universal demand of the people, and was ordained to the priesthood, and a few days afterwards consecrated pope by the title of Gregory VII. From this time forward he employed all the resources at his command to establish the supremacy of the Church over the state, and the supremacy of the pontifical power within the Church. In 1075 he called a council at Rome which forbade kings and princes from further giving the investure of sees and abbeys by conferring the ring and crosier. Henry IV. disregarded the command, and appointed bishops as before. The summons of Gregory, calling the king to Rome to answer for his conduct, was met with haughty defiance. Henry called together a Diet of the Empire, attended by many bishops and abbots, who declared Gregory deposed. Gregory at once summoned a council at the Lateran, and excommunicated Henry. By the law of the empire, if this sentence were not removed within a year his throne and all its rights were forfeited. The readiness of his Saxon subjects to carry out the plan compelled the emperor to yield. In midwinter he journeyed to Canossa, in Lombardy, to seek the pope's pardon. For three days Gregory kept him waiting in the snow of the courtyard before meeting him and absolving him. Henry at once began to plot revenge. The papal excommunication was renewed (1078), but in the wars that followed he was successful. Again and again he pushed his arms to the gates of Rome, and in the spring of 1084, through the treachery of some of the nobles of the city, he gained an entrance. Gregory sought refuge in the castle of St. Angelo, while Guibert was made pope under the title of Clement III. After his coronation Henry returned to Germany. Released by Robert Guiscard, the Norman duke, who had hastened to his relief, Gregory excommunicated both Henry and Clement. Feeling that his position was insecure at Rome, in May, 1804 he placed himself under Robert's protection at Salerno, where he died the following year.

Greswell, EDWARD, a learned writer on Chronology and on Gospel Harmony; b. 1797; d. at Oxford, Eng., 1869. He was vice-principal of Corpus Christi College, Oxford, at the time of his death. His works have received the highest commendation.

Grey Friars. See FRANCISCANS.

Griesbach, JOHANN JAKOB, an eminent textual critic of the New Testament; b. at Butzbach, Hesse-Darmstadt, Jan. 4, 1745; d. at Jena, March 24, 1812. He was educated at Tübingen, Halle, and Leipzig; and after traveling extensively on the continent and in England, he returned to Halle in 1772, where he was made professor two years afterward. In 1775 he accepted a call to Jena, where he spent the remainder of his life. His labors mark the beginning of a new era in the textual study of the Greek New Testament. Of the many editions of Griesbach's text, the first appeared at Halle in 1774–75: principal ed., Halle and London, 1796, 1806, 2 vols.; Leipzig, 1803–1807, 4 vols. He published several critical works. "In theology, Griesbach took a position midway between the conservative and radical schools."

Griffen, EDWARD DORR, an eloquent pulpit orator, and president of Williams College; b. Jan. 6, 1770, at East Haddam, Conn.; d. at Newark, N. J., Nov. 8, 1837. He was graduated at Yale College in 1790, and studied theology with Dr. Edwards, afterward president of Union College. He was called to the pastorate (in 1794) of the Congregational Church at Farmington; but the council, twice called, would not ordain him on account of his views on baptism and the doctrines of grace. He accepted a call to New Hartford, Conn., in 1795, where his labors were greatly blessed. In 1801 he became colleague of Dr. McWhorter, in the First Presbyterian Church in Newark, and pastor in 1807. At the founding of Andover Seminary he was called to the chair of pulpit eloquence in 1809; accepted the pastorate of Park Street Church, Boston, in 1811; returned to Newark, 1815, as pastor of the Second Church, and in 1821 was elected president of Williams College, where he remained till 1836. As a pulpit orator he had a great reputation. He published: *Lectures Delivered in Park Street Church* (Boston, 1813); *The Extent of the Atonement* (N. Y., 1819); his *Sermons, with Memoir of his Life*, by Dr. Sprague. See Cooke: *Recollections of E. D. Griffen* (Boston, 1866).

Griffis, WILLIAM ELLIOT, D. D. (Union College, Schenectady, N. Y., 1884), Congregationalist; b. in Philadelphia, Pa., Sept. 17, 1843; was graduated at Rutgers College, New Brunswick, N. J., 1869, and at Union Theological Seminary, New York City, 1877; pastor of the First Reformed Church, Schenectady, N. Y., 1877, and since 1886 of the Shawmut Congregational Church, Boston, Mass. He was in the educational service of the Japanese Government, 1871–74, and is the author of several volumes on Japan and Corea. The best known are: *The Mikado's Empire* (New York, 1876; 4th ed., 1885); *Corea, the Hermit Nation* (1882; 2d ed., 1885). He has also written a *Life of Commodore Matthew Calbraith Perry* (1886); *The Lily Among Thorns* [a study of the Song of Solomon] (1889).

Grindal, EDMUND, archbishop of Canterbury, was b. at St. Bees in 1519. He studied at Oxford under Bishop Ridley, to whom he became chaplain in 1552. The reign of Queen Mary he spent in exile at Strasburg and Frankfort. On his return to England he became Master of Pembroke College, and soon after bishop of London. He showed himself a warm partisan of the Reformation, but was anxious to bring peace to the Church. Nicholas Gallais, a French writer, in a letter to Grindal, speaks of him as working against the Anabaptists, and states that he "kept the rash and innovating within bounds, repressed the insolent and refractory, humbled the proud, protected the innocent, appeased quarrels and disputes, and made himself a veritable Irenæus and peacemaker." Grindal was preferred to the archbishopric of York, and in 1575 succeeded Parker at Canterbury. He found the diocese in a very unsatisfactory state. A good account of it may be found in the notes of a visitation held a year and a half before Grindal's translation to the primacy. Parker says that about sixty parishes had little or no religious teaching. Grindal accordingly exerted himself to encourage the revival of preaching, and to restore to the Church a learned and faithful ministry. Queen Elizabeth ordered him to stop the meetings for "prophesyings." He refused, and was suspended. She even contemplated his deposition. He died in 1583. His writings, which are unimportant, are published by the Parker Society.—Benham: *Dict. of Religion*.

Grosseteste, ROBERT, the greatest scholar of his age, and sometimes called "The Harbinger of the Reformation;" b. about 1175; d. at Buckden, Oct. 9, 1253. He was made bishop of Lincoln in 1235, and at once began a work of reform. He insisted that the religious houses should provide suitable clergy for the parishes from which they drew their support. At first he was an earnest supporter of the papal authority, but the action of Innocent IV. in giving some of the richest benefices in England to Italians, who drew their revenues but never entered the country, aroused his indignation. Visiting Rome for the purpose of securing a greater control over the monasteries which were free from the jurisdiction of the bishops, he was so deeply impressed with the abuses prevailing at the papal court that, at a council held at Lyons in 1250, he declared in a sermon, with fearless courage, that the Roman pontiff and his court "was the fountain and origin of all the evils of the Church." The work of the priest he said, did not consist merely in "celebrating the mass, but in teaching the living truth." He refused to obey the pope, who had asked that his nephew, Fredric di Lavagna, should be appointed a canon of Lincoln. Some writers state that Grosseteste was excommunicated by the pope, but the great honor which was shown at his burial seems to disprove this. Matthew Paris, in his chronicles, says: "He was the open rebuker of both the pope and the king, censor of prelates, corrector of monks, instructor of clerks, an unwearied examiner of the books of Scripture, a crusher and despiser of the Romans." Although Edward I. made the request, he was never canonized. See *Life* of Grosseteste by Pegge (London, 1793), Lechler (Leipzig, 1867), and Perry (London, 1871).

Grotius, HUGO, an eminent Dutch statesman and theologian; b. at Delft, April 10, 1583; d. at Rostock, Aug. 29, 1645. In youth he was a prodigy of learning, and at twenty-three was advocate-general of Holland. He espoused the cause of the Arminians, and took an active part in the theological controversies of his time. When the Gomarists (Calvinists) gained control of affairs he was condemned (1619) to life-imprisonment. He finally escaped to France, where he received a pension from Louis XIII., and remained until the enmity of Richelieu compelled him to seek refuge in Sweden. After spending ten years under the kind protection of Queen Christina, permission was granted him to return to his native land, but death overtook him on his journey thither. His works are numerous, and treat of theology, jurisprudence, history, and literature. "Grotius was an Arminian, but disclaimed Pelagianism, and, in his *Defense of the Catholic Faith Concerning the Satisfaction of Christ against Socinus* (1617), denied any leanings toward Socinianism. Departing from the strict Anselmic theory, he substituted, in place of a real satisfaction on the part of Christ, a divine acquittal for Christ's sake. In Christ's death, which satisfied God's majesty, and exhibited his detestation of sin, he saw a terrible example of punishment, designed to deter man from sin."—*Hagenbach*. See Motley: *John of Barneveld*, vol. ii. chap. xxii.

Grove. "A word used in the A. V., with two exceptions, to translate the mysterious Hebrew term, *Asherah*, which is not a grove, but probably an idol or image of some kind. (See ASHERAH.) It is also probable that there was a connection between this symbol or image, whatever it was, and the sacred symbolic tree, the representation of which occurs so frequently on Assyrian sculptures. (2) The two exceptions noticed above are Gen. xxi. 33, and 1 Sam. xxii. 6 (margin). In the religions of the ancient heathen world, groves play a prominent part. In the old times, altars only were erected to the gods. It was thought wrong to shut up the gods within walls, and hence, as Pliny expressly tells us, trees were the first temples; and from the earliest times groves are mentioned in connection with religious worship. (Gen. xii. 6, 7; xiii. 18; Deut. xi. 30; A. V. 'plain.') The groves were generally found connected with temples, and often had the right of affording an asylum. Some have supposed that even the Jewish Temple had an enclosure planted with palm and cedar (Psa. xcii. 12, 13) and olive (Psa. lii. 8), as the mosque which stands on its site now has. This is more than doubtful; but we know that a celebrated oak stood by the sanctuary at Shechem. (Josh. xxiv. 26; Judg. ix. 6.) There are in Scripture many memorable trees: *e.g.*, Allon-bachuth (Gen. xxxv. 8), the tamarisk in Gibeah (1 Sam. xxii. 6), the terebinth in Shechem (Josh. xxiv. 26) under which the law was set up; the palm-tree of Deborah (Judg. iv. 5), the terebinth of enchantments (Judg. ix. 37), the terebinth of wanderers (Judg. iv. 11), and others. (1 Sam. xiv. 2; x. 3, sometimes 'plain' in A. V.) This observation of particular trees was, among the heathen, extended to a regular worship of them."—Smith: *Dict. of the Bible*.

Grundtvig, NICOLAI FREDERIK SEVERIN, b. at Udby, on the Island of Sealand, Sept. 8, 1783; d. in Copenhagen, Sept. 2, 1872. While a teacher at Copenhagen, from 1809 to 1822, he gained reputation as a poet and historian. A few published sermons and his *View of the World's Chronicle* revealed his power as a religious writer. In 1821 he became pastor at Præstoe, and the following year chaplain of the Church of our Saviour at Copenhagen. From this time he became a recognized leader of religious thought. He sternly opposed the rationalistic opinions then prevalent, and was an earnest exponent of Churchly views. His position and teaching brought him into conflict with both the civil and ecclesiastical authorities, and he was suspended. An influential party sympathized with him and was known as "Grundtvigians." In 1839 he became pastor of the Varton in Copenhagen where he remained until his death. His principal theological work was *True Christianity*. A collection of sermons, the *Sunday Book*, had a wide circulation, as did a *Hymn-book* which he prepared. His influence was very great upon the religious life of his countrymen.

Guelf and GHIBELLINE were the German names first used, it is said, as a battle-cry at Weinsberg (1140). They represented, on the one side the princes with their efforts for independence, and on the other the emperor with his assertion of authority. Transferred to Italy, the names were given to the adherents of the emperor (the Ghibellines) and the supporters of the claims of the pope (the Guelfs). This distinction was carried into all the rivalries and conflicts where these forces were brought in contact.

Guido of Arezzo, a Benedictine monk, celebrated for the improved methods which he introduced of teaching church music. He wrote two books on this subject about the year 1028, and is said to have named the six notes of the gamut from the hymn:

UT *queant laxis,*
RE-*sonare fibris,*
MI-*ra gestorum,*
FA-*muli tuorum,*
SOL-*ve polluti,*
LA-*bii reatum.*

Guilds (A. S. *gildan*, to pay) were originally associations in towns intended to promote the common weal, and resembling modern "Friendly Societies." They were the real germs of municipal corporations. Then arose religious guilds, of which there were several in the Middle Ages, for the performance of works of mercy, and carrying on religious services. The revenues of these guilds were seized by Henry VIII. at the time of the dissolution of the monasteries. The revival of religious guilds in our own time is one of the results of the High Church in England. The first was established in 1851, the Guild of St. Alban of Birmingham, which consisted entirely of communicants of the Church of England, and may be regarded as a type of such institutions. The official report says of it:

The Objects of the Guild are—(1) To assist the clergy in maintaining the Catholic faith, and to spread a knowledge of the true doctrines of the Church, especially those having reference to the Holy Trinity, the Incarnation and Atonement of our Lord Jesus Christ, and the graces conferred in and by the Sacraments. (2) To oppose latitudinarianism, rationalism, and infidelity. (3) To support the independence in spiritual matters of the Church of England, and all Churches in communion with her. (4) To revive and maintain a religious observance of all the Offices of the Church, by promoting the public administration of Holy Baptism, Confirmation, frequent Communion, regular attendance at daily prayer, and a proper observance of fasts, festivals, and commemorations. (5) To assist the clergy in parochial and mission work without encroaching upon their special duties, and to uphold their proper spiritual authority. (6) To support the clergy in the promotion of decency, order, and reverence in public worship. (7) To aid in the building, endowment, and decoration of churches, the foundation and maintenance of religious schools, and in other beneficent designs. (8) To encourage the practice of piety, virtue, and charity; to teach the ignorant, assist the weak, succor the distressed, console the afflicted, relieve the poor, visit the sick, and help to bury the dead. (9) To promote unity in the Church.

The honorary works carried on by the different branches and members are chiefly the following: A home for destitute or orphan boys; schools of various kinds—especially night and Sunday classes; clubs, guilds, and institutes for the young; visiting the sick and distressed; choirs, choir-training, and the formation of church music societies; special services in churches; lay missions; the Christian burial of the dead, burial societies, etc., the development of the guild life.—Benham: *Dict. of Religion.* Many guilds have been organized in connection with Episcopal Churches in the United States.

Guizot′ (*ge-zo′*), François Pierre Guillaume, b. at Nimes, Oct. 4, 1787; d. at Val-Richer, Sept. 12, 1874. Of Huguenot parentage, he was educated at Paris and Geneva. From 1840 until the abdication of Louis Philippe in 1848, he was Minister of Foreign Affairs, having previously (1832–36) been Minister of Public Instruction. His great historical works, the *History of Civilization in Europe* (1828), and *History of Civilization in France* (1830), are helpful in the study of church history. After his retirement from public life he wrote largely on themes connected with religion, and was the leader of the Reformed Church in France. See his *Life*, by his daughter, Madame De Witt (London and Boston, 1880).

Gurnall, William, an English clergyman; b. at Lynn, 1616; d. at Lavenham, 1679. His fame rests upon a popular book on practical divinity: *The Christian in Complete Armor; or, A Treatise on the Saint's War with the Devil*, etc., founded on Eph. vi. 6–20. Published in 1655, it has appeared in many editions. A new edition appeared in 1865, with Introduction by Bishop Ryle.

Gurney, Joseph John, an eminent philanthropist; b. at Earlham Hall, near Norwich, Eng., Aug. 2, 1788; d. Jan. 4, 1847. He became a minister among the Friends in 1818. A man of large wealth, he aided many benevolent enterprises and was especially interested with his sister, Mrs. Fry, in the work of prison reform. With Clarkson, Wilberforce, and his brother-in-law, T. Fowell Buxton, he labored to abolish the slave-trade. He was also an earnest advocate of the cause of temperance. Among the tracts and books which he published are: *Essays on the Evidences, Doctrines, and Practical Operations of Christianity* (1827); *History, Authority, and Use of the Sabbath* (1831). See *Memoirs of J. J. Gurney*, by Braithwaite (1854).

Gustavus Adolphus Association, which has many branches in Germany, was originated by Dr. Grossmann, of Leipzig, in 1832. It has for its object the strengthening of Protestant interests, especially in those sections of Germany where the Roman Catholic population and influence are predominant. It has done much in aiding needy individuals and weak congregations. Its organ is *Bote des evangelischen Vereins der Gustav-Adolf-Stiftung*, Darmstadt.

Guthlac, St., presbyter, and hermit of Crowland; b. 674; d. 714. Of noble birth, he won fame in early youth by his prowess in leading a band of his soldiers against the Britons. Converted in his twenty-fourth year, he entered the monastery at Repton. From here he went to Crowland, a wild and desolate island which lay to the south of Lincolnshire. Tradition relates many conflicts which he had in this solitary place with demons. His fame spread and many flocked to him. The island was finally reclaimed and brought under cultivation. On the site of his cell and oratory, King Ethelbald erected a monastery.

Guthrie, Thomas, an eminent Scottish preacher, editor and philanthropist; b. at Brechin, July 12, 1803; d. at St. Leonard's-on-Sea, Feb. 24, 1873. Educated at the University of Edinburgh, he was licensed as a minister of the Church of Scotland in 1825. In 1830 he entered upon the duties of his first charge at Arbirlot, and after seven years' service became colleague pastor of Old Grayfriars, Edinburgh, where he remained until 1840, when he was chosen minister of St. John's Church in the same city. In these years his fame as a pulpit orator attracted crowded congregations. He was an earnest supporter of the movement that resulted in the Disruption(1842) and organization of the Free Church. Deeply interested in the welfare of the poor, his efforts in opening ragged schools met with great success. Besides these labors, after ill-health compelled him to retire from the active work of the ministry, he edited for some time the *Sunday Magazine*. His published volumes of sermons have had a large sale in the United States. See his *Autobiography and Life* in 2 vols. (N. Y., 1876).

Gützlaff, Karl Friedrich August, German missionary in China; b. at Pyritz, near Stettin, Pomerania, Prussia, July 8, 1803; d. at Hong Kong, China, Aug. 9, 1851. He was educated at the missionary institutes of Berlin (1821) and Rotterdam (1823), and was sent to Batavia in 1826. In 1828 he went to Singapore, and then to Bangkok; in 1834 he became secretary to the British minister. In 1841 he established at Hong Kong, in connection with the American missionary, Roberts, a society for propagating the gospel in China through trained native preachers. His great labors and influence won him the title of "the Apostle of China." Besides works in Chinese, he wrote: *Journal of Three Voyages Along the Coast of China* (London, 1834); *China Opened* (1838), 2 vols.; *Life of Taou-Kwang, late Emperor of China* (1852). See his *Life* (anonymous) (Berlin, 1851).

Guyon (*gi-on*), Jeanne Marie Bouvier de la Mothe, famous for her advocacy of the Quietistic mysticism of the seventeenth century; b. at Montargis, France, April 16, 1648; d. at Blois, June 9, 1717. The child of noble and wealthy parents, she was educated in the Ursuline convent at Montargis, and early entered upon a life of religious devotion. The year following the removal of her family to Paris (1663), she was married to a gentleman of the court, M. Guyon. Seeking spiritual counsel of a Franciscan priest, he said to her, "Accustom yourself to seek God in your heart, and you will not fail to find him." From this day (July 22, 1668) she dated her conversion. The death of one of her children deepened her devotion, and she inspired others with her fervor. For a period of six years she was often in great darkness of mind, but through the discipline of sorrow and works of love and charity, she came into an experience of ecstatic fervor and feeling that was accompanied by frequent visions and revelations. After the death of her husband (1676), her mystical teachings brought her under the condemnation of the Church authorities. She refused to enter a convent, and was compelled to change her residence frequently. In 1686 she was confined in a convent at Paris for eight months. Her correspondence and friendship with Fénelon led to the examination of her writings, in which Bossuet acted an important part. After the trial she made a formal recantation, but still continued to teach her mystical views, until confined at Vincennes, and at the Bastile in 1698, where she remained until 1702. Banished to Blois, her last days were spent in the home of her son. She belonged to the school of Quietists, who laid great stress upon the inner life and the union of the soul with God. Holding that entire sanctification is possible in this world, she disparaged, to some extent, the external observances of religion and the authority of the Church, and for this reason suffered much persecution. Madame Guyon was a charming writer, and many of her poems are known to English readers through Cowper's translations. See Upham: *Life, Religious Experiences and Opinions of Madame Guyon* (New York, 1847).

Gyrovagi, or "circuit wanderers," is the name given to certain monks in the early days of monasticism, who led a vagrant life, and proved themselves only worthless mendicants. Augustine and Cassianus wrote against them, and they were condemned by several synods. They did not entirely disappear until the Benedictine rule was generally adopted.

H.

Hab'akkuk (*embracing*), one of the twelve minor prophets. He lived in the time of Jehoiakim, or Josiah, but the date and place of his birth are unknown, as are also the particulars of his life.

PROPHECY OF, "contains (1) the prophet's complaint against the corrupt state of society (i. 2–4); (2) the divine answer, announcing an irruption of the Chaldæans (i. 5–11); (3) the prophet's complaint of the unscrupulous greed and fierceness of the Chaldæans (i. 5–17); (4) the divine answer, promising their destruction (ii. 4–20); and (5) the prophet's response to these two divine announcements in a magnificent ode commemorating the majesty of God (iii.)."—*Volck.* This chapter has been pronounced "unequaled in majesty and splendor of language and imagery."

Hackett, HORATIO BALCH, D. D., LL. D., b. at Salisbury, Mass., Dec. 27, 1808; d. at Rochester, N. Y., Nov. 2, 1875. He was a graduate of Amherst College (1830) and Andover Theological Seminary (1833). After studying in Germany, he served for four years as professor of Latin in Brown University, and then (1839) accepted the professorship of biblical literature in the Newton Theological Institution. In 1870 he became professor of New Testament Greek in Rochester Theological Seminary. His career as a teacher was one of marked usefulness. Beloved and faithful in all the relations of life, he was recognized as one of the best scholars and exegetes our country has produced. He was a member of the New Testament company of the American Bible Revision Committee. Most of his published works consist of translations and additions. With Prof. Ezra Abbot he edited the American edition of Smith's *Bible Dictionary* (N. Y., 1868–70), 4 vols. See G. H. Whittemore: *Memorials of H. B. Hackett* (Rochester, 1876).

Ha'dad, the name of a Syrian divinity, and also of two Edomite kings (Gen. xxxvi. 35; xxxvi. 39), a son of Ishmael (1 Chron. i. 30), and a contemporary of Solomon. (1 Kings xi. 14–22). The last-mentioned, who was of royal blood, fled as a child to Egypt at Joab's defeat of the Edomites. He married the daughter of Pharaoh, and at David's death made an attempt to reconquer his native land.

Ha'dad-Rimmon, or HA'DAR-RIMMON, the name given to a locality which witnessed the death of Josiah (2 Kings xxiii. 29), whose memory was honored by songs of lamentation. The location was probably at the site of the modern Rummane, in the plain of Jezreel. The name of the town, Hadad-Rimmon, was, no doubt, originally the name of a deity, Hadad and Rimmon being both the names of gods.

Ha'des signifies "the lower world," and is probably derived from *a*, not, and *idein*, to see, but it is somewhat doubtful (Liddell and Scott: *Lexicon*). It is the equivalent of the Hebrew *Sheol*, translated in the Authorized Version variously "hell," "the pit," "the grave," but in the Revised Version left in the original form. The central thought of the word is not Punishment, though it often includes that, but it is Death. *Gehenna*, on the other hand, always stands for the punishment of the wicked, and *Tartarus* may be taken as an equivalent for the same word. Hades, therefore, means that unknown world into which the dead depart—that which hides them from our eyes, and leaves us with the blank feeling of sorrow. Into Hades Christ descended at his death. No one may dogmatize beyond what is written. He went into the unknown, and wherever he went he carried light.—Benham: *Dict. of Religion.* See HELL; PURGATORY; ESCHATOLOGY.

Ha'drach is mentioned only in Zech. ix. 1. The connection *seems* to indicate that it was the country in which Damascus was situated, or a neighboring locality.

Hæretico, COMBURENDO DE, an act passed in the reign of Henry IV. against the Lollards, by which bishops were allowed to arrest and imprison all preachers of heresy, or owners of heretical books; and a refusal to abjure, or a relapse after abjuration, enabled them to hand over the heretic to the secular power to be committed to the flames, without waiting for the consent of the crown.—Benham: *Dict. of Religion.* This act was repealed under Charles II.

Haetzer, or HETZER, LUDWIG, Anabaptist; b. at Bischofszell, near St. Gall, Switzerland, about 1500. He was educated at Freiburg, in Breisgau; embraced the Reformation, and joined the Zwinglian party, but afterward became a leader among the Anabaptists. He was expelled from the cities of the Reformed faith, and finally beheaded for bigamy at Constance, Feb. 3, 1529.

Ha'gar (*flight*), an Egyptian bondwoman who, at the suggestion of Sarah, who was barren, became a secondary wife to Abraham. After the birth of her child she was, however, treated very harshly by Sarah. Twice she fled, and the second time did not return. (Gen. xvi.; xxi.) Paul, in an allegory (Gal. iv. 25), makes Hagar the type of the law and its bondage.

Hagarites, or HAGARENES, descendants probably of Hagar, although they are distinguished from the Ishmaelites. They dwelt in northern Arabia. The trans-Jordanic tribes made war against them in the reign of Saul. (1 Chron. v. 10.)

Hagenau, CONFERENCE OF, was called by Charles V. to bring about a plan of union between the Roman Catholics and Protestants. The conference lasted from June 12 to July 16, 1540, but effected nothing beyond an arrangement to meet in Worms in the autumn of the same year. The Roman Catholics were represented by the papal nuncio, Morone, and the theologians, Eck, Faber, and Cochläus; and the Protestants by Brenz, Capito, Osiander, Cruciger, and Myconius. The friends of Luther did not think it safe for him to attend, and Melanchthon was sick.

Hagenbach, KARL RUDOLF, an eminent church historian, and representative of the mediation theology of Germany; b. in Basel, March 4, 1801; d. there, June 7, 1874. He studied for a year at the University of Basel, and then at Bonn and Berlin, where he came under the influence of Neander and Schleiermacher. In 1823 he returned to Basel, where he was soon appointed professor of theology, and gained a wide influence as a preacher. His position was intermediate between the old supernaturalists and the rationalists, but in later years he "laid an increasing stress upon the independent objective reality of Christian facts, and emphasized the confessions of the Church." His *Lehrbuch der Dogmengeschichte* (1840), Eng. translation revised and enlarged by Dr. H. B. Smith, was published in N. Y., 1861, 2 vols. *History of the Church in the Eighteenth and Nineteenth Centuries*, trans. by Dr. Hurst. 2 vols. (N. Y., 1869).

Hag'gadah, the name given by the rabbis and in the Talmud to the traditions and legends, etc., used in the interpretation of the law. Many of these stories are amusing and interesting, but they are not held as authoritative by the best rabbins. This method of interpretation stood in contrast to the *Halakha*, which was strictly legal and full of casuistic distinctions.

Hag'gai, the first of the minor prophets who prophesied after the Captivity. Nothing is known of his parentage or life. He prophesied in the second year of the reign of Darius, or 520 B. C.

THE PROPHECY OF, "is an exhortation to complete the temple, work upon which had been begun in 534 B. C., but discontinued by a decree of Cyrus, and a prophecy of the blessing of the Lord which would follow its completion. It consists of four parts: the first (i. 1–15) attributes the curse resting upon the people to their listlessness in leaving the temple unfinished, while they dwelt in 'paneled houses,' and exhorts them to begin work; the second (ii. 1–9) predicts for the new temple a glory greater than that of Solomon; the third prophecy (ii. 10–19) urges them to greater activity, in view of the curse to be escaped, and the blessing to ensue; and the fourth (ii. 20–23) promises victory over the heathen, and an abiding glory to Zerubbabel. Haggai, like Zechariah and Malachi, the two other prophets after the Captivity, does not equal the earlier prophets in language and poetry."—*Delitzsch.*

Hagiog'rapha (from two Greek words signifying "holy" and "writings"), a term used by the Jews to denote that division of the Old Testament which contained the Psalms, Proverbs, Job, Ezra, the Song of Solomon, Ruth, Esther, Ecclesiastes, the Books of Chronicles, Lamentations, and Nehemiah. See CANON.

Hahn, JOHANN MICHAEL, b. at Altdorf, Würtemburg, Feb. 2, 1758; d. at Sindlingen, Würtemburg, 1819. The son of a peasant, in early life he was brought under the influence of the writings of Boehme and Oetinger. His public ministrations drew large congregations. He laid stress on the doctrine of sanctification, in opposition to the overestimate, as he deemed, of the doctrine of justification as held by Lutherans generally. He was frequently rebuked by the ecclesiastical authorities, and left his native town many years before his death. His views were widely disseminated through his books and addresses, and are held by many in Würtemburg, who are called Michelians. They have never formed a sect or separated from the State church, but they meet frequently, and twice a year in convention.

Hair, "among the Hebrews, was regarded as an ornament of the man, if not worn too long. From time to time it was clipped; but in consequence of a vow it was suffered to grow. (Num. vi. 5.) To pluck off the hair (Ezek. ix. 3), and let it go disheveled (Lev. x. 6; A. V. 'uncover your heads'), or cut it off, was a sign of sorrow (Jer. vii. 29), and of captivity. (Isa. vii. 20.) A bald head was an object of mockery. (2 Kings ii. 23.) The young people curled their hair (Song of Solomon v. 2, marg.), or made it into locks. (Judg. xvi. 13, 19.) Both sexes anointed the hair profusely with ointments. (Psa. xxiii. 5; Matt. vi. 17.) For a woman to have her head shorn or shaven was regarded as a shame. (1 Cor. xi. 6; *cf.* ver. 15.) Gray hair was an ornament of the aged. (Prov. xx. 29.)"—*Rüetschi.*

Ha'lah, a city or district of Media, upon the river Gozan, to which, among other places, the captive Israelites were carried by the Assyrian kings. (2 Kings xvii. 6; xviii. 11; 1 Chron. v. 26.) It is now generally identified with a province in the northwest of Gaulonitis, called Chalcitis by Ptolemy, near the *Khabour.*

Halakha. See HAGGADAH.

Haldane, ROBERT, was b. in London, Feb. 28, 1764; d. in Edinburgh, Dec. 12, 1842. After a brief service in the navy he came into the inheritance of a large property, and in 1786 he settled upon his estate at Airthrey. In 1793 he became deeply interested in the subject of religion, and from this time forward devoted his property and services to the advancement of Christianity. Within fifteen years he distributed three hundred and fifty thousand dollars for charitable purposes, and during his life he educated three hundred young men for the ministry. In 1816 and 1817 he was at Geneva and Montauban. At Geneva he lectured to the theological students in the university upon the Epistle to the Romans. These expositions were published and were quite popular. He was the author of volumes on *Evidence and Authority of Revelation*, and *On the Inspiration of Scripture.* Active in all the church movements of Scotland, his life was a noble example of consecrated gifts and earthly position.

Hale, EDWARD EVERETT, S. T. D. (Harvard University, 1879), Unitarian; b. in Boston, Mass., April 3, 1822. After graduating at Harvard in 1839, he studied theology; pastor at Worcester from 1846 to 1856, and since that time, of the South Congregational (Unitarian) Church, Boston. He edited *The Christian Examiner* (1857–1863); *Old and New*, a magazine (1870–1875); and since 1886, *Lend a Hand.* Among the many volumes he has published are: *The Man Without a Country* (1863); *Ten Times One is Ten* (1870); *In His Name* (1874); *Life of Washington* (1887); *History of the United States* (New York, 1888).

Half-Communion, a term used when only the bread is given at the Communion, as in the Roman Catholic Church.

Half-Way Covenant, a plan adopted by the Congregational churches in New England, between 1657 and 1662, by which baptized persons were permitted to enter into membership with the Church in such a way that their children could receive baptism, and they enjoy all other privileges but that of partaking of the Lord's Supper. See CONGREGATIONALISM.

Hall, GORDON, the first American missionary to Bombay; b. at Tolland, Mass., April 8, 1784; d. of cholera, Bombay, March 20, 1826. After graduating from Williams College in 1808 he studied theology, and was ordained as a missionary in 1813. For thirteen years he labored with great diligence and success in Bombay. Just before his death he completed the revision of the Mahratta version of the New Testament. He was among the first missionaries sent out by the American Board C. F. M. His *Memoir* was written by H. Bardwell (Andover, 1834).

Hall, NEWMAN, LL. B. (London University, 1855), Congregationalist; b. at Maidstone, Kent, May 22, 1816. After graduating at the University of London (1841), he was pastor of the Albion Congregational Church, Hull, 1842–54, and from that time has held his present charge in London. He has written many tracts and volumes of religious meditation and suggestion. The tract, *Come to Jesus* (London, 1846), has had a circulation of upwards of 3,000,000 copies in some twenty languages; the little volume, *My Friends, Follow Jesus*, has been distributed to the extent of 250,000 copies.

Hall, JOHN, D. D. (Washington and Jefferson College, Washington, Penn., 1866), LL. D. (Princeton College, 1885, and same year by Washington and Lee University, Lexington, Va.), Presbyterian; b. in County Armagh, Ireland, July 31, 1829. He was graduated at the Royal College and the General Assembly's Theological College at Belfast, and began to preach in 1849. For three years he labored as the "student's missionary" in the west of Ireland. In 1852 he became pastor of the First Presbyterian Church at Armagh, and in 1858 collegiate pastor of Mary Abbey, Dublin. From Dublin he was called, in 1867, to the pastorate of the Fifth Avenue Presbyterian

Church, New York City, where he has since remained. He is the author of *Papers for Home Reading* (1871); *God's Word Through Preaching* (1875, Lyman Beecher Foundation, Yale Divinity School); *A Christian Home: How to Make and How to Maintain It* (1883), etc.

Hall, John Vine, b. at Diss, Norfolk, Eng., March 14, 1774; d. at Maidstone, Sept. 22, 1860. He was an earnest and eloquent advocate of total abstinence. He is best remembered as the author of a tract entitled *The Sinner's Friend* (1821). During his lifetime this tract was printed in 23 languages and 1,268,000 copies were distributed. His autobiography, edited by his son, Rev. Newman Hall, of London, has had a large circulation.

Hall, Joseph, a learned and eloquent divine of the Church of England; b. July 1, 1574; d. at Hingham, near Norwich, Sept. 8, 1656. He was a graduate of Emmanuel College, Cambridge, and after serving as rector, first at Halstead, Suffolk, and then at Waltham Holy Cross, he was made dean of Worcester (1617), and in 1627 bishop of Exeter. He was accused by Laud of puritanical views, but proved his loyalty to the Church of England in the publication of his *Episcopacy by Divine Right Asserted* (1640). With eleven other bishops he was condemned by the Long Parliament, and suffered imprisonment in the Tower for six months. After his release he was deprived of the revenues of his see, but a small allowance was granted him by Parliament. The last years of his life were spent in retirement at Hingham. Bishop Hall was a man of devout character, His prolific pen produced many works of a controversial as well as devotional character. The *Contemplations upon the N. Testament* (1612–15); *Meditations and Vows* (1624), and *Explication of all the Hard Texts of the whole Divine Scripture* (1634), are his principal practical writings. See his *Life*, by John Jones (London, 1826).

Hall, Robert, one of the greatest among pulpit orators; b. at Arnsby, near Leicester, May 2, 1764; d. at Bristol, Feb. 21, 1821. His father was pastor of the Baptist church at Arnsby. In extreme youth he developed precocious intellectual power, and when but nine years of age he had read and reread Edwards's *On the Will*, and Butler's *Analogy*. He attended for a time a school at Northampton, conducted by Dr. Ryland, and after studying theology with his father he entered (1778) the academy at Bristol for the preparation of students for the Baptist ministry. From here he went to Aberdeen, where he was graduated with high honors at King's College in 1785. During the last two years of his college course he had assisted Dr. Evans at the Broadmead Chapel, Bristol, in his vacations, and when he returned to that city, and taught in the academy, his pulpit ministrations attracted crowded audiences. His theological views were the source of differences that led him to leave Bristol, and accept in 1790 the pastorate of a Baptist church in Cambridge. The intellectual stimulus of the university town aroused to their best endeavor his remarkable gifts. For fifteen years he preached with marvelous power to the cultivated congregations that gathered to hear him. Many of his sermons were published during these years, among them, *Christianity Consistent with the Love of Freedom*, and *An Apology for the Freedom of the Press.* Two attacks of insanity caused him to resign his pastorate at Cambridge in the spring of 1806. Within a short time he accepted a call to a small congregation at Leicester, where he labored for twenty years. On the death of Dr. Ryland he was invited to return to Bristol (1826), where, under the burden of increasing physical disability, he labored until the close of his life. See Gregory: *Works of Robert Hall*, with *Memoir* (London, 6 vols., New York, 4 vols.); John Greene: *Reminiscences of Robert Hall* (London, 1832); E. Paxton Hood: *Life* (New York, 1881).

Hallel (*praise*). Psalms cxiii.–cxviii. were so called because each of them begins with Hallelujah. They were sung in the temple on the first of the month, and at the feasts of Dedication, Tabernacles, Weeks, and the Passover. The "hymn" sung by our Lord and his disciples at the close of the Last Supper was the second part of the Hallel (Psa. cxv.–cxviii.).

Hallelu'jah (*praise ye Jehovah*). This word is found at the beginning, or close, or both, of many Psalms. It was chanted on solemn days of rejoicing, and as an expression of joy and praise it has been adopted by the Christian Church.

Halley, Robert, an eminent Congregational preacher and scholar; b. at Blackheath, near London, Aug. 13, 1796; d. at Arundel, Surrey, Aug. 18, 1876. He received an excellent classical education, and after a brief pastorate at St. Neats, Huntingdonshire, he became in 1826 classical tutor at Highbury College, London. In 1839 he accepted the pastorate of a church in Manchester, where he labored with growing distinction until 1857, when he accepted the chair of theology and the principalship of New College, London, where he remained for fifteen years. He published lectures *On the Sacraments* and *Baptism*, and a *History of Puritanism and Nonconformity in Lancashire.* As a platform speaker he was remarkable for his eloquence and power.

Hallock, William Allen, prominent from his connection with the American Tract Society, of which he was the first secretary, a position which he filled with marked fidelity for forty-five years. He was editor of the *American Messenger* for many years, and prepared a large number of tracts for the press. He was b. in Plainfield, Mass., June 2, 1794; d. in New York City, Oct. 2, 1880. He was educated at Williams College (1819), and Andover Theological Seminary (1822). His connection with the American Tract Society began in 1825.

Ha'math (*fortress*), a city and province of Upper Syria. It was originally a Canaanite colony (Gen. x. 18), but was afterward taken by the Syrians. In the time of Hezekiah it was captured by the Assyrians (2 Kings xiv. 25–28), and "men from Hamath" were settled there in place of the Israelites. During the Middle Ages it was the capital of an independent State. The population is now about thirty thousand. This place is not to be confounded with that belonging to the tribe of Naphtali. (Josh. xix. 35.) Four stones inscribed with hieroglyphics, probably of Hittite origin, have been found here.

Hamel. See Bajus.

Hamilton, James, D. D., an eloquent preacher and eminent Presbyterian divine; b. at Paisley, Scotland, Nov. 27, 1814; d. in London, Nov. 24, 1867. He became pastor of the National Scotch Church, Regent's Square, London, in 1841, where he remained until his death. His fame as a pulpit orator attracted large audiences, and he was the author of several volumes that had a wide circulation. Sixty-four thousand of his *Life in Earnest* were sold before 1852. He wrote: *Royal Preacher* (1851); *The Light Upon the Path; The Prodigal Son* (1866). See his *Life*, by William Arnot (N. Y., 1871).

Hamilton, Patrick, Scotch Reformer and martyr; b. 1504; d. 1528. He was the son of Sir Patrick Hamilton, and of Catharine Stewart, daughter of Alexander, Duke of Albany, second son of James II. He took the degree of M. A. at Paris, in 1520, where he studied, and adopted the views first of Erasmus, but afterward of Luther. On returning to Scotland he came under suspicion for recommending his pupils to read Tyndall's translation of the New Testament. Hamilton fled to Germany, but came back in a short time, and openly preached the doctrines of the Reformation. He was summoned before Archbishop Beatoun, in 1528, on charge of heresy. The chief charge against him was that he affirmed, "that man is not justified by works, but by faith; that it is not lawful to worship images, nor to pray to the saints, and that it is lawful to all men that have souls to read the Word of God." He was condemned and burned on the day of his trial, Feb. 29, 1528, before the gate of St. Salvador's College. His death gave an impetus to the Reformation that made Scotland a country of Protestants.

Hamilton, Sir William, b. in Glasgow, March 8, 1788; d. in Edinburgh, May 6, 1856. He was the son of a professor in the University of Glasgow, and was there educated, until he went as a Snell exhibitioner to Balliol College, Oxford. Here he amply fulfilled all the high hopes which his friends had formed of him, and went out in first-class honors in 1812. Next year he became a member of the Scottish bar, but seems to have had little practice. In 1821 he was appointed to the professorship of Modern History in the University of Edinburgh, and having but little work arising out of that post, he gave himself diligently to his studies and speculations. It was not, however, till 1829 that he was induced to publish any results of these. On the pressing invitation of the editor of the *Edinburgh Review*, he wrote a critique on Cousin's *Cours de Philosophie*, published the previous year, in which that writer had developed his theory of the Infinite. The review made Hamilton well known, not only in England, but on the Continent, and from that time he became a regular contributor to the *Edinburgh.* In 1836 he found his right place, being elected to the professorship of Logic and Metaphysics in his university. His lectures from this chair were taken down in shorthand, at least the later ones, by admiring students, and were published after his death, under the editorship of Professors Mansel and Veitch, in 4 vols. His reputation was now at its height, and his influence upon those who sat at his feet was unbounded. In 1843 his health began to fail, and this hindered him in the work in which he was engaged, of preparing his writings for the press. Consequently death found this task uncompleted. His position in the history of philosophy is still a matter of keen controversy. The late Dean Mansel, one of his editors, in his famous *Bampton Lectures* of 1858, brought into great prominence Hamilton's doctrine concerning the limitation of positive thought. This thought, he contended, lay between the contradictory poles of the infinite and the absolute, and was therefore in a *conditioned* sphere, beyond which the mind is not capable of moving. He repudiated all the German pursuers of the absolute, treated with contempt Coleridge's doctrine of the reason, and recommended *Nescience* as the starting point of philosophy. The philosopher has a legitimate sphere, he said, in examining what are the limits of the human intellect, but the infinite prohibits all further advances. Unhappily, most of the vast questions arising out of this problem are only hinted at by him, and only a fragment was produced of the great treatise which he had planned. But it has been said that he leaves no room for any ethical conception of the Infinite Being. The nescience for which Sir William Hamilton contended was the nescience which the opponents of Socrates contended for when they accused him of bringing in new gods, because he said that there is a Divine teacher who speaks to the souls of men. When he declared that if the gods did wrong and encouraged wrong they were no true gods, he was contending for fellowship with the Absolute, and striving to get beyond the "Conditions" of the understanding, into the domains of a Reason which is higher than it. The Aristotelians of the Middle Ages further declared that nothing can be known of God but what is revealed by an infallible authority. Hume and Voltaire, accepting that doctrine, had rejected the authority; and had logically, therefore, pronounced themselves atheists. And there are many who, professing to accept Hamilton's theory of the unconditioned, declare that any knowledge of God is hopeless, and on that ground rest their doctrine of Agnosticism. (AGNOSTIC; GOD.) We have here the greatest question of our times, and the controversy is even now being earnestly pursued.—Benham: *Dict. of Religion.* See Hamilton: *Works;* Mansel: *Limits of Religious Thought and Philosophy of the Conditioned;* McCosh: *Scottish Philosophy*, Lect. 57.

Ham'math (*hot springs*), a fortified city in Naphtali. (Josh. xix. 35.) It is probably identical with *Hammâm* or "warm springs," about one mile south of Tiberias. Its waters are hot and sulphurous, and too nauseous to drink, but are considered very efficacious for medicinal purposes. The walls of an old town have been found in the vicinity of the baths.

Handel, GEORGE FREDERICK, "one of the greatest names in the history of music generally, is absolutely paramount in that of English music" (*Ency. Britannica*); b. in Halle, Prussia, Feb. 24, 1684; d. in London, April 13, 1759. From early years he showed remarkable gifts as a musician, and after studying in Berlin, Hamburg, and Italy, he was chapel-master to the elector at Hanover from 1709 to 1712, when he settled in England. It was here that he composed the wonderful oratorios upon which his fame rests.

Handicrafts Among The Hebrews. In later times it was made the duty of parents to see that every boy learned a trade. The most celebrated rabbis earned their living by some handicraft. Some trades were considered more honorable than others. The weaver, barber, tanner, fuller, etc., could not become high-priest or king. Tradesmen of like craft, then as now, congregated in the same locality.

Hands, LAYING ON OF. See IMPOSITION OF HANDS.

Han'nah, wife of Elkanah of Ramathaim-Zophim. (1 Sam. i. 1, 2.) In answer to prayer she was given a son, Samuel. Her wonderful song of praise at his birth is given in 1 Sam. ii. 1–10. The name Hannah is a favorite among the Hebrews and Phœnicians.

Haph'tarah, plural HAPHTAROTH, were the selections from the prophets read in the synagogue on the Sabbath and festival days, in connection with passages from the law.

Haran, (1) the name of Terah's youngest son. (Gen. xi. 26.) (2) The place on the road from Ur of the Chaldees where Terah stopped with his sons, Abram and Nahor, and grandson, Lot. Terah died there (Gen. xi. 31, 32), and Nahor made it his home, while Abram and Lot moved to Canaan. (Gen. xii. 4, 10.) It is generally identified with the modern *Haran*, and is situated on the river *Belik* about fifty miles north of where it flows into the Euphrates. It was at one time a place of some commercial importance. (Ezek. xxvii. 25.) It is now a small Arab village. The reputed tomb of Terah is shown within the ruined walls.

Harbaugh, HENRY, D. D., a divine of the German Reformed Church, widely known by his writings on the heavenly life and the state of the sainted dead. Of Swiss descent, he was b. near Waynesborough, Penn., Oct. 28, 1817; d. at Mercersburg, Penn., Dec. 28, 1867. After graduating at Franklin and Marshall College he was pastor of the Reformed Church, Lewisburg, Penn. (1843), Lancaster (1850), and Lebanon (1860). In 1863 he was elected professor of theology at Mercersburg. For seventeen years he was editor of the *Guardian*, and the last year of his life of the *Mercersburg Review*. Besides his works on the Future Life he wrote the *Life of Michael Schlatter* (1857), and *Fathers of the Reformed Church in Europe and America* (Lancaster, 1857), 2 vols.

Hardwick, CHARLES, Church of England; b. at Slingsby, Yorkshire, Sept. 22, 1821; killed by a fall while ascending the Pyrenees, near Bagnères de Luchon, Aug. 18, 1859. He was a fellow of Cambridge; professor of theology in Queen's College, Birmingham (1853); divinity lecturer at Cambridge (1855), and archdeacon of Ely (1859). He wrote: *A History of the Articles of Religion* (Cambridge, 1851, new ed., 1859); *A History of the Christian Church* (I. Middle Ages; II. Reformation; Cambridge, 1853–56), 2 vols., 3d ed. revised by W. Stubbs (London, 1872). His most elaborate treatise, and best known, although left unfinished, was, *Christ and other Masters: An Historical Inquiry into some of the Chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World* (London, 1855–57), 4 parts; 3d ed., with memoir, by F. Proctor (1873), 1 vol.

Hardy, ROBERT SPENCE, an eminent Wesleyan missionary and Buddhist scholar; b. at Preston, Lancashire, July 1, 1803; d. at Headingly, Yorkshire, April 16, 1868. For twenty-three years he was a missionary in Ceylon, and afterward labored in the ministry in England. He wrote: *The British Government and the Idolatry of Ceylon* (1841); *Eastern Monachism: An Account of the Origin, Laws, Discipline, Sacred Writings, etc., of the Order of Mendicants, founded by Gotama Buddha* (1850); *A Manual of Buddhism in its Modern Development, translated from Singhalese MSS.* (1853, 2d ed., 1880); *The Legends and Theories of the Buddhists Compared with History and Science* (1867, 2d ed., 1881). These works are standard.

Hare, AUGUSTUS WILLIAM, best known to American readers by the *Memorials of a Quiet Life*. He was b. in Rome, Nov. 17, 1792; d. there, Feb. 19, 1834. After graduating with distinguished honors at New College, Oxford, where for a time he was a fellow, he became rector of the secluded country parish of Alton-Barnes. With singular devotion he gave himself to the work of ministering among his people, and in every way proved himself a model country minister. In connection with his brother Julius he edited *Guesses at Truth*, and published *Sermons to a Country Congregation* (6th ed. London, 1845), 2 vols. See *Memorials of a Quiet Life*, by A. J. C. Hare.

Hare, JULIUS CHARLES, a prominent and influential English theologian; b. Sept. 13, 1795, at Herstmonceux, Sussex; d. there Jan. 23, 1855. He was educated at the Charter House school and at Trinity College, Cambridge, where, having won distinguished honors, he became a fellow in 1818. In 1834 he was appointed rector of Herstmonceux, and later archdeacon of Lewis and chaplain to the Queen. He was the intimate friend of Thomas Arnold, Bunsen, and other distinguished scholars, and collected a private library of some twelve thousand volumes. He was the sturdy champion of Protestantism during the time of the Tractarian (*q. v.*) movement. His ablest theological work is *The Mission of the Comforter, with Notes* (1876, republished in Boston). *The Contest with Rome* (1842) gave his views in the controversy with Romanism and Puseyism. *The Victory of Faith* is a series of eloquent and instructive sermons. See *Memorials of a Quiet Life*, by A. J. C. Hare (London, 1872).

Harmonists. See RAPPISTS.

Harmony of the Gospels. The four Gospels differ in style, in order of arrangement, and in some degree, also, in the circumstances narrated. But there is running through them the great unity of spirit, which represents the Saviour as the tender, loving Guide of his disciples, sympathizing with their sorrows and with the sorrows of mankind. The Gospels are portraits of the One Person from different points of view, but have so much in common that we recognize the unity. This is the Harmony of the Gospels to which it is evident that all real importance attaches. But it is also natural that Christian writers from early times should have endeavored to construct a life of Christ in chronological sequence. They have only in part succeeded. Two only of the four Evangelists give the history of our Lord's childhood, and they select different incidents of it. The one gives the visit of the wise men and the flight into Egypt, the other the announcement to the shepherds and the presentation in the Temple. The closer the details are studied, the more it seems probable that the materials needed for an absolute chronological order have been purposely withheld. But an approximation has been arrived at, and the course of the Saviour's life year by year can be traced with considerable accuracy. The first attempt which we know of to construct a Harmony was made in the third century by Ammonius, who divided the Gospel into sections for the purpose. The numbers which mark these Ammonian sections are found in the margin of many of the ancient MSS. of the New Testament. In the next century Eusebius, the historian, drew up his "Canons," in which the Ammonian sections are so distributed as to show in a tabular form what portions of the other Evangelists correspond to that Gospel which stands first in order in each section. (See Bishop Wordsworth's Greek Testament, vol. i., pp. 27-35.) Among modern writers the best harmonists are Griesbach, De Wette, Rödiger, Clausen, Greswell, Isaac Williams, Tischendorf. See Archbishop Thomson's masterly essay on the Gospels in Smith's *Bible Dictionary*. —Benham: *Dict. of Religion*. Among the Harmonies published in this country are those by Robinson, Strong, and Gardiner.

Harms, CLAUS, German Evangelical; b. at Fahrstedt, Schleswig-Holstein, May 25, 1778; d. in Kiel, Feb. 1, 1855. He was educated at the University of Kiel, and after serving as assistant pastor at Luden from 1806, was transferred to Kiel in 1816, where he spent the rest of his honored life. He was a noble champion of evangelical faith, and an earnest opponent of the prevalent rationalism of his time. Besides his writings on this subject, he composed many hymns, some of which have found a place in German hymn-books.

Harms, GEORG L. D. THEODOR, a German Lutheran pastor, whose success as a pastor, evangelist, and organizer of parish work was remarkable. He was b. May 5, 1808, in Walsrode, Lüneburg, and d. at Hermannsburg, Nov. 14, 1865. After completing his studies at the University of Göttingen, he spent several years as a tutor, when he accepted the position of assistant pastor to his father over the church at Hermannsburg. With intense ardor of soul he gave himself to his work. He won the love of all classes by his earnest sympathy and self-denying labors. A revival followed his preaching, such as North Germany had never witnessed before. In the pulpit he was eloquent and interesting, and heart and conscience moving. As the result of his efforts the life of the community was wonderfully changed. In 1849 he founded a seminary for the training of missionaries. The school was very successful. He established a missionary magazine in 1854, which, with many volumes of his sermons, had a wide circulation in Germany.

Harnack, (KARL GUSTAV), ADOLF, Ph. D. (Leipzig, 1873), Lic. Theol. (Leipzig, 1874), D. D. (hon., Marburg, 1879), German Protestant; b. at Dorpat, Livonia, Russia, May 7, 1851; studied theology there and in Germany, and was appointed professor of church history at Leipzig, 1876; Giessen, 1879; Marburg, 1886; Berlin, 1889. He published: *Zur Quellenkritik der Geschichte des Gnostizismus* (Leipzig, 1873); *Die Zeit des Ignatius und die Chronologie der Antiochenischen Bischöfe* (1878); *Das Mönchtum, seine Ideale und Geschichte* (Giessen, 1881, 3d ed., 1886); *Lehrbuch der Dogmengeschichte* (Freiburg im Br., 1886-87, 2 vols., 2d ed., 1888); *Grundriss der Dogmengeschichte* (1889); *Das Neue Testament um das Jahr 200* (1889), etc.

Harper, WILLIAM RAINEY, Ph. D. (Yale College, New Haven, Conn., 1875), Baptist layman; b. at New Concord, O., July 26, 1856; was graduated at Muskingum College, New Concord, O., 1870; principal of the preparatory department of Denison University, Granville, O., 1876-1879; professor of Hebrew and the cognate languages in the Chicago Baptist Union Theological Seminary, 1879-1886; since 1886 professor of Semitic languages in Yale University. He is widely known as the author of several text-books on the Hebrew language, and the editor of *Hebraica* and *Old-Testament Student*.

Harp. See MUSIC AMONG THE HEBREWS.

Harris, SAMUEL, D. D. (Williams College, Williamstown, Mass., 1855), LL. D. (Bowdoin College, Brunswick, Me., 1871), Congregationalist; b. at East Machias, Me., June 14, 1814; was graduated at Bowdoin College, 1833, and at Andover Theological Seminary, 1838; in pastorates at East Machias, Me., 1834-41; Conway, Mass., 1841-51, and at Pittsfield, Mass, 1851-55, when he became professor of systematic theology in the Bangor Theological Seminary, 1855-67; president of Bowdoin College, 1867-71; since 1871 Dwight professor of systematic theology in Yale Theological Seminary, New Haven, Conn. He is the author of: *Zaccheus: The Scriptural Plan of Beneficence* (1844); *Christ's Prayer for the Death of his Redeemed* (1863); *The Kingdom of Christ on Earth* (1874); *The Philosophical*

Basis of Theism (New York, 1883); *Self-Revelation of God* (1887).

Hartranft, CHESTER DAVID, D. D. (Rutgers College, New Brunswick, N. J., 1876), Congregationalist; b. at Frederick, Penn., Oct. 15, 1839; was graduated at the University of Pennsylvania, 1861, and at the New Brunswick (N. J.), Theological Seminary, 1864; was pastor at South Bushwick, Brooklyn, N. Y., 1864–66, and New Brunswick, N. J., 1866–78; from 1878 professor of biblical and ecclesiastical history, in the Hartford (Congregational) Theological Seminary, and since 1888 president of the same.

Harvest, among the Hebrews, began in Palestine about the middle of April. On the sixteenth day of this month a handful of ripe ears was offered before the Lord as the first-fruits, and it was then lawful to put the sickle to the corn. (Lev. xxiii. 9–14.) The barley was first gathered at the time of the festival of the Passover, and the harvest closed with the ingathering of wheat at the festival of Pentecost. (Exod. xxiii. 16.) Hired reapers were usually employed, and maidens bound the sheaves, while the owner of the field with his children assisted in storing them away. The harvest was a season of great rejoicing, and the corners of the field, as well as any forgotten sheaf, were left for the poor to gather. The end of the world is described under the figure of a harvest. (Matt. xiii. 30, 39.)

Hase, CARL AUGUST VON, Lutheran; b. at Steinbach, Saxony, Aug. 25, 1800; d. at Jena, Jan. 3, 1890. He studied theology at Leipzig and Erlangen. In 1830 he was appointed professor of theology at Jena and filled the chair until 1883, when he was retired as *professor emeritus*. Among his works are: *Life of Jesus* (1829, 5th ed., 1865; Eng. trans. by J. F. Clarke, Boston, 1881); *History of the Christian Church* (1834, 11th ed., 1886; Eng. trans. from the 7th ed., by Wing and Blumenthal, New York, 1856); *Miracle Plays and Sacred Dramas* (1858, Eng. trans. London, 1880).

Hastings, THOMAS, Mus. Doc. (University of New York, 1858); b. in Washington, Conn., Oct. 15, 1784; d. in New York, May 15, 1872. His life was devoted to the improvement of church music, and he compiled many volumes of tunes, and wrote a large number of hymns, some of which have been widely used. He began his work as a teacher in Oneida County, N. Y., 1806; removed to Troy, 1817; Utica, 1823; and New York City, 1832. His hymns are found chiefly in his *Spiritual Songs* (New York, 1831–1833); *Mother's Hymn-Book* (1834); *Christian Psalmist* (1836); *Devotional Hymns and Poems* (1850); and *Church Melodies* (1858), in which publication he was assisted by his son, the Rev. Dr. T. S. Hastings, now president of Union Theological Seminary.

Hatch, EDWIN, D. D. (University of Edinburgh, 1883), Church of England; b. at Derby, Eng., Sept. 4, 1835; d. at Oxford, Nov. 10, 1889. He was educated at Pembroke College, Oxford; was graduated B.A., 1857; M. A., 1867; was ordained deacon, 1858, and priest, 1859; professor of classics in Trinity College, Toronto, Can., 1859–1866; vice-principal of St. Mary's Hall, Oxford, Eng., 1867, and, in addition, rector of Purleigh, 1883; secretary to the boards of faculties, 1884, and reader in ecclesiastical history, Oxford. As Bampton lecturer, 1880, he produced a work on *The Organization of the Early Christian Churches* (London, 1881), which received the highest praise of scholars. He also wrote: *Essays in Biblical Greek* (1889); *Grinfield Lectures* (1882–1884); and *The Growth of Church Institutions* (1887). See *Memorials*, edited by his brother (1890).

Hattemists, a Dutch sect, founded by Pontianus van Hattem, who was deposed from his pastorate in Zealand in 1683, and died in 1706. Hattem was a disciple of Spinoza, and his doctrines were a development of mystical pantheism. The sect was suppressed by the Dutch Government in 1733.

Hauge, HANS NIELSEN, a famous Norwegian revivalist; b. on the Hauge farm, Smaalenene County, Norway, April 3, 1771; d. on the Bredtvedt farm, Aker County, March 29, 1824. The son of a peasant, and limited in his education, he gained a knowledge of the Bible that enabled him, with his peculiar gifts, to enter upon an evangelistic work which was attended with a great religious awakening. His followers were called "Haugians," or "Readers." His teachings were distasteful to the rationalistic church authorities, and he was imprisoned in 1804, and held for trial until 1814. When he was released his health was broken, but the influence of his words and life had permeated the nation. See his *Life*, by A. Chr. Bang (Christiania, 1874); and Belsheim (Christiania, 1881).

Hauran. See BASHAN.

Havelock, HENRY, SIR, the Christian

soldier; b. at Bishop-Wearmouth, Sunderland, April 5, 1795; d. at Lucknow, India, Nov. 25, 1857. Entering the British army as second lieutenant (1815), he went to India in 1823. He served with honor in the Afghan war (1840–1842), and was made adjutant-general in 1854. It was in the Sepoy rebellion (1857) that his military genius was most successfully displayed. Under his leadership Lucknow was taken by assault, but within three days after the capture of the city he died of disease brought on by over-exertion. General Havelock was an earnest, devout Christian. His wife was a daughter of the eminent missionary Dr. Marshman, and not long after his marriage he united with the Baptist denomination. "For more than forty years," he said to Sir James Outram in his last moments, "I have so ruled my life, that when death came, I might face it without fear." See Marshman: *Memoirs of Sir Henry Havelock.*

Haven, Erastus Otis, D. D., a bishop of the Methodist Episcopal Church; b. in Boston, Mass., Nov. 1, 1820; d. at Salem, Oregon, Aug. 2, 1881. After graduating from the Wesleyan University in 1842, he followed the profession of teaching until 1848, when he entered the ministry. He was professor in the University of Michigan, 1853–56: editor of *Zion's Herald*, Boston, 1856–63; president of the University of Michigan, 1863–69; of the Northwestern University, Evanston, Ill., 1869–72; corresponding secretary of the board of education of the M. E. Church, 1872–74; chancellor of the Syracuse University, 1874. He was elected bishop in 1880. He filled the important positions to which he was called with marked ability. Among his published works are: *Young Man Advised* (1855); *Rhetoric for Schools, Colleges, and Private Study* (1869).

Haven, Gilbert, D. D., a bishop of the Methodist Episcopal Church; b. near Boston, Sept. 19, 1821; d. at Malden, Mass., Jan. 8, 1880. He was a graduate of the Wesleyan University (1846), and taught several years. In 1851 he joined the New England Conference, and filled prominent appointments from the first. In 1861 he was made chaplain of the Eighth Mass. Regiment, the first commissioned chaplain after the breaking out of the war. From 1867 to 1872 he was the efficient editor of *Zion's Herald*, Boston, when he was elected bishop. He was a man of rare intellectual gifts, the earnest friend of the colored race, and the champion of freedom everywhere. He wrote two volumes of travels: *Pilgrim's Wallet; Our Next Door Neighbor: Recent Sketches of Mexico* (1874); *National Sermons* (1869).

Havergal, Frances Ridley, one of the best known and beloved of religious writers; b. at Astley, Eng., Dec. 14, 1836; d. at Caswell Bay, Swansea, South Wales, June 3, 1879. The daughter of a clergyman of the Church of England, she received the advantages of a classical education, and studied Greek and Hebrew that she might read the Bible in the original. While her pen was busy in writing the little volumes and poems that have had so wide a circulation, she was actively engaged in Christian service in many ways. The best-known of her poetical works are: *Ministry of Song; Under the Surface; Under the Shadow.* Among her prose writings are: *My King* (1877); *Kept for the Master's Use* (1879). See *Memorials* by her sister (New York, 1880).

Hav'ilah. See Eden.

Hawaiian Islands. See Sandwich Islands.

Hawes, Joel, D. D., b. Medway, Mass., Dec. 22, 1789; d. at Gilead, Conn., June 5, 1867. He was graduated at Brown University (1813), and studied at Andover. He was called to the pastorate of the First Congregational Church at Hartford, Conn., in 1818, where he remained until his death. He was a man of strong intellect, great devotion, and indefatigable in labor. The most widely circulated of his published writings is: *Lectures to Young Men on the Formation of Character* (1828). See his *Life*, by E. A. Lawrence (Hartford, 1873).

Hawks, Francis Lister, D. D., LL. D., Episcopalian; b. at New Berne, N. C., June 10, 1792; d. in New York City, Sept. 26, 1866. He was graduated at the University of North Carolina, 1815, and gained eminence at the bar. Entering the ministry in 1827, he served churches in New Haven, New York, Philadelphia, New Orleans, and Baltimore. As historiographer of his Church he published: *Contributions to the Ecclesiastical History of the United States* (New York, 1836–1840); and *Documentary History of the Protestant Episcopal Church in Connecticut* (1863–1864), 2 vols. He was an eloquent preacher, and versatile as a writer. See memorial by E. A. Duyckinck (1871).

Haygood, Atticus Greene, D. D. (Emory College, Oxford, Ga., 1870), LL. D. (Southwestern University, Georgetown, Tex., 1884), Methodist Episcopal Church

South; b. at Watkinsville, Ga., Nov. 19, 1839; was graduated at Emory College, Oxford, Ga., 1859; entered the ministry, and from 1870 to 1875 was Sunday-school secretary of the M. E. Church South; president of Emory College, 1876–1884; agent of the "John F. Slater Fund," 1885–1890; in 1890 elected bishop. He is the author of: *Our Children* (1876); *Our Brother in Black* (1881); *Sermons and Speeches* (1883).

Haz'ael (*God sees*), an officer of the king of Syria, whose accession to the throne was revealed to Elijah. (1 Kings xix. 5.) This fact was told him long afterward when he came to consult Elisha regarding the recovery of his master from sickness. (2 Kings viii. 7–15.) Although, at the time, he professed the utmost abhorrence of the course of action that Elisha foretold he would be guilty of, the following day he murdered Benhadad, and ascended the throne. (2 Kings viii. 7–16.) He waged a cruel and successful war against Judah and Israel, but all of his conquests were lost during the reign of his son and successor. (2 Kings xiii. 25.)

Ha'zor (*enclosure*), the name of several cities, the chief of which was the city of King Jabin, destroyed by Joshua (Josh. xi. 1, 10, 11) given to Naphtali (xix. 36), and retaken by the Canaanites. (Judg. iv. 2.) It was fortified by Solomon (1 Kings ix. 15), and its people were carried away into captivity by Tiglath-pileser. The site of the city has long been in dispute, but the *Palestine Memoirs* give good reasons for locating it at *Khurbet Harrah*, two and a half miles southeast of Kadesh, where the remains of ancient walls, towers, and a fortress have been found.

Heart of Jesus, SOCIETY OF. See JESUS' HEART, SOCIETY OF.

Heathen. "This term (from *heath*, one who lives on the heaths, or in the woods, like pagans, *i. e.*, villagers) is applied in the English Bible to all idolaters, or to all nations except the Jews. (Psa. ii. 1.) It now denotes all nations except Christians, Jews, and Mohammedans."—Schaff: *Bible Dictionary.*

Heave-Offerings. See OFFERINGS.

Heaven. The primary meaning of the word in Scriptural language is the sky overhead, and this is the meaning both of the Hebrew *shamaim*, from *shami*, "the high," and of the English word—that which is *heaved*, lifted up. Hence the word came to mean, not only the vast space overhead, but the unseen, mysterious world whence the glory of the Creator proceeds, the glory of life and light. So the prophet calls heaven God's throne, and our Lord repeats the phrase. (Matt. v. 34.) Hence the bow in the cloud, and the pillar of cloud and fire were known as symbols of the watchfulness and care of God. And Christ at his Incarnation "came down from heaven." The Christian Revelation gave a fuller and more complete idea. Heaven means, in St. Paul's writings, "where Christ is," let that place be where it may. Even when his presence is realized amongst us, we are in heaven, we are its citizens. (Phil. iii. 20.) "Heaven lies about us in our infancy," says the poet (Wordsworth: *Ode on Immortality*), and so far as we carry about with us the hearts of little children, pure and simple and trustful, we are encompassed with heaven. But such faith and purity rest upon the knowledge that Christ lives incarnate, therefore heaven is a *place* no less than a *state.* The fullest heaven is the place where he is seen and adored by saints and angels, where he is ever making intercession. (See Eph. i. 23; Heb. iv. 14; ix. 24.) While St. Paul believed himself to be already a citizen of heaven, he none the less looked forward to that perfect consummation and bliss when he should be with Christ, and look upon him. Hence we cannot resolve the Scriptural heaven into a mere idea, which, under the name of "spiritual," becomes an unreality. Such works as *Beyond the Gates*, however fanciful, and therefore needing the greatest caution in reading, do not go beyond the truth in holding a close relation between the natural and spiritual body. In that eternal and everlasting glory the soul will find its true home and rest, and not lose its identity, even when former things are passed away.—Benham: *Dict. of Religion.* See Baxter: *Saint's Everlasting Rest;* John Howe: *The Blessedness of the Righteous Opened;* Harbaugh: *Heaven; or, the Sainted Dead*, 3 vols. (Philadelphia, 1848). These works have passed through many editions.

Heber, Reginald, a distinguished missionary bishop and hymn writer; b. at Malpas, Eng., April 21, 1783; d. at Trichinopoly, India, April 3, 1826. When quite young he wrote poems of merit, and the year after entering Oxford (1803) he gained the prize for a poem entitled *Palestine.* In 1804 he was fellow of All Souls, and in 1807 he became rector of Hodnet. His labors here were very successful. In 1815 he delivered the Bampton lectures on the *Personality and Office of the Christian Comforter*, and soon after (1817) was made canon of St. Asaph, and, in 1822, preacher at Lincoln's Inn. In the same year he was elected bishop of the see of Calcutta. With intense zeal and great ability he labored there until the time of his sudden death. Among his best-known hyms are "From Greenland's Icy Mountains;" "Holy, holy, holy, Lord God Almighty." Heber was a High-Churchman in his views, but kind and liberal in spirit. See his *Life*, by his widow (London and New York, 1830), 2 vols. Chambers: *Bishop Heber and Indian Missions* (London, 1846).

Hebrew Poetry. "Hebrew life and history supply no motive for epic poetry, and the Hebrew character has no faculty for dramatic poetry; so that the literature, as a consequence, contains no epic poem, and no properly dramatic composition. The poetry is, therefore, either lyric or gnomic, *i.e.*, subjectively emotional or sententiously didactic; the former belonging to the active or stirring, and the latter to the reflective or quiet periods of Hebrew history. The reason of this is to be found in the intense individuality of the Hebrew temper, and its incapacity to transcend the range of what impresses itself in this or that light, on the individual sense or conscience. It does not rise above itself, so as to oversee itself and conceive an epic; it does not go outside of itself, so as to seize and construe another mood and compose a drama; it can, alike in its passionate and reflective moments, only express the feelings, views, and purposes that arise in connection with events and experiences of real practical interest. It limits itself, moreover, to the concrete, and neither abstracts nor systematizes; it at most only gives instances. It is quick to see and strong to feel, but it is always in the presence of personal interests, which, however, are apprehended as eternal ones, and are such as for the time fill the mind and shut out all else in the universe. Whether expressed in lyric or gnome, Hebrew poetry rises in the conscience and terminates in action. For Hebrew thought needs to go no higher, since therein it finds and affirms God; it seeks to go no further, for therein it compasses all being, requiring, therefore, no epic and no drama to work out its destiny. However individualistic in feature, as working through the conscience, it yet relates itself to the whole moral world; and, however it may express itself, it beats in accord with the pulse of eternity. The lyric expression of this temper we find in the Psalms, the Song of Solomon, and the Lamentations of Jeremiah, and the gnomic in the books of Proverbs and Ecclesiastes, while the book of Job, which is only dramatic in form, is partly lyric and partly gnomic.

"Hebrew rhythm is peculiar, and consists not, as with us, in the rise and fall of accent, or rhythm of the sound, but in a certain so-called parallelism of clauses, or rhythm of the sense. By the word 'parallelism' is understood an arrangement of two or more sentences side by side. This is done in three ways. There may be a *synonymous*, an *antithetic*, or a *synthetic* parallelism, according as there is a sameness, a contrast, or a further expression of the thought.

"(1) The simplest and by far the most common form of parallelism is the *synonymous*. Here the same thought is repeated with a change of language, *e. g.*, Psalm xvi. 6:

'The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.'

"(2) In the *antithetic* form of parallelism, a truth is given first positively and then negatively, or two opposite states are put in contrast, *e. g.*, Psalm i. 6:

'For the Lord knoweth the way of the righteous;
But the way of the ungodly shall perish.'

"(3) *Synthetic* parallelism carries the thought of the first clause further, and expands it, adding new meanings, explaining the contents, or deducing consequences, *e. g.*, Isa. i. 5, 6:

'The Lord hath opened mine ear,
And I was not rebellious, nor turned away back.
I gave my back to the smiters,
And my cheeks to them that plucked off the hair:
I hid not my face from shame and spitting.'

"The verse requires at least two members, which must, by such parallelism, be knit into unity; and the distich or couplet is, in general, to be regarded as its ground-form, although there are some verses which have three (Psa. vii. 6), four (Psa. v. 10), five (Psa. xi. 4), and even six (Song of Solomon iv. 8), members. Three epochs have been noted in the history of Hebrew poetry, coincident respectively with the days (*a*) of Moses, (*b*) of David and Solomon, and (*c*) of the Exile.

"(*a*) *The Mosaic Period.*—To this period belong the song of the Red Sea (Exod. xv.), Psa. xc., and Deut. xxxii. and xxxiii.; and these supply the primordial forms respectively of the hymn, the elegy, and the prophecy of the after poetry.

"(*b*) *The Period of David and Solomon.*—This is the golden age of Hebrew poetry, at once in the lyric and gnomic forms of it and the transition from the age preceding is represented by the song of Deborah (Judg. v.), and that of Hannah. (1 Sam. ii.). In the Psalms of David the religious passion of the Hebrew finds its richest and fullest expression, just as his wisdom does in the Proverbs of Solomon. These are the compositions of men who, while truly inspired by God, were heart and soul in fullest accord with the Hebrew spirit; but one set of them, as in the Psalms, gave utterance to it as it glowed in the heart, and the other, in the Proverbs, for instance, as it reflected itself in life and experience, with more breadth of view, but less intensity of passion.

"(*c*) *The Period of the Exile.*—Under David's successors the religious life begins to decay, and therewith the spirit that inspired the poetry: only under Jehoshaphat, in 2 Chron. xx., and under Helekiah, in 2 Chron. xxix., do we see some faint gleams of its original aspirations. When admonished, however, in the school of affliction, the Hebrews begin to turn to the Lord, and hope for his coming; once more the harp is taken down again, and attuned to the new situation. Soon again the situation changes, and what poetry survives is, alike in matter and form, but a shadowy echo of earlier inspirations."—Bagster: *Bible Helps.* See Isaac Taylor: *The Spirit of Hebrew Poetry* (London, 1861); Introduction to Perowne's translation and notes on the *Psalms* (Andover, 1876).

Hebrews, EPISTLE TO THE. "Of the Hebrews, to whom this epistle was addressed, we know nothing, except what we gather from the epistle itself. Evidently they were Christians of Jewish descent, and of some standing. But in consequence of persecution at the hands of their Jewish brethren—amounting, it would appear, to threatened excommunication from the Jewish Church—they were in danger of making shipwreck of their faith in Christ, and had need of the exhortation to hold fast their confidence, steadfast to the end. There is some reason to presume, from the characterizations it contains, that the epistle was not a general one; but that it was addressed to a special community, though where, it seems impossible with any certainty to determine. Except Italy (chap. xiii. 24), there is no mention of any locality from the beginning to the end of the epistle; and the reference to it leaves us uncertain whether it was written to or from Italy. Jerusalem, Rome, Antioch, Alexandria, have been severally fixed upon as the likely seat of the community in question; but all that can be concluded with any show of probability in the matter, is that it consisted of Hellenistic Jews, *i. e.*, Jews of the Dispersion who spoke Greek, and that it was located in the East, somewhere out of Palestine, certainly beyond the immediate environs of Jerusalem. It is just possible, however, that the epistle may, after all, be a general one, seeing the situation characterized is of a nature not inapplicable to several Jewish communities gathered together from different centres of the Jewish Dispersion, all of whom were more or less in danger of falling away from the faith under persecution from their Jewish brethren.

"*The occasion, object, and argument of the epistle.*—The occasion of writing it was the pressure of persecution, of a nature tantamount to a challenge to renounce the cross of Christ, and which it was feared these Hebrews would too readily do, to the extent even of denying it altogether, and so, to their own ruin, crucifying the Son of God afresh—the alternative being either crucifixion *with* Christ, or the crucifixion *of* Christ. Therefore the object of writing it was to exhort and encourage them to endure whatever persecution and reproach they might have to face, as being pre-appointed to test and prove their divine sonship, and as the invariable, inevitable allotment of all believing men, of all the children of the Father in heaven. Its object was hortatory (chap. xiii. 22); and its Jewish-Christian readers were exhorted not to give up their faith in Christ, and their hope in his promise, as if, in entertaining this faith and hope, they might forfeit their interest in the benefits of the covenant of God with their fathers. For the new covenant in Christ gave them all that the old covenant offered, so that with it they had in actual possession what the old covenant only guaranteed, and that in mere type and promise. The old covenant was abolished, or rather merged, in the new; and if the glory of the new was as yet unrevealed, the greatness of the Founder and his work was pledge sufficient that his Church, like himself, would enter into its glory when its sufferings were complete like his. Let them hold fast, therefore, by their faith, and not hope the less, but the more, that they had to suffer for it. Their suffering for it was the test and triumph of their faith in it. And they were called to suffer 'without the gate,' like their Lord before them. To be rejected of their brethren for Christ's sake was the very 'reproach of Christ' which they were called to face when they embraced his gospel. The argument on which the author bases his contention that the Christian dispensation surpasses and supersedes the Jewish is threefold, and is founded on the threefold superiority of the Head of the former over the heads of the latter, that Jesus is superior—first, to angels (chaps. i.–ii.); secondly, to Moses (chaps. iii.–iv. 13); and thirdly, to the high-priest of the Jewish dispensation (chaps. iv. 14–xii. 29).

"*Its authorship.*—The question of the authorship of this epistle has been long a puzzle with critics, and it is to this day uncertain who the real author was. On one point only are the critics as good as agreed —namely that it was not written by Paul. The reasons for this conclusion appear to be three—first, that by many early Christian writers it is not classed among Paul's epistles, but is ascribed by some to Barnabas; secondly, that it is not written in Paul's style; and thirdly, that though the truths taught are the same, they are presented in this epistle in lights and relations different from those in which they are presented in the Pauline writings, the dominating, pervading idea in it being quite peculiarly the Priesthood of the Son. The authorship of Barnabas is held to be as questionable as that of Paul, and some modern critics are inclined to accept the opinion of Luther, founded on Acts xviii. 24, that the epistle was the work of Apollos. Nevertheless, the epistle may still be reckoned Pauline in a secondary sense. Though not written by Paul, and though composed in a style of language, and reasoned out on lines different from the style and method of Paul, it advocates an essentially Pauline Christian truth. It is a true support of Paul's great doctrine of faith; and it seems to have been written by a disciple of that apostle, or at least by a Christian teacher of Paul's school of thought, rather than by one of the stamp of James, Peter, or John.

"*Contents.*—God has revealed himself through his Son, who is placed above the angels (chap. i. 1–4). He is proved to be in name and dignity above the angels (5–14); earnest heed, therefore, to be given to his words (chap. ii. 1–4). The world to come is subject to the Son, who was made perfect by suffering (5–18). Jesus has greater glory than Moses, seeing he is the son over the house of God, while Moses was but a servant within it (chap. iii. 1–6). They who hold fast their faith in him enter into God's rest, which Israel failed to do under Moses (chaps. iii. 7–iv. 13). Jesus is a sympathizing high-priest—a priest, as called of God, and sympathizing, as taken from among men (chaps. iv. 14–v. 10). The Hebrews are rebuked for their shortcoming, and warned against falling away (chaps. v. 11–vi. 20). Jesus an high-priest after the order of Melchisedec, and what that involves (chap. vii). Jesus is a ministering priest of the true tabernacle, which the Lord pitched, and not man, *i. e.*, the heavens (chap. viii. 1–6). The old covenant and the new contrasted (7–13). The Levitical and the Melchisedec ministries contrasted (chap. ix. 1–14). The Melchisedec ministry and the new covenant together (chaps. ix. 15–x. 18). The Hebrews are exhorted to avail themselves of the privileges of the new covenant (19–25). If they apostatize, there will be no hope for them (26–31). If they maintain their faith, it will carry them through (32–39). Instances are given of the triumph of faith, and its acceptability with God (chap. xi). The Hebrews are encouraged to endure by Christ's example (chap. xii. 1–13). They are exhorted to peace and holiness (14–17). The two economies are contrasted, so as to strengthen their faith (18–29). General exhortations follow, and salutations (chap. xiii)." — Bagster: *Bible Helps*. See Delitzsch: *Commentary* (Eng. trans., Edinburgh, 1870); *Commentaries* of A. B. Davidson (1882); Keil (1885).

Hebrews, NAME and HISTORY. See ISRAEL; JEWS.

He'bron, "a city of Judah (Josh. xv. 54), situated among the mountains (Josh. xx. 7), twenty Roman miles south of Jerusalem, and the same distance north of Beer-sheba. Hebron is one of the most ancient cities in the world still existing; and in this respect it is the rival of Damascus. It was built, says a sacred writer, 'seven years before Zoan in Egypt' (Num. xiii. 22), and was a well-known town when Abraham entered Canaan 3,780 years ago. (Gen. xiii. 18.) Its original name was Kirjath-Arba (Judg. i. 10), 'the city of Arba;' so called from Arba, the father of Anak, and progenitor of the gigantic Anakim. (Josh. xxi. 11; xv. 13, 14.) The chief interest of this city arises from its having been the scene of some of the most striking events in the lives of the patriarchs. Sarah died at Hebron; and Abraham then bought from Ephron the Hittite the field and cave of Machpelah, to serve as a family tomb. (Gen. xxiii. 2–20.) The cave is still there; and the massive walls of the *Haram* or mosque, within which it lies, form the most remarkable object in the whole city. Abraham is called by Mohammedans, *El-Khulîl*, 'the Friend,' *i. e.*, of God; and this is the modern name of Hebron. Hebron now contains about 5,000 inhabitants, of whom some fifty families are Jews. It is picturesquely situated in a narrow valley, surrounded by rocky hills. The valley runs from north to south; and the main quarter of the town, surmounted by the lofty walls of the venerable *Haram*, lies partly on the eastern slope. (Gen. xxxvii. 14; comp. xxiii. 19.) About a mile from the town, up the valley, is one of the largest oak-trees in Palestine. This, say some, is the very tree beneath which Abraham pitched his tent, and it still bears the name of the patriarch."—Smith: *Dict. of the Bible.*

Hegel (*ha'-gel*), GEORG WILHELM FRIEDRICH, a famous German metaphysician; b. at Stuttgart, Aug. 27, 1770; d. in Berlin, Nov. 14, 1831. He studied theology at Tübingen, 1788–93; and became a private tutor, first at Bern, 1793–96, and then at Frankfort, 1797–1801. In 1801 he was appointed lecturer on philosophy at Jena, and acted as co-editor with Schelling of the *Kritische Journal der Philosophie.* From 1808 to 1816 he was director of the Agidien Gymnasium at Nuremberg; became professor of philosophy at Heidelberg, 1816, and from 1818 at Berlin. "In accordance with his method of moving from a *position* through its *negation* to the *mediation* of this contradiction, Hegel treats the idea first as *logic*, then as *nature*, and finally as *spirit.* Then, again, he treats the idea as spirit first under the form of *religion*, then under the form of *art*, and finally under the form of *philosophy*, religion being the lowest and most imperfect form of spiritual life. To this verdict no objection has been raised in Germany: on the contrary, it has been allowed to establish itself quietly there in the mind of modern education as a self-evident truth. Quite otherwise, when, in his *Philosophy of Religion*, Hegel came to analyze the relation between the religious idea and the actually existing religions. Here, the right wing of his pupils, Daub, Markeinecke, Hotho, Röthscher, Rosenkranz, etc., declared that he had demonstrated the existence of the most perfect harmony between philosophy and Christianity, between the Prussian State and the Protestant Church; while the left wing, D. F. Strauss, L. Feuerbach, Bruno Bauer, Arnold Ruge, etc., protested that he had dissolved the historical foundation of Christianity into mythology, and its moral contents into delusions. Of course, only one of these parties can be right, but they could be both wrong."—Jackson: *Dict. of Religious Knowledge, s.v.* The following works of Hegel have been trans. into English: *Subjective Logic*, by Sloman and Wallon (London, 1855); *Philosophy of History*, by Sibree, (1857); *Philosophy of Fine Art*, by B. Bosanquet (1886); *Philosophy of State and History*, by G. S. Morris (Chicago, 1887), and selections in *Journal of Speculative Philosophy*, by W. T. Harris, i.–v. (St. Louis, 1867–71). See Edward Caird: *Hegel* (London, 1883); A. Seth: *Hegelianism and Personality* (1887); J. M. Sterrett: *Studies in Hegel's Philosophy of Religion* (New York, 1889, German ed. 18 vols. Berlin, 1832–1840).

Hegesippus, frequently called the "Father of Church History," was b. early in the second century. Fragments of his works have been preserved by Eusebius in his *Ecclesiastical History.* Very little is known of his life.

Hegira (Arab, *flight*), the year 662. So called by the Mahometans because in this year Mahomet fled from Mecca to Medina. They reckon time from this date. See MOHAMMED.

Heidelberg Catechism. This was a form of instruction drawn up in 1562 by order of Frederick III., Elector of the Palatine, for the use of the Reformed Church in his dominions. The authors of it were Caspar Olivianus, Court Preacher at Heidelberg, and Zacharias Ursinus, Professor of Systematic Theology in the University. They took as the basis of their work the catechisms of Calvin, Mosheim, Lasky, and Bullinger; the draft was laid before the Heidelberg Convention, and unanimously accepted and adopted throughout the Palatinate, though beyond that it had many adversaries. It contains 129 questions, and is divided into three parts, the first of which concerns the misery of man consequent on sin; the second, redemption from that state; the third, gratitude for that redemption. The Count Palatine, the Duke of Würtemburg and Baden, severely criticised it, and, after several refusals, Frederick III. met them at a theological conference at Maulbronn, in 1564. The catechism was again fiercely attacked at Augsburg, in 1566, and the Elector even threatened with deposition; but he nobly defended it, and the matter was dropped. In 1588 it was also adopted in the Netherlands, and is still the recognized standard of the Dutch Reformed Church, both in Holland and America, where a tercentenary festival was held in its memory in 1863. This catechism was the model on which the Westminster Divines framed the Shorter Presbyterian Catechism. It has been translated into almost all European and some Eastern languages.—Benham: *Dict. of Religion.*

Helena, ST., mother of Constantine the Great. Some contend that she was of a noble family, but older authorities say that she was the daughter of a shepherd or innkeeper. Gloucester in England, Naissus in Upper Mœsia and Drepanum on the Gulf of Nicomedia claim to be her birthplace. Rome, Venice, and the monastery of Hautvilliers, near Rheims, claim to possess her remains. Very little, it will be seen, is known of her life, but she will be remembered as a Christian whose influence was great over the son whose name holds so high a place in history.

Hell. "(1) *In the Old Testament*, the Hebrew word for 'hell' is *sheol*, to which 'hades,' in the New Testament corresponds. Our modern word 'hell' is not the equivalent for *sheol;* for, while we associate with 'hell' endless suffering, the Hebrew associated with *sheol* merely ideas of terror and repulsiveness, arising mainly from the mystery and uncertainty which attended the life after death. (cf. Job xi. 8; Prov. i. 12; Isa. xxxviii. 10.) (2) *In the New Testament*, 'hell' is the translation, in the authorized version, of three words in Greek—*Hades*, *Gehenna*, and *Tartarus*. *Hades* has already been considered. *Gehenna* was properly the 'hell' of Hebrew conception, and is uniformly so rendered in the revised version. The rebellious angels, and the finally impenitent of men are cast into it. (Matt. v. 22; Luke xii. 5.) Once the word "Tartarus" is employed (2 Pet. ii. 4), and also rendered 'hell.' It is noticeable that neither Paul nor John uses either Hades, Gehenna, or Tartarus; and, also, that, of the twelve recurrences of Gehenna, eleven are in our Lord's speeches. Scripture mercifully hides the condition of the lost, and, by example, forbids prurient curiosity. The way of life is luminous from earth to heaven; the way of death is lost in darkness."—Schaff-Herzog: *Ency.*, vol. ii., pp. 961–962. See GEHENNA; HADES; SHEOL; PUNISHMENT, FUTURE.

Hellenists, THE, included those Greeks, and others of foreign birth, who had accepted the Jewish religion, and those Jews who, through education, travel and residence, had adopted the language and customs of the Greek people. "Thus the body of Hellenists stood as the connecting link between the exclusive and self-centred Hebrews in Palestine and the outer world of civilized heathendom: and in so far were the means of educating the former in higher literary and artistic tastes, in broader and more generous sympathies, and generally in that idea of a Universal Church which was eventually to spring from their midst." Many of the first converts at Jerusalem were Hellenists (Acts vi.), as was also Saul of Tarsus.

Helvetic Confessions. (1) *First Helvetic Confession.*—This was framed by a convention of delegates which began its sessions at Basel, Jan. 30, 1536. The Confession was first drawn up in Latin and translated into German, and adopted as a standard of doctrine in March, 1536.

(2) *The Second Helvetic Confession* was written by Bullinger. The first Confession did not give general satisfaction, because it was thought to lean too much to Lutheran views. By the year 1578 the revised Confession had received the sanction of the Swiss Cantons, and had been approved by the Reformed Churches of Poland, Hungary, Scotland, and France.

Helvetic Consensus. The severe form in which the doctrine of absolute election was stated by the Synod of Dort (1618–19) produced a reaction in France, where the Protestants were surrounded by Roman Catholics. The liberal views of Amyraut and other French divines found much favor both in France and Switzerland. In the latter country there was aroused an active opposition, however, that resulted in the establishment of a formula obligatory upon all teachers and ministers. It consists of a preface and twenty-six canons, and gives a clear statement of the difference between strict Calvinism and the French school at Saumur. The formula never gained authority outside of Switzerland, and it has finally fallen into entire disuse.

Henderson, ALEXANDER, a celebrated minister of the Church of Scotland; b. in Fifeshire, in 1583; d. in Edinburgh, Aug. 19, 1646. After graduating from St. Andrews (1599), he taught philosophy in that university until 1612, when he was settled over the church at Leuchars. His settlement met with great opposition. Within a short time, through the influence of a sermon of Robert Bruce, he gave up Episcopacy for Presbytery. He was summoned before the High Commission, but dismissed with severe admonitions. His people very soon esteemed him highly and the eighteen years spent at Leuchars were of great profit to them. He took a very prominent part in the opposition that was aroused against the efforts of Charles I. and Laud to impose books of ecclesiastical order, ordination, and Common Prayer upon the Scottish Church. The *Remonstrance of the Nobility*, etc., was from his pen. In 1640 he was appointed rector of Edinburgh University, and from this time on was leader of the Covenanters. He was prominent in the Westminster Assembly, and sought to reconcile the King and Parliament. His last service was a discussion with Charles regarding the abolishment of prelacy in England. Worn out with his labors, he returned to Edinburgh from his visit to the king at Newcastle, and died eight days afterward. See his *Life*, by McCrie: *Miscellaneous Writings*, and *Life and Times*, by Aiton (Edinburgh, 1836).

Henderson, Ebenezer, an eminent missionary and biblical scholar; b. at Dunfermline, Scotland, Nov. 17, 1784; d. at Mortlake, Surrey, May 16, 1858. Before completing his theological studies he determined to enter upon missionary service, and proposed to go to India. Difficulties arose that led him with his companion, Mr. Patterson, to go to Denmark, and from this time, for twenty years, he labored in the north of Europe. He was sent to Iceland in 1814 by the British and Foreign Bible Society, and to Russia in 1819. In 1826 he was appointed President of the Missionary College at Hoxton, and in 1830 professor of theology and biblical literature at Highbury College. He was familiar with a large number of languages, and his reputation as a biblical critic was equal to any man of his time in Great Britain. See his *Life*, by T. S. Henderson (London, 1859).

Hendrix, Eugene Russell, D. D. (Emory College, Oxford, Ga., 1878), LL. D. (University of Missouri and University of North Carolina, both in 1888), Methodist Episcopal Church South; b. at Fayette, Mo., May 17, 1847; was graduated at Wesleyan University, Middletown, Conn., 1867, and at Union Theological Seminary, New York City, 1869; in the pastorate from 1869 to 1878; president of Central College, Fayette, Mo., 1878–86; bishop, 1886. He is the author of *Around The World* (Nashville, Tenn., 1878, 5th ed., 1882).

Hengstenberg, Ernst Wilhelm, an eminent Lutheran leader and theologian; b. at Fröndenberg, Oct. 20, 1802; d. in Berlin, May 28, 1869. His early education was under the care of his father, a minister of the Reformed Church, and principal of a Young Ladies' Institute. Entering the university at Bonn in 1819, he won distinction as a scholar. While a tutor at Basel, the discipline of sorrow and ill-health directed his attention to the spiritual revelation of the Bible. He became an earnest advocate of orthodox faith, as found in the Augsburg Confession. He joined the faculty of Berlin in 1824, and became professor extraordinarius in theology in 1826, and two years later full professor. He founded the *Evangelical Church Journal*, which he edited for forty-two years. He opposed the rationalists with intense zeal and earnestness, and exerted a deep influence over his pupils. Among his works are: *Commentaries* on many books of the Bible, and treatises—*Concerning the Relation of the Inner Word to the Outer*, and *Concerning Pietism, Mysticism, and Separatism*. See English translations in *Clark's Theological Library*.

Henot'ikon, a compromise or "instrument of union," drawn up by Acacius, patriarch of Constantinople, and issued by the Emperor Zeno in 482. Its purpose was to bring about a reconciliation between the Monophysites (*q. v.*) and the Orthodox. Neither party was satisfied with its terms. In the East it was made obligatory on all bishops and teachers. In the West it was anathematized by Felix II., and under Justin it fell into disuse without being formally repealed.

Henry IV. (1553–1610), king of France, was born in the castle of Pau in 1553. His mother, a noble Christian woman, brought him up as a Calvinist. He was in Paris at the massacre of St. Bartholomew, but his life was spared on his making a profession of Catholicism. He escaped from the court in 1575, and from this time became the acknowledged leader of the Huguenots. After the death of Henry III. he was recognized as king of France by a portion of the army. In order to gain the support of the Roman Catholics he again abjured the Protestant faith and entered the Roman Church. From this time on, while favoring Roman Catholics at home, his foreign policy was so evidently favorable to the Protestants that the opposing party saw that their only hope was in his death. He was assassinated at Paris by Francis Ravaillac, a former Jesuit.

Henry VIII., of England. See England, Church of.

Henry, Matthew, an eminent Nonconformist divine and commentator; b. Oct. 28, 1662, at Broad Oak, Flintshire; d. June 22, 1714, at Nantwich. He first began the study of law, but following the desire of his heart, he entered the ministry in 1687 and became pastor of a dissenting church in Chester, where he remained until 1712, when he accepted a call to Hackney; and died the week following his settlement there. His fame rests upon his well-known *Exposition of the Old and New Testaments*. As a devotional commentary it has long held a foremost place, and has had a wide circulation. Among his other works are: *Scripture Catechism; Inquiry into the Nature of Schism*, and *Sermons*. His *Miscellaneous Works*, in 2 vols., were published in New York, 1855. This contains a memoir.

Henry, Philip, father of Matthew Henry, was b. in 1631; d. in 1696. He was graduated at Oxford, and in 1659 was presented with the living of Worthenbury. He refused to assent to the Act of Uniformity, and gave up his parish, making his home for the most part at Broad Oak, where he died. "He was a man of remarkable purity of life and consistent conduct, of piety and humility." Bishop Wordsworth says he "could nowhere find Nonconformity united with more Christian graces than in him." His *Memoir*, written by his son, was published in the latter's *Miscellaneous Works* (N. Y., 1855, 2 vols.), and separately by the Tract Society, N. Y.

Herac'leon. See GNOSTICS.

Herbert, GEORGE, a quaint and reverent poet, whose life was so exemplary that he was known as the "holy George Herbert;" b. at Montgomery, Wales, April 3, 1593; d. at Bemerton, Eng., in 1633. He was educated at Cambridge, and in 1626 was made prebendary of Layton, and in 1630 rector of Bemerton. His fame rests upon his poems: *The Temple: Sacred Poems and Private Ejaculations* (Cambridge, 1631). Coleridge edited his complete works (London, 1846).

Herd, HERDSMAN. A chief part of the wealth of the Hebrews was in herds and flocks. The position of herdsman was honorable, and they often held high office in the State. (1 Sam. xxi. 7; 1 Chron. xxvii. 29.) The prophet Amos was a herdsman of Tekoah. (Amos i. 1.)

Herder, JOHANN GOTTFRIED, a German theologian and preacher; b. 1744; d. at Weimar, 1803. He was educated at Königsberg. In 1767 he began to preach in Riga, where, since 1764, he had taught in the cathedral school. He attracted large audiences, and also won reputation as a writer. In 1771 he was appointed court-preacher and superintendent at Bückeburg. While here he published the theological works, "which made a deep impression, and established it as an axiom in biblical exegesis, that the Bible is not simply a doctrinal code, a dogmatical system, but a whole literature, which must be viewed in the light of its time, its place, and its historical surroundings, in order to be fully understood."—(*Werner* in Schaff-Herzog: *Ency.*, vol. ii., p. 974.) In 1776 Herder became court-preacher at Weimar, where he continued to write important philosophical and theological works. His *Spirit of Hebrew Poetry*, and his *Ideas towards a Philosophy of the History of Mankind*, are those best known. An edition of his works was published in Berlin (1877), 32 vols.

Hereford Cathedral, situated in the town of Hereford, on the left bank of the Wye, was founded 825, rebuilt, 1030, burned by the Welsh, 1055, again rebuilt, 1079–1115. The great western tower fell, 1786. The cathedral is three hundred and forty-two feet long. There have been two modern restorations—1842 and 1863. The income of the see of Hereford is £4,200.

Heresy (Gr. *hairesis*, choice) signifies a personal choice of opinions contrary to the general teaching of the Church and the Holy Scriptures. It is universally agreed that the fact of holding an erroneous opinion does not make a man a heretic: he may have been brought up in it, and not discerned his error, or may hold it in invincible ignorance. That heresies of a fundamental character, because subversive of Christian truth, and therefore necessarily of Christian morals, have existed in the Church from the beginning, we have Scriptural evidence to show. In the days of the apostles there were the *Judaizers*, who denied the sufficiency of the Gospel; the *Nicolaitans* (Rev. ii.), *Hymenæus* and *Philetus* (2 Tim. ii. 17), *Simon Magus*, *Cerinthus*. The tenets of the principal heresiarchs who have denied the orthodox faith will be found under their respective names. But the following table will be found useful as a general classification of the principal points concerning which men have departed from cardinal doctrines of the Catholic faith:

I.—REGARDING THE CREATION, AND THE ORIGIN OF EVIL.

The Gnostics and the Manichæans denied that God was maker of Heaven and Earth, and of all things visible and invisible; affirming that matter is eternal and evil in its own nature.

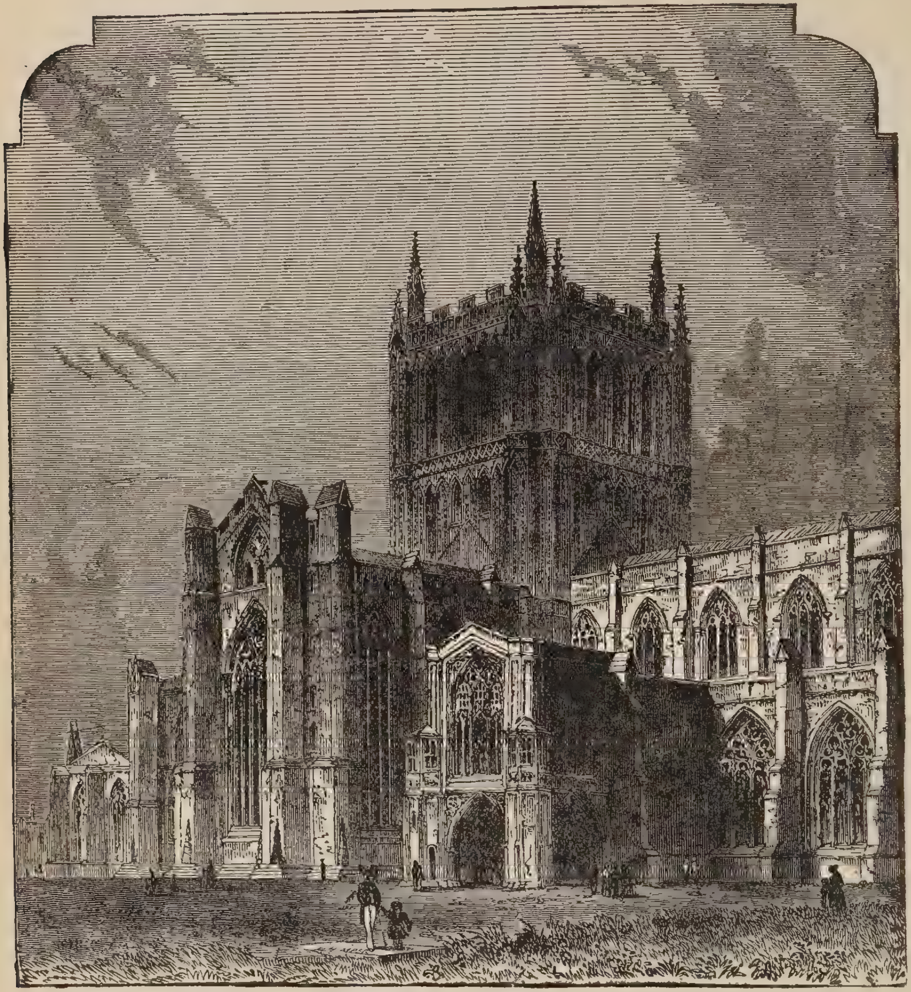
II.—REGARDING THE TRINITY. (See Ath. Creed, v. 3–28.)

The Montanists denied the Trinity in Unity, and Divided the Substance, affirming the *separate* personality of the Son, and regarding Montanus himself as a Paraclete. They were charged with *Tritheism*, *i. e.*, holding the Trinity, but denying the Unity.

The Psilanthropist Monarchians (Theodotus, Artemon, Paul of Samosata), with the Ebionites, Carpocratians, and the Arians, denied by implication the Unity in Trinity, affirming that God the Father is the only God without the distinction of persons; thus holding the Unity, but denying the Trinity.

The Macedonians excluded the Holy Ghost from the Godhead, and so denied the Trinity, though they acknowledged the Father and the Son.

The Patripassian Monarchians (Praxeas, Sabellius, Noetus), with the Photinians, agreed with the Psilanthropist Monarchians in rejecting the distinction of Persons in the Godhead. They denied that there is One Person of the Father, another of the Son, and another of the Holy Ghost, and confounded the Persons; affirming that the Father, Son, and Holy Ghost are only manifestations of one and the same Person, performing different functions as Creator, Redeemer, and Inspirer.



HEREFORD CATHEDRAL.

III.—Regarding the Person of Christ. (See Ath. Creed, v. 29–48.)

(a) *The Divine Nature.*

Arius denied that Christ was begotten of His Father before all Worlds; that He is Very God of Very God, of one substance with the Father: that the Godhead of the Son and of the Holy Ghost are one, their glory equal, their majesty co-eternal with the Godhead, the Glory and the Majesty of the Father; and that the Son and Holy Ghost are uncreate, eternal, and almighty. He affirmed that Christ was made out of nothing by the Father, and was only the highest of created beings. (Council of Nicæa, A. D. 325.)

The Semi-Arians also denied the co-equal and co-eternal Godhead of Christ; but they allowed that he is, in a sense, of one nature with the Father, affirming that "*the Son is like the Father in all things, according to the Scriptures.*" (Synod of Rimini, A. D. 359.)

The Acacians went beyond Arius, and affirmed that "*the nature of Christ is different from that of the Father.*"

The Aëtians went beyond the Acacians, and affirmed that "*Christ is unlike the Father both in Nature and Will.*" (Synod of Antioch, A. D. 361.)

The Psilanthropist Monarchians, with the Ebionites and Carpocratians, denied that Christ was anything more than man.

(b) *The Human Nature.*

Valentinus denied that Christ partook of the Nature of the Virgin, *i. e.*, that he was Incarnate of the Virgin Mary and Man of the substance of his mother.

Tatian denied that Christ was Perfect Man, affirming that his body was of peculiar, heavenly texture, and not a real human body.

Mani, and all others who were Docetæ, in like manner denied that Christ is Perfect Man.

Apollinaris denied that Christ is Perfect Man, of a reasonable soul and human flesh subsisting, affirming that the human nature in Christ has not the reasonable human soul. As Arius denied that he is of the same nature with God, Apollinaris denied that he is of the same nature with man.

The Monophysites, who said that Christ had but one nature, and the Monothelites, who said that he has but one will, though they admitted the original perfection of Christ's human nature, denied its present perfection.

(c) *The Union of the Two Natures.*

Cerinthus and Basilides denied the perfect and eternal union, affirming that Christ the Son of the Father dwelt in the Man Jesus only from the Baptism till the Crucifixion.

Nestorius (or his followers in his name) denied the Unity of Person in Christ, and made him out to be two, not one Christ. He not only *distinguished* the natures, but *divided* them. (Council of Ephesus, A. D. 430.)

Eutyches and his followers, the Monophysites and Jacobites, denied that Christ now exists *in* two whole and perfect natures, though they admitted that he was originally of them, in which they differed from Apollinaris. They regarded Christ as one altogether, by confusion of substance, and did not distinguish the natures. (Council of Chalcedon, A. D. 451.) Nestorius divided the Natures, Eutyches confounded them; whereas the Catholic doctrine is that we ought to *distinguish* but not to *divide* them.

IV.—Regarding the Holy Ghost.

Arius had, by implication, denied that the Holy Ghost is Lord, when he denied that the Son is Lord.

The Macedonians denied the Godhead of the Holy Ghost, *i. e.*, that he is the Lord, and the Giver of Life; but some of them also denied his Personality, affirming that the name Holy Ghost denotes no more than an influence proceeding from the Father. (Council of Constantinople, A. D. 381.)

Benham: *Dict. of Religion.* See Church Histories; Lardner: *History of the Heretics of the First Two Centuries* (London, 1780).

Hermas, the name of a book known under the general name of *The Shepherd*; held in high esteem by the early Church and quoted by Irenæus, Clement of Alexandria, Origen, etc. There is little doubt but that it was the work of a writer named Hermas, the brother of Bishop Pius (139–154). Uhlhorn (Schaff-Herzog: *Ency.*, vol. ii., p. 977) says of its contents: ' The book contains a number of visions, according to Hermas. Their intent is to arouse Hermas, and the Church through him, to repentance. The time of repentance is limited, and will soon be at an end. The uniformity of style stamps the whole as one composition. The author divides the book into two parts: an aged woman explaining the visions of the first part, an angel those of the second. The visions contain revelations, commandments (to believe in the one God, practice alms, avoid falsehood and fornication, etc.), and similitudes. Hermas was neither a Judaizing Christian, nor an intense Paulinian, but a member of the orthodox Church of his day." Dean Stanley calls the book " the *Pilgrim's Progress* of the Church of the second century." See trans. of Hermas in Am. ed. of *The Ante-Nicene Fathers* (New York, 1890).

Hermeneutics was formerly used in distinction from Exegesis, as the science of a subject is distinguished from its practical application, but the two terms are now employed interchangeably. See Exegesis.

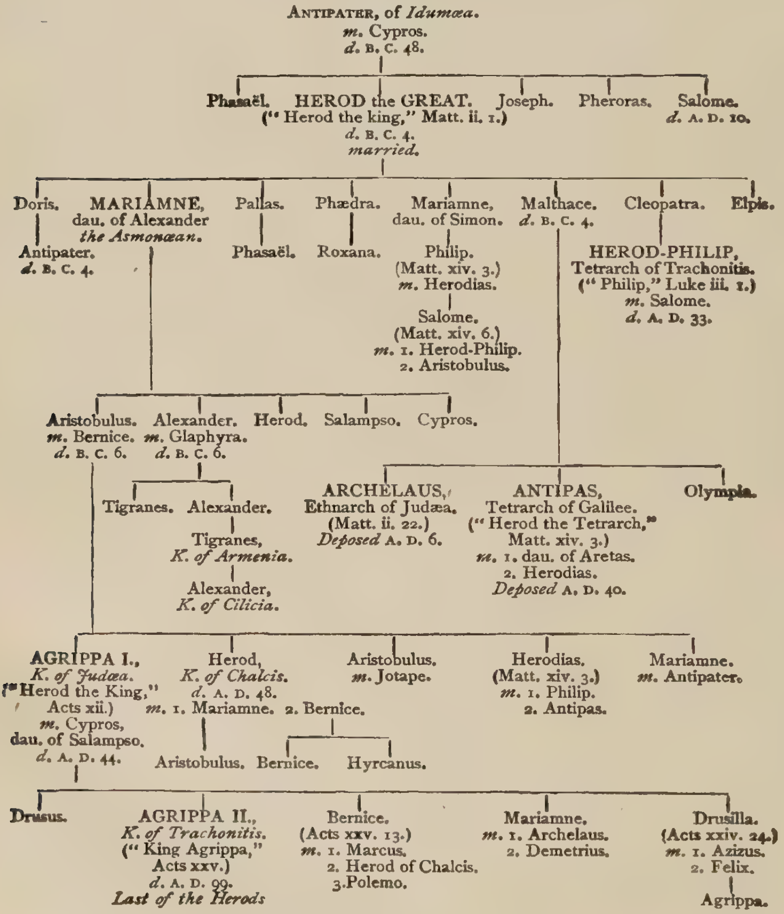
Hermog'enes, a heretic who lived near the close of the second century. He was a painter by profession. He held that matter, in itself evil, was eternal. Tertullian wrote a treatise against his views. In all other respects Hermogenes was sound in the faith, and he put forward his theory of the eternity of matter to reconcile the goodness of God with the existence of evil.

Her'mon, the southern and highest point of the Anti-Lebanon range. It is forty miles northeast of the sea of Galilee, and about 11,000 feet above the valley of the Jordan. The snow on the summit of the mountain condenses the vapors that float above it in the summer, and from these clouds abundant dews descend, while the surrounding country is parched, and the skies cloudless. There are many reasons for the supposition that it was the scene of the Transfiguration.

Her'od, " the name of a family which rose to power in Judea during the period which immediately preceded the complete destruction of the Jewish nationality. The family was of Idumean descent; but, though alien in blood, was Jewish in religion, the Idumeans having been conquered and converted to Judaism by John Hyrcanus, 130 B. C. The most remarkable rulers of the name are four in number—Herod the Great, Herod Antipas, and Herod Agrippa I. and II. (for the last two, see Agrippa). (1) *Herod the Great.* He was the second son of Antipater, who was appointed procurator of Judea by Julius Cæsar, 47 B. C. At the time of his father's elevation, Herod, though only fifteen years of age, was made governor of Galilee, and afterward of Cœle-Syria; and finally he and his elder brother were made joint-tetrarchs of Judea; but he was soon displaced by Antigonus, the representative of the Asmonean dynasty, and forced to flee to Rome, where he obtained, through the patronage of Antony, a full recognition of his claims, together with the title of King of Judea, 40 B. C. Several years elapsed, however, before he succeeded in establishing himself in Jerusalem. On the fall of Antony, he managed to secure a continuance of favor from Augustus, from whom he not only obtained a confirmation of his title to the kingdom, but also a considerable accession of territory, 31 B. C. From this time till his death his reign was undisturbed by foreign war; but it was stained with cruelties and atrocities of a character almost without parallel in history. Every member of the Asmonean family, and even those of his own blood, fell in succession, a sacrifice to his jealous fears; and in the latter years of his life, the lightest shade of suspicion sufficed as the ground for his wholesale butcheries, which are related in detail by Josephus. Of these, the one with which we are best acquainted is the slaughter of the infants at Bethlehem. The one eminent quality by which Herod was distinguished was his love of magnificence in architecture, and the grandeur of the public works executed under his direction. Even by these, however, he alienated the Jews, who ascribed them all to his Gentile leanings, and to a covert design of subverting the national religion. Herod married no fewer than ten wives, by whom he had fourteen children. He died of a loathsome disease at the age of seventy, after a reign of thirty-seven years. (2) *Herod Antipas*, son of Herod the Great by his wife Malthace, a Samaritan, was originally designed by his father as his successor; but, by the final arrangements of the will of Herod the Great, Antipas was named tetrarch of Galilee and Perea. He divorced his first wife, the daughter of Aretas, king of Arabia Petrea, in order to marry Herodias, the wife of his half-brother Philip—

FAMILY OF THE HERODS.

(FROM LEWIN'S *Life and Epistles of Saint Paul.*)


ANTIPATER, of *Idumæa.*
m. Cypros.
d. B. C. 48.
Phasaël.
HEROD the GREAT.
(" Herod the king," Matt. ii. 1.)
d. B. C. 4.
married.
Joseph.
Pheroras.
Salome.
d. A. D. 10.
Doris.
Antipater.
d. B. C. 4.
MARIAMNE,
dau. of Alexander
the Asmonæan.
Pallas.
Phasaël.
Phædra.
Roxana.
Mariamne,
dau. of Simon.
Philip.
(Matt. xiv. 3.)
m. Herodias.
Salome.
(Matt. xiv. 6.)
m. 1. Herod-Philip.
2. Aristobulus.
Malthace.
d. B. C. 4.
Cleopatra.
HEROD-PHILIP,
Tetrarch of Trachonitis.
(" Philip," Luke iii. 1.)
m. Salome.
d. A. D. 33.
Elpis.
Aristobulus.
m. Bernice.
d. B. C. 6.
Alexander.
m. Glaphyra.
d. B. C. 6.
Herod.
Salampso.
Cypros.
Tigranes.
Alexander.
Tigranes,
K. of Armenia.
Alexander,
K. of Cilicia.
ARCHELAUS,
Ethnarch of Judæa.
(Matt. ii. 22.)
Deposed A. D. 6.
ANTIPAS,
Tetrarch of Galilee.
(" Herod the Tetrarch,"
Matt. xiv. 3.)
m. 1. dau. of Aretas.
2. Herodias.
Deposed A. D. 40.
Olympia.
AGRIPPA I.,
K. of Judæa.
("Herod the King,"
Acts xii.)
m. Cypros,
dau. of Salampso.
d. A. D. 44.
Herod,
K. of Chalcis.
d. A. D. 48.
m. 1. Mariamne. 2. Bernice.
Aristobulus.
Bernice.
Hyrcanus.
Aristobulus.
m. Jotape.
Herodias.
(Matt. xiv. 3.)
m. 1. Philip.
2. Antipas.
Mariamne.
m. Antipater.
Drusus.
AGRIPPA II.,
K. of Trachonitis.
(" King Agrippa,"
Acts xxv.)
d. A. D. 99.
Last of the Herods
Bernice.
(Acts xxv. 13.)
m. 1. Marcus.
2. Herod of Chalcis.
3. Polemo.
Mariamne.
m. 1. Archelaus.
2. Demetrius.
Drusilla.
(Acts xxiv. 24.)
m. 1. Azizus.
2. Felix.
Agrippa.

an incestuous connection, against which John the Baptist remonstrated, and was, in consequence, put to death. It was during a visit of Herod Antipas to Jerusalem for the purpose of celebrating the passover that our Lord, as having been a resident of his tetrarchate, was sent before him by Pilate for examination. At a later time he made a journey to Rome, in the hope of obtaining the title of king; but he not only failed in this design, but, through the intrigues of Herod Agrippa, was banished to Lugdunum (Lyons), where he died in exile."—Chambers: *Cyclopædia*. The main source of historical information regarding the Herodian family is Josephus.

Hero'dians, a political party among the Jews, who favored the Roman government. They united with the Pharisees in seeking to destroy Christ. (Matt. xxii. 16; Mark iii. 6; xii. 13.)

Hero'dias, the granddaughter of Herod the Great. She married her uncle Herod Philip, and afterward lived, during her first husband's lifetime, with his brother, Herod Antipas. It was this criminal connection that John the Baptist denounced at the cost of his life. (Matt. xiv. 3–10.) After the banishment of Antipas to Lyons Herodias followed him into exile.

Herrnhut, a town in Saxony, some fifty miles from Dresden, founded by Zinzendorf, in 1722, for the Moravian Brethren, who are sometimes called Herrnhutters. See MORAVIANS.

Hervey, JAMES, in his time a very popular religious writer; b. near Northampton, Feb. 26, 1714; d. at Weston-Favell, Dec. 25, 1758, where he had been rector since 1750. He was a college friend of Wesley at Oxford, and for a while sympathized with him, but finally adopted Calvinistic views. Of his volumes he is remembered now mostly from the singular title of one of them, *Meditations among the Tombs*. An edition of his works, with memoir, was published in London (1797), 7 vols.

Herzog, JOHANN JACOB, D. D., b. at Basel, Sept. 12, 1805; d. at Erlangen, Sept. 30, 1882. Educated at Basel and Berlin, in 1830 he became a licentiate in theology, and in 1838 was appointed professor of historical theology at Lausanne, where he remained until 1845. In 1847 he became professor of church history at Halle, and from there, in 1854, went to Erlangen, where he lectured as professor of theology until 1877, when he was retired upon a pension. Dr. Herzog published several important volumes, but his fame rests upon his editorship of the *Real-Encyklopädie für Protestantische Theologie u. Kirche*. This storehouse of religious knowledge has become well known in this country through the *Religious Encyclopedia*, edited by Dr. Philip Schaff (New York, 1884, 2d ed., 1887), 3 vols., which is based upon the great work of Dr. Herzog.

Hesychasts (Gr. *hēsychia*, stillness), a sect of Greek Quietists, or mystics, that flourished in the monastery of Mount Athos in the fourteenth century. "They believed that all perfection lay in contemplation, and in the elevation and abstraction which were the result. They also held that there is Divine light hidden in the soul, the same as that which encircled the Saviour on Mount Tabor, and capable of being communicated; and, therefore, retiring into a dark cell, fixed their eyes on their navels until, as they imagined, the light beamed forth."—Benham: *Dict. of Religion*. Their chief opponent was Barlaam (*q. v.*); but after a fierce conflict, which was carried on through several synods, the Hesychasts were triumphant, but died out in a short time.

Heusser, MRS. META, a popular German hymn and song writer; b. 1797; d. 1876. She was the daughter of a Swiss pastor, and spent her life at Hirzel, a beautiful village in sight of Mount Righi and the Lake of Lucerne. Her husband was an eminent physician, and the care of a large household was laid upon her; but she found time to indulge her love for song and poetry in words that she gave to the world only after earnest solicitations. Koch, in his *History of German Hymnology*, calls her "the most eminent and noble among all the female poets of the whole Evangelical Church. Her poems flow freely from the fresh fountain of a heart in constant, holy communion with God."

Hewit, NATHANIEL, prominent in the temperance agitations in the early part of this century; b. at New London, Conn., Aug. 28, 1788; d. at Bridgeport, Conn., Feb. 7, 1867. He was graduated at Yale College in 1808, and, after serving as pastor at Plattsburg, N. Y., and Fairfield, Conn., he acted as agent of the American Temperance Society. In 1830 he was called to the pastorate of the Second Congregational Church, Bridgeport. Owing to theological differences of opinion, that brought him into opposition to prominent ministers in the Congregational order, he became pastor of a Presbyterian church, formed by members of his old parish.

Heylyn, Peter, church historian; b. at Burford, near Oxford, 1600; d. in London, 1662. He studied at Oxford, where he gave lectures on history and geography. An upholder of Laud, he was appointed chaplain to Charles I. in 1629, who made him prebend, and afterward subdean of Westminster, and gave him several livings. These he lost at the Restoration, and he again became subdean of Westminster. He was a voluminous writer, and in his controversial works he attacked the Presbyterians with great bitterness. The most important of these is the *Aërius Redivivus; or, History of the Presbyterians, containing the Beginnings and Successes of that Active Sect, their Opposition to Monarchical and Episcopal Government*, etc. (from 1536 to 1647). One of his best works is, *Eccles. Restaurata: The History of the Reformation of the Church of England* (from Edward VI. to 1566).

Hezeki'ah (*strength of Jehovah*), a pious king of Judah, the son and successor of the apostate Ahaz. He ascended the throne about 426 B. C., and died 698 B. C. He abolished idol worship, and broke in pieces the brazen serpent of Moses, which the people superstitiously worshiped. (2 Kings xviii.) The temple was repaired during his reign, and the Passover celebrated with great solemnity. (2 Chron. xxix; xxx.) In his wars with the Philistines he regained what his father had lost, and he rebelled against Assyria. (2 Kings xviii. 7, 8.) When Sennacherib invaded his kingdom, Isaiah assured him of the divine assistance, and the Assyrian host was defeated and put to flight. (2 Kings xix. 6–35; Isa. xxxvii.) In answer to prayer, his life was prolonged. (2 Kings xx. 1–10.) The ostentatious display of his wealth to the ambassadors of the Babylonian king brought upon him the divine displeasure. (2 Kings xx. 17.) He collected some of the Proverbs of Solomon. (Prov. xxv. 1.)

Hicks, Elias, a prominent leader of the society of Friends: b. at Hempstead, L. I., March 19, 1748; d. in Jericho, L. I., Feb. 27, 1830. Without the advantages of education, at the age of twenty-seven he began his career as a minister among the Friends. It was, to a large extent, through his influence that the more liberal element of the society of Friends, in the Yearly Meeting at Philadelphia in 1827, seceded from the more conservative party, and were known as Hicksites. He published: *Observations on Slavery* (N. Y., 1811); *Journal of Religious Life and Labors* (N. Y., 1832). See art. Friends.

Hicksites. See Hicks and Friends.

Hid'dekel. See Tigris.

Hierap'olis, a city of Phrygia. It is mentioned but once in the Bible. (Col. iv. 13.) It was the seat of a council, held in 173 under the presidency of Apollinarius, which condemned the Cataphryges, a Montanist sect.

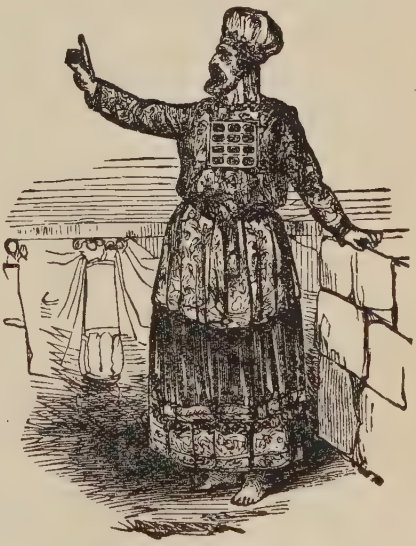
Hierarchy, a term "most commonly used in ecclesiastical language to denote the aggregate of those persons who exercise authority within some branches of the Christian Church—the patriarchate, episcopate, or entire threefold order of the clergy. Thus in form of government the Roman Church may be said to be a hierarchical monarchy, the Greek in some sense a patriarchal oligarchy, and the Anglican an episcopal aristocracy."

Hieroglyphics, "one of the earliest modes of representing visibly the words or ideas already orally expressed. For many centuries the key to these representations was altogether unknown; but a piece of granite found near Rosetta by the French army in 1798, and now in the British Museum, contains a decree in honor of Ptolemy Epiphanes (204 B. C.), written in hieroglyphics, with a Greek translation alongside. Also the shaft of an obelisk brought to England from Philæ in the S. of Egypt contains a hieroglyphic inscription of its dedication to the gods by Ptolemy Physcon and Cleopatra (146 B. C.), and at the base a Greek inscription. Champollion, by comparing the Greek names, Ptolemy and Cleopatra, with the hieroglyphics corresponding, made out letter by letter. Young and others have perfected the transcription of Hebrew and the Egyptian hieroglyphic. Thus the derivation from Egyptian of many of the Hebraized words in Exodus is proved, confirming its having been written by one in such circumstances as Moses was. The hieroglyphics originally were picture writing, but in the form handed down to us on oldest monuments they are phonetic, with occasionally an accompanying picture of the object, in order to make the group of hieroglyphic letters which form the word more intelligible. Thus to the names of individuals the figure of a man is attached; such characters are called *determinatives*. The initial of the Egyptian (*A*hom) for *eagle* is A, so an eagle became the representative of A; a lion (Egyptian *L*abo) is L; an owl (*M*owlad), M, etc."—Fausset: *Bible Cyclopedia.* See art. by R. S. Poole: *Ency. Brit.*, vol. xi., 794–809, and the great dictionary of Heinrich Brugsch (Leipzig, 1867–82), 7 vols.

Hieronymus. See JEROME, ST.

High-Church, a name applied to the party, in the Church of England and the Protestant Episcopal Church of America, which lays much stress upon ritual observances and the traditions of the fathers. They hold extreme views regarding the apostolic origin of ministerial orders and the nature of the sacraments.

High Places. "From the earliest times it was the custom among all nations to erect altars and places of worship on lofty and conspicuous spots. To this general custom we find constant allusion in the Bible (Isa. lxv. 7; Jer. iii. 6; Ez. vi. 13; xviii. 6; Hos. iv. 13), and it is especially attributed to the Moabites. (Isa. xv. 2; xvi. 12; Jer. xlviii. 35.) Even Abraham built an altar to the Lord on a mountain near Bethel (Gen. xii. 7, 8; cf. xxii. 2–4; xxxi. 54), which shows that the practice was then as innocent as it was natural; and although it afterwards became mingled with idolatrous observances (Num. xxiii. 3), it was in itself far less likely to be abused than the consecration of groves. (Hos. iv. 13.) It is, however, quite obvious that if every grove and eminence had been suffered to become a place for legitimate worship, especially in a country where they had already been defiled with the sins of polytheism, the utmost danger would have resulted to the pure worship of the one true God. It was therefore implicitly forbidden by the law of Moses (Deut. xii. 11–14), which also gave the strictest injunction to destroy these monuments of Canaanitish idolatry (Lev. xxvi. 30; Num. xxxiii. 52; Deut. xxxiii. 29), without stating any general reason for this command, beyond the fact that they *had* been connected with such associations. The command was a *prospective* one, and was not to come into force until such time as the tribes were settled in the promised land. Thus we find that both Gideon and Manoah built altars on high places by Divine command (Judg. vi. 25, 26; xiii. 16–23), and it is quite clear from the tone of the book of Judges that the law on the subject was either totally forgotten or practically obsolete. It is more surprising to find this law absolutely ignored at a much later period, when there was no intelligible reason for its violation —as by Samuel at Mizpeh (1 Sam. vii. 10), and at Bethlehem (xvi. 5); by Saul at Gilgal (xiii. 9) and at Ajalon (? xiv. 35); by David (1 Chron. xxi. 26); by Elijah on Mount Carmel (1 Kings xviii. 30); and by other prophets. (1 Sam. x. 5.) The explanations which are given are sufficiently unsatisfactory; but it is at any rate certain that the worship in high places was organized and all but universal throughout Judæa, not only during (1 Kings iii. 2–4), but even after, the time of Solomon. The convenience of them was obvious, because, as local centres of religious worship, they obviated the unpleasant and dangerous necessity of visiting Jerusalem for the celebration of the yearly feasts. (2 Kings xxiii. 9.) Many of the pious kings of Judah were either too weak or too ill-informed to repress the worship of Jehovah at these local sanctuaries; while they of course endeavored to prevent it from being contaminated with polytheism. At last Hezekiah set himself in good earnest to the suppression of this prevalent corruption (2 Kings xviii. 4, 22), both in Judah and Israel (2 Chron. xxxi. 1); although, so rapid was the growth of the evil, that even his sweeping reformation required to be finally consummated by Josiah (2 Kings xxiii.), and that, too, in Jerusalem and its immediate neighborhood. (2 Chron. xxxiv. 3.) After the time of Josiah we find no further mention of these Jehovistic high places."—Smith: *Dict. of the Bible.*



DRESS OF THE HIGH-PRIEST.

High-Priest. "The high-priest was the spiritual head and representative of the theocratic people before Jehovah. In him was concentrated the mediatorship between God and the people, and in him the people could draw nigh to God. As in his person the people was represented, his sin-offering and that of the congregation, which was to be brought for certain sins, as prescribed in Lev. iv., were the same. His sin was the people's sin (Lev. iv. 3), and God's good-will towards the high-priest also belonged to the people. The high-priest was in the midst of a holy people, 'the saint of the Lord.' (Psa. cvi. 16.) In him the highest degree of purity had to be found, and only in exceptional cases (Lev. xxi. 1–6) could he defile himself; otherwise he had to avoid everything whereby he could be defiled. He had even to keep away from his dead father or mother (xxi. 10–12). His wife was to be a virgin of his own people (xxi. 14). Aaron's consecration to the priesthood was in connection with that of his sons and the priests generally. (Exod. xxix.; Lev. viii.) The ritual commenced by washing Aaron and his sons before the tabernacle of the congregation. Aaron was then invested with the sacred garments, and anointed with the holy oil, which was prepared according to Exod. xxx. 22–25. Aaron's successor was not anointed, but received only the high-priest's garments. Without these garments, the high-priest was only a private person, who could not represent the people, and incurred the penalty of death by appearing before Jehovah without them. (Exod. xxviii. 35.) His dress was peculiar, and passed to his successor at his death. The articles of his dress consisted of the following parts: (1) The *breeches*, or drawers, of linen, covering the loins and thighs. (2) The *coat*, a tunic, or long shirt. (3) The *girdle*, also of linen; these three articles he had in common with the other priests. Over these parts he wore (4) the *robe* or *ephod*, being all of blue. The skirt of his robe had a remarkable trimming of pomegranates in blue, red, and crimson, with a bell of gold between each pomegranate alternately. The bells were to give a sound when the high-priest went in and came out of the holy place. (Exod. xxviii. 35.) Over the robe came (5) the *ephod*, one part of which covered the back, and the other the front; upon it was placed (6) the *breastplate*. The covering of the head was (7) the *mitre*, or *upper turban*, which was different from (8) the *bonnet*. The mitre had a gold plate, engraved with "Holiness to the Lord," fastened to it by a ribbon of blue. For the functions to be performed annually on the day of atonement, dresses of white linen were prescribed. (Lev. xvi. 4.) The office of the Old Testament priesthood was twofold—that of mediatorship, and that of a teacher or messenger of the Lord. (Mal. ii. 7.) The functions of the high-priest were the same as those of the common priests. He had oversight over the service of the temple and the temple treasury. (2 Kings xxii. 4 *sq.*) The succession in the high-priesthood was probably regulated in the manner of the right of succession—that the first son, provided there were no legal difficulties, succeeded his father, and in case he had died already, his oldest son followed. The number of high-priests, from Aaron to Phannias, was, according to Josephus (*Antt.*, xx. 10), eighty-three, viz., from Aaron to Solomon, thirteen; during the temple of Solomon, eighteen; and fifty-two in the time of the second temple. Aaron was succeeded by Eleazar (Num. xx. 28), who was followed by Phinehas. (Judg. xx. 28.) Who the successors of Phinehas were till the time of Eli, we do not know. To enter into the different theories of who they were, or were not, is not our object. From Shallum, the father of Hilkiah, the high-priest in Josiah's reign, we can again follow up the succession of high-priests. According to Josephus, Hilkiah was followed by Seraiah, who was killed by Nebuchadnezzar at Riblah. (2 Kings xxv. 18 *sq.*). His son was Jehozadak, who went into the captivity (1 Chron. v. 41; A. V., vi. 15), and who was the father of Jeshua, who opens the series of high-priests in Neh. xii., which ends with Jaddua, who was high-priest in the time of Alexander the Great. Jaddua was followed by Onias I., his son, and he again by Simon I., the Just; then followed Onias II.,, Simon II., Onias III. The last high-priest was Phannias, who was appointed by lot by the Zealots. (Josephus: *War*, iv. 3, 8.) With him the Old Testament high-priesthood ignominiously ended."—*Delitzsch* in Herzog: *Real Ency.*, trans. in Schaff-Herzog: *Ency.*

Hilary, St., born at Poitiers, was converted, with his wife and daughter, to Christianity. He was consecrated bishop of his native place about 354. He was a great champion for the Catholic doctrine against the Arians; and Saturninus, the Arian bishop of Arles, procured his banishment into Phrygia. In 359 he was called to the Council of Salonica, where he bravely upheld his belief, and he also pressed for a public conference with the Arians in presence of the emperor, but they persuaded him to send their enemy back to Gaul. Upon his arrival at Poitiers, in 360, he convened several councils for restoring the ancient belief, and in his zeal for the Catholic faith went to Italy in 364 and denounced Auxentius, bishop of Milan, as an Arian, to the Emperor Valentinian, who ordered a conference between Hilary and Auxentius, in presence of ten other bishops; to this, Auxentius, after much demurring, was obliged to agree, and, thus pressed, he declared his belief in the Divinity of our Lord. Hilary suggested to the emperor that his profession was without sincerity; but he, tired of the dispute, would listen no longer, and ordered Hilary to leave Milan. He returned home, and died in 367. His festival is kept on Jan. 14. His works are: *Twelve Books on the Trinity*, begun in 346, and finished in his exile; a *Treatise on Synods*, written during his banishment in 359; *Three Discourses to Constantius on Arianism*; and commentaries on St. Matthew and part of the Psalms; but these are mostly copied from Origen and Augustine. The best edition of his works is that published by the Benedictines in 1693.—Benham: *Dict. of Religion.* See the Church Histories of Neander, Milman, Schaff, etc., and Dorner's *History of the Doctrine of the Person of Christ.*

Hilda, St., a Saxon lady of the royal family of Northumbria. Converted to Christianity in the reign of King Edwin, she became abbess of the monastery of Heortea (Hartlepool) in 650. She founded the abbey of Whitby where she died in 680.

Hildebrande. See GREGORY VII.

Hildegarde, St., b. 1098; d. 1178. She founded the monastery of Rupertsberg. She received prophetical visions, which were approved by the pope, and her influence, especially in the German Church, was very great. She wrote several treatises, and a collection of her letters was published at Cologne in 1566.

Hill, ROWLAND, a very popular but eccentric minister of the Church of England; b. at Hawkestone, Aug. 23, 1744; d. in London, April 11, 1833. While a student at Cambridge he was brought into sympathy with Whitefield and the Calvinistic Methodists. He preached before receiving a license, and it was with great difficulty that he secured ordination in the Episcopal Church. Having come into a considerable inheritance, he built Surrey Chapel, London, in 1728, and continued to preach there to large audiences up to the time of his death. He was a man of great wit, and he did not spare the use of this gift in the pulpit. In the Arminian controversy he held to the Calvinistic side, and wrote several bitter pamphlets against John Wesley, which he lived to regret, and suppressed as far as he could. See his *Life*, by Sidney (London, 1833, 4th ed., 1844); *Memoirs*, by W. Jones (London, 2d ed., 1844); and *Memorials*, by Sherman (London, 1851).

Hillel, a famous Jewish rabbi. According to the Talmudists he was b. of a poor Davidic family about the year 75 B. C., and probably d. about 4 B. C. He came to Palestine to study the Law, and was a pupil of Shemaiah and Abtalion. According to tradition he became a very paragon of learning. He was the head of a school rival to that of his contemporary Shammai, and their opposition was the cause of many fierce quarrels. In later years he was president of the sanhedrin. See *Histories of the Jews*, by Ewald, vol. v., pp. 14–28; Stanley, vol. iii., 499–512; Farrar: *Life of Christ*, vol. ii., excursus iii.

Hincmar, bishop of Laon in the ninth century. He received his office through the influence of his uncle, Hincmar of Rheims. Opposing the king, and taking the part of the pope in his contention with the French Church, he was deposed by the Synod of Douzi (871), presided over by his uncle. He was taken prisoner and blinded by order of the king. Pope John VIII. restored him, and gave him half of the bishopric's revenue. He died in 882. A few of his letters are found in Simmond's edition of *Hincmar of Rheims.*

Hincmar of Rheims, famous for his learning, was b. about 806; d. at Epernay, 882. Educated in the monastery of St. Denis, he was an intimate friend of Charles the Bald, and became archbishop of Rheims in 845. A strenuous advocate of the rights of the French Church, he administered his diocese with great firmness, and took an active part in the theological controversies of his time. He was driven from Rheims not long before his death by the Normans. One of his best books is *Annals of Rheims.*

Hinnom, VALLEY OF. See GEHENNA.

Hinton, JOHN HOWARD, a famous Baptist preacher; b. at Oxford, Eng., 1791; d. at Bristol, 1873. Educated at the University of Edinburgh, he was long recognized as one of the most able and scholarly preachers in London. He wrote a work on the *History and Topography of the United States* (N. Y., enlarged edition, 1853), and also *The Harmony of Religious Truth and Human Reason* (1832); *Treatise on Man's Responsibility.*—JAMES HINTON, his son (d. 1875), was the foremost aural surgeon in London, and wrote a series of remarkable works: *Man and His Dwelling-place* (1858); *Life in Nature* (1871); *The Mystery of Pain, Philosophy and Religion* (1832). See his *Life and Letters* (London, 1878, 4th ed., 1881).

Hippo Regius, the present Bona in Algeria, was the seat of two councils (393 and

426), the former of which has historical interest because it gave the first express definition of the New Testament Canon as it now stands. Augustine was bishop of Hippo from 396 to 430.

Hippol′ytus, a distinguished ecclesiastical writer of the third century, of whose life little is known; b. in the second part of the second century; d. about the year 240. He was a pupil of Irenæus and familiar with every department of Greek learning. As bishop of Portus and a member of the Roman presbytery, he was very influential in guiding theological opinions at a critical period in the history of the Roman Church. Since the discovery of his great work, *The Refutation of all Heresies*, at Mount Athos in the year 1842, his name has become more prominent among the fathers of the third century. Besides this work we have fragments of commentaries on several books of the Old Testament, and on Matthew and Luke: an important historical work, the *Chronicle*, and other fragments of a controversial and doctrinal character. His works are translated in Am. ed. of *The Ante-Nicene Fathers* (New York, 1890).

Hitchcock, EDWARD, D. D., LL. D., an eminent American scientist; b. at Deerfield, Mass., May 24, 1793; d. at Amherst, Feb. 27, 1864. In early life he suffered from ill-health, but he secured a good education. From 1821 to 1825 he was pastor of the Congregational church at Conway, when he accepted the professorship of natural theology at Amherst College. In 1845 he was elected president of the college and filled the position for ten years. He became widely known through his geological researches. In addition to several text-books he wrote, *The Religion of Geology and its Connected Sciences* (1851), and *Religious Truths Illustrated from Science* (1857).

Hitchcock, ROSWELL DWIGHT, LL. D., Presbyterian; b. at East Machias, Me., Aug. 15, 1817; d. at Fall River, Mass., June 16, 1887. He was graduated at Amherst College in 1836, and studied theology in Andover Theological Seminary, 1838–39, and in Germany. From 1839–42 he was tutor in Amherst College; pastor of the First Cong. Church, Exeter, N. H., 1845–52; professor of natural and revealed religion in Bowdoin College, Me., 1852–55. He then (1855) accepted the professorship of church history in Union Theological Seminary, New York City, which connection he retained until his death. From 1880 he was president of the seminary. He published: *Life of Edward Robinson* (N. Y., 1863); *Complete Analysis of the Bible* (1869); *Hymns and Songs of Praise* (with Drs. Schaff and Eddy) (1878); *Socialism* (1879); *Carmina Sanctorum* (1885). Dr. Hitchcock was a ripe scholar, a teacher of peculiar interest in the class room, and a preacher of original and incisive power of thought.

Hittites, THE, "were formerly confused with the small tribes of Canaan; but recently it has been shown that they formed a powerful empire in the days of the patriarchs. Long before the rise of the Assyrian, Babylonian, and Persian monarchies they held sway over much of the territory subsequently conquered by those powers. Their dominion extended as far as the borders of Egypt in the southwest, eastward to Mesopotamia, and northward above the limits of Syria, and beyond the Taurus Mountains. Traces of the great Hittite empire have been discovered in inscriptions scattered over Asia Minor. There appear to have been at least two capitals—a northern one at Hamath, on the Orontes, and a southern one at Zoan, on the confines of Egypt. From the name of one of their cities in the south of Canaan, Kirjath-Sepher—which means 'Book-Town'—taken in connection with the Hittite inscriptions, it has been inferred that the Hittites were a literary people; or, at all events, that they were acquainted with the art of writing, and, perhaps, generally advanced in civilization far beyond the condition of the nomadic patriarchs who led their flocks up and down in their territory, just as the Bedouins of to-day keep up their simple, primitive life outside the culture of the towns. The Hittites were sufficiently powerful to engage in serious military expeditions with the Egyptians, who describe them on their stone monuments under the name of *Khetai*. The Assyrians have also preserved records of the same power. They were probably not allied to the Canaanite races, but were a Turanean race, from the highlands of Central Asia; therefore their empire appears as the outcome of the first of those westward migrations of Asiatic peoples, which were afterwards seen in such a movement as that of the invasion of the Roman empire by the Huns."—Bagster: *Bible Helps.*

"Of the religion of the Hittites we know little. Ashima is mentioned (2 Kings xvii. 30) as a god of Hamath. At Ibreez we have a figure of the great Hittite god, Sandan—a god of agriculture. At Boghaz Keui are found nearly twenty figures of male and female deities. The Syrian god, Adad, or Hadad, may have been originally Hittite. With the softened aspirate, we seem to have the name in Hadoram, son of King

Toi of Hamath, another form of whose name is given (2 Sam. viii. 10) as Joram; the writer in 1 Chron. xviii. 10, choosing a form meaning, 'Adad is exalted,' rather than one meaning, 'Jehovah is exalted.' It is remarkable, however, that, on the Assyrian monuments, the element Jehovah enters into the name of the King Jaubihid, who also is called Ilu-bihid. This, however, belongs to a late period, when the Syrians were replacing the Hittites."—*William Hayes Ward:* art. "Hittites," in Schaff-Herzog: *Ency.*, vol. ii., p. 937. See Wright: *Empire of the Hittites;* Perrot and Chipez: *History of Art in Sardinia, Judea, Syria, and Asia Minor*, vol. ii.

Hitzig (*hits'-ig*), FERDINAND, Protestant; b. at Hauingen, Baden, June 23, 1807; d. at Heidelberg, Jan. 22, 1875, where he had been professor since 1861. A learned and bold critic, he belonged to the rationalistic school of Strauss and Schenkel. His most valuable work is a commentary on Isaiah (Heidelberg, 1833).

Hi'vite. See CANAAN.

Hoadly, BENJAMIN, bishop of Winchester; b. at Westerham, Kent, Nov. 14, 1676; d. at Winchester, April 17, 1761. He entered Catharine Hall, Cambridge, in 1691, where he became tutor. He was ordained, and in 1701 was appointed lecturer of St. Mildred, in the Poultry, and in the next year rector of St. Peter-le-Poer. Queen Anne, in 1714, presented him to the living of Streatham. On the accession of George I. he became bishop of Bangor. In 1717 he preached a sermon from the text, "My kingdom is not of this world," in which he argued that the best way to refute Roman Catholics and Dissenters was to show that Christ had not delegated his powers to any ecclesiastical authorities. This sermon led to the famous Bangorian Controversy. Hoadly afterward became, in succession, bishop of Hereford (1721), Salisbury (1723), and Winchester (1734).

Hoadly was the most prominent of those clergymen, of whom there were so many during the eighteenth century, who adopted views more or less inclined to Unitarianism and Rationalism. This can be seen by his works: *A Plain Account of the Sacrament; Discourses on the Terms of Acceptance.* He also wrote on the *Measure of Obedience to the Civil Magistrate*, and *Reasonableness of Conformity to the Church of England.*—Benham: *Dict. of Religion.* The sermon of Bishop Hoadly which led to the Bangorian Controversy was an earnest plea for toleration, without regard to church connections. The discussion became so fierce that the convocation of 1717 was prorogued by the crown, and did not sit again till 1852. An edition of Hoadly's works, with a *Life*, was published in London, 1773, 3 vols.

Hobart, JOHN HENRY, D. D., Protestant Episcopal bishop of New York; b. in Philadelphia, Sept. 14, 1775; d. at Auburn, Sept. 10, 1830. He was graduated at Princeton in 1793, and entered upon his active ministerial life in 1798. After serving several parishes he became assistant minister of Trinity, New York, and in 1799 was chosen secretary of the House of Bishops. He was elected assistant bishop of New York in 1811, and bishop in 1816. The General Theological Seminary of New York was largely founded through his efforts, and in 1821 he was made professor of pastoral theology and pulpit eloquence. He was one of the first Protestants that ever preached in Rome, and while in Italy he made effective appeals in behalf of the Waldenses. He wrote several volumes. See *Memoir*, by Schroeder (New York, 1833).

Hobbes, THOMAS, b. at Malmesbury, Wiltshire, April 5, 1588; d. at Hardwick Hall, Devonshire, Dec. 4, 1679. He was a graduate of Magdalen College, Oxford, and after acting as tutor in several noble families, in 1637 he entered upon a life of literary activity, first in Paris (1641–54), then in London, and at Hardwick Hall. His chief works in English are: *Humane Nature* (London, 1650); *Leviathan; or, the Matter, Forme and Power of a Commonwealth, Ecclesiastical and Civill* (1651); *Liberty and Necessity* (1654); *Behemoth; or, an Epitome of the Civil Wars of England from 1640 to 1669* (1679, new ed., 1889). He wrote much in Latin. A complete ed. of his works appeared in London (1839–45), 11 vols. An enemy alike of liberty and religion, his utilitarian and deistical views were presented with great vigor, and are still reproduced to some extent in the materialistic thought of the present day.

Hodge, ARCHIBALD ALEXANDER, D. D. (College of New Jersey, Princeton, 1862), LL. D. (Wooster University, Wooster, O., 1876), eldest son of Dr. Charles Hodge; b. at Princeton, N. J., July, 1823. He was graduated at Princeton College, 1841, and at the Theological Seminary, 1847; missionary of the Presbyterian Board at Allahabad, India, 1847–50; in the pastorate at Lower West Nottingham, Md., 1851–55; at Fredericksburg, Va., 1855–61; Wilkesbarre, Pa., 1861–64. In 1864 he became professor of didactic and polemic theology in the Western (Presbyterian) Theological Seminary, Allegheny, Penn., and since 1878 has been professor of didactic and polemic theology in Princeton Seminary. He is the author of: *Outlines of Theology* (1860, enlarged ed., 1878); *The Atonement* (1868); *Commentary on Confession of Faith* (1869); *Presbyterian Forms* (1876, 2d ed. rewritten, 1882); *Life of Charles Hodge* (1880).

Hodge, CHARLES, D. D., LL. D., one of the most eminent theologians of modern times; b. Dec. 18, 1797, in Philadelphia; d. in Princeton, N. J., June 19, 1878. He was graduated at Princeton, and studied at the Seminary with which the labors of his life were identified. He was appointed professor of biblical and Oriental literature in 1822 and lived to complete fifty years of service in connection with the Seminary. In 1825 he founded the *Biblical Respository and Princeton Review*, and was its editor for forty years. From 1840 he filled the chair of didactic theology and New Testament exegesis. He was a voluminous author, and wrote several commentaries, but his great work is the *Systematic Theology* in 3 vols. (New York, 1871–73). He was an earnest polemic and the sturdy advocate of historical Calvinism, but "a man of warm affection, of generous impulses, and of John-like piety." See his *Life*, by his son, Dr. A. A. Hodge (New York, 1880).

Hohenlohe - Waldenburg, ALEXANDER, PRINCE OF, b. 1794; d. 1849. He was ordained as a Roman Catholic priest in 1816, and labored with much assiduity in different parts of Bavaria. He met a peasant, Martin Michl, who professed to heal the sick by faith and prayer, and following his directions the prince-priest began to work miraculous cures. Great excitement followed, but the authorities interfered and the pope declined to recognize the miracles. In 1825 he retired to Hungary, and in 1844 was made bishop *in partibus*, but was expelled by the revolutionists in 1848.

Holland. "The inhabitants of Holland enjoy full religious as well as political liberty. Not only is the free profession of his religious opinions guaranteed to every one by the constitution, the same protection is accorded to all the various ecclesiastical bodies; all the adherents of the different creeds have equal civil and political rights, and equal claims to public offices, dignities and appointments, and all denominations possess perfect freedom of administration in everything relating to their religion and its exercise. In the northeast the Protestant creed greatly preponderates, and the majority of the Roman Catholics are found in the south, while both are fairly represented in the central provinces. In the last fifty years there has been, taking the entire population, a steady increase in the number of Protestants and Jews, and a corresponding decrease of Roman Catholics. The various denominations are subsidized by the state. The total thus expended in 1887 was £65,654."—*Ency. Britannica.* The number of Protestants in Holland is not far from 2,500,000, and of Roman Catholics 1,500,000.

Holy, HOLINESS (Ex. xv. 11; Lev. xxvii. 14). "Holiness, or perfect freedom from sin, and immaculate purity are distinguishing attributes of the divine nature. (Isa. vi. 3.) These words in their primitive meaning imply a separation or setting apart from secular and profane uses to sacred and divine uses. They sometimes denote the purity of the angelic nature (Matt. xxv. 31); the comparative freedom from sin which results from the sanctification of the human heart, as in the case of Christians (Heb. iii. 1; Col. iii. 12); and the consecrated character of things (Ex. xxx. 25; Lev. xvi. 4) and places. (Ex. iii. 5.) The conception of God as holy was characteristic of the religion of the Old Testament. While the nations of antiquity were attributing to the divine Being human passions and human sins, the Hebrews alone held firmly to the idea of God as absolutely holy."—Schaff: *Bible Dict.*

Holy Fire, a ceremony symbolizing the resurrection of Christ, observed in the Greek and Roman churches on the Saturday following Good Friday. On Good Friday the lights in the church are extinguished, and on the following day they are re-lit by a fire kindled by sparks from a flint.

Holy League, a name often applied to political alliances formed in the sixteenth century, which had little or nothing to do with religious affairs. The Holy League, formed in 1576 between the pope, Philip of Spain, etc., had for its purpose the suppression of the Reformation in France.

Holy Office (*sanctum officium*), a term applied to the Inquisition, the spiritual court of the Roman Catholic Church. See INQUISITION.

Holy of Holies, or the MOST HOLY PLACE. See TEMPLE.

Holy Oil. See CHRISM.

Holy Place. See TEMPLE.

Holy Roman Empire, "the name given to the German Empire under the Emperor

Otho I., who was crowned at Rome by Pope John XII. (962), and who then became king of Italy and emperor of Rome. The glory of the empire ended with Frederick II. (1212–1250), till it was partially revived by the Austrian House of Hapsburg."—*Cassell's Cyc.* See Bryce: *Holy Roman Empire.*

Holy Spirit, "the third person of the Trinity, whose office-work it is to sanctify, or make holy, the people of God. The personality of the Holy Spirit is implied in the baptismal formula and in the apostolic benediction. As the Father and the Son are real persons, so must the Holy Spirit be also, thus joined with them in the solemn initiatory rite of the Church. The believer is baptized into the name of the Father, and of the Son, and of the Holy Ghost, three equally distinct persons. In the apostolical benediction, 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all' (2 Cor. xiii. 13), the same distinct personality appears. In numerous instances personal acts and attributes are ascribed to the Holy Spirit. He *speaks* (Acts xxviii. 25); he speaks expressly (1 Tim. iv. 1); he teaches (Luke xii. 12); he shall reprove or convince the world of sin (John xvi. 8); he helps our infirmities, making intercession for the saints (Rom. viii. 26, 27); he may be grieved. (Eph. iv. 30.) What can be more striking than the statement (Acts xiii. 2), 'The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them'? So in the letter of the council at Jerusalem (Acts xv. 28), 'For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.'

"The Holy Spirit is sent from the Father, in the name of the Son. He is also said to be sent by the Son from the Father. 'He,' said Jesus (John xv. 26), 'shall testify of me.' Again (xvi. 13): 'He shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you.' No language can be framed to indicate personality more explicitly and literally than this."—Smith: *Dict. of the Bible.* See Hagenbach: *Hist. of Doctrine*, sections 44, 93; *Theologies* of Hodge, H. B. Smith, Foster, Strong, etc.

Holy Water denotes water blessed by a priest or bishop for religious purposes. The use of water as a symbol of purity was prescribed in many ways by the Jewish law, and adopted by the early Christian Church. In the Roman Church, holy water is made of pure spring water with a slight admixture of salt. The Greek Church considers the use of salt an unauthorized corruption. Protestants consider the use of holy water as unscriptural and superstitious.

Holy Week is the last week in Lent, in which the Church commemorates Christ's Death and Burial. Its observance is mentioned by Irenæus in the second century. In Episcopal churches, special lessons, epistles and gospels having reference to our Lord's Passion, are appointed for every day. In the Roman Church the week is observed with great strictness. Holy Week is commemorated by many Lutheran churches.

Holzhauser. See BARTHOLOMITES.

Homilarium, the name given to collections of sermons, taken from the works of the fathers. These were often read in the churches when the preacher for any reason was unable to deliver a sermon of his own. The most famous work of the kind was the one prepared under the direction of Charlemagne.

Homiletics is the science which treats of the preparation, classification, and best methods of delivering sermons. It is sometimes called "sacred rhetoric."

Homily, "in the early Church, designated the addresses at private gatherings for Christian worship, and especially the exhortation with which the leader followed the Scripture-reading. Later it was applied to public discourses addressed to believers, in distinction from the public proclamation of the gospel to the unconverted. In the Western Church the terms 'sermon' and 'homily' were at first used interchangeably; but in time each came to designate a special kind of discourse. The sermon was a discourse developing a definite theme; the homily pursued the analytical method, and expounded a paragraph, or verse of Scripture."—*Christlieb.*

Honorius is the name of four popes and an antipope. See POPES. Honorius I. (625–683) sided, in the Monothelitic controversy, with the Monothelites and was anathematized by the sixth œcumenical council (680). The fact that a pope had been a heretic was the cause of great discussion in connection with the adoption of the doctrine of papal infallibility.

Hood, EDWARD PAXTON, English Congregationalist; b. in Westminster, London, Dec. 18, 1820; d. in Paris, June 13, 1885. For many years he was a preacher in London, and at the time of his death was pastor of Falcon Square Independent Chapel. He prepared a large number of volumes for the press, largely devoted to miscellaneous information and homiletic instruction. His *Lamps, Pitchers, and Trumpets* (1867) has had a large circulation in the United States.

Hook, Walter Farquhar, b. in Worcester, March 13, 1798; d. at Chichester, Oct. 20, 1875. He was educated at Oxford; ordained in 1821; vicar of Leeds from 1837 to 1859, when he was appointed dean of Chichester. In the course of twenty-two years he built twenty-one churches, and in various ways showed great vigor in executive affairs. He wrote several volumes, among them, *A Church Dictionary* (12th ed., 1872); *An Ecclesiastical Biography* (1845–52), 8 vols.; *Lives of the Archbishops of Canterbury* (1860–76), 12 vols.

Hooker, Richard, one of the most powerful and valued writers of the Church of England, was born at Heavitree, near Exeter, according to Walton in 1553, but according to Wood about Easter-tide, 1554. His parents were not rich, and he was destined for a trade; but his schoolmaster discerned more than ordinary talent in the boy, and his uncle, John Hooker, then Chamberlain of Exeter, brought him under the notice of Jewell, Bishop of Salisbury, who got him admitted in 1567 to Corpus Christi College, Oxford, where he settled on him a pension, which, with a subsidy from his uncle, enabled him to live comfortably. In 1571 he lost both his patron —Bishop Jewell—and his pension; but two other friends were raised up for him in Dr. Cole, the president of his college, and Dr. Sandys, bishop of London, who sent his son Edwin to him as a pupil at Oxford. In 1577 he was elected a fellow of his college, and two years later deputy-professor of Hebrew. In 1581 he was ordained, and was appointed to preach at Paul's Cross. The next year he made an imprudent marriage with Joan, the daughter of Mr. John Churchman, with whom he lodged on first coming to London; Wood says "she was a clownish, silly woman, and withal a mere Xantippe." His marriage forced him to give up his fellowship, and he maintained himself as well as he could till the end of 1584, when he was presented to the rectory of Drayton-Beauchamp, in Buckinghamshire. The way in which he submitted himself to the ordering of his wife was both amusing and pathetic. He seems, indeed, to have had no will of his own, either in the choice of a spouse or in the management of his household. He tended the sheep in his paddock whilst his servant dined or helped his wife in household duties, or he diligently rocked his little one's cradle at her bidding, when his friends desired his company to enter into philosophical disputations.

Still, it may be questioned whether the good man's meekness and patience were natural to him. They seem rather to have been acquired by a hard struggle with a really impetuous disposition. He was, certainly, not as childishly ignorant of human nature and of the ordinary business of life as his biographers appear to have imagined him. Judging from his works, he must have been quick to observe and shrewd to judge, although it is quite possible for a man to have one character as an author and another as a man of the world.

At Drayton-Beauchamp he was visited by his old pupil, Edwin Sandys, who represented Hooker's poverty to his father, now become archbishop of York, and through his influence he was made Master of the Temple in 1585. At this time Walter Travers was Afternoon Lecturer at the Temple, and he, having been ordained by the Presbytery at Antwerp, was warmly attached to the Geneva divinity; this he wanted to introduce into the Temple, and it brought him into frequent collision with Hooker, whom he often opposed in his sermons, and who naturally retaliated, so that it was said, "The forenoon sermon spake Canterbury, and the afternoon, Geneva." Archbishop Whitgift at length caused Travers to be silenced by the High Commission. He appealed to the Privy Council without effect, and then brought the matter before the public. Hooker published an answer, which was inscribed to the archbishop, and procured him as much reverence and respect from some as it did neglect and hatred from others. In order, therefore, to undeceive and win these latter, he entered upon his famous work, *The Laws of Ecclesiastical Polity*, and laid the foundation and plan of it while he was at the Temple. But he found this no fit place to carry out his design, and he therefore entreated the archbishop to remove him to some quieter post. In 1591 he was presented to the living of Boscombe, in Wiltshire, and in the same year made prebendary of Netherhaven, in Salisbury Cathedral, and also subdean. While at Boscombe he finished four books, which were printed in 1594. In 1595 Queen Elizabeth presented him to the rectory of Bishopsbourne, near Canterbury, where he spent the remainder of his life. Here the innocency and sanctity of his life were so remarkable that many turned out of their road to see him; he lived a life of study, attending diligently to his duties as parish priest. He died in 1600, in the forty-sixth year of his age. He published the fifth volume of his great work in 1597. The remaining three did not appear till after his death. These are thought to be imperfect, but there can be no doubt of their authenticity. — Benham: *Dict. of Religion.* The most complete edition of Hooker's *Works* was by Gauden (London, 1662); the best by Keble (Oxford, 1836), 4 vols. This edition has his *Life*, by Walton, an English classic.

Hooker, THOMAS. b. at Marfield, Eng., July 7, 1586; d. at Hartford, Conn., July 7, 1647. He was educated at Cambridge University, where for some time he was a fellow. In 1626 he became assistant minister of Chelmsford. Faithful to the dictates of his conscience, he was silenced in 1630 for nonconformity. He soon after went to Holland. The emigration of the Puritans from England to New England was increasing, and he decided to go with a company of old friends as their pastor. He arrived in Boston in the summer of 1633, and remained with the Massachusetts colony until 1635, when with most of the members of his church he emigrated to Hartford. He was an eloquent preacher and faithful pastor, but his name will be known to posterity especially as the author of the Constitution of the Connecticut Colony — the first written Constitution adopted by the suffrages of a people.

Hooper, JOHN, an English bishop and one of the martyrs in Queen Mary's reign; b. in Somersetshire about 1495; d. at the stake, Feb. 9, 1555, in Gloucester. A graduate of Oxford, he was converted to the views of Luther and compelled to flee for safety to Switzerland, where he came into friendly relations with Bullinger. On the accession of Edward VI. he returned to England and in 1550 was elected bishop of Gloucester. Cranmer, the archbishop of Canterbury, and Ridley, bishop of London, for some time refused to consecrate him because he would not conform in all points to the ritual. In 1552 he was appointed bishop *in commendam* of Worcester. Upon the accession of Mary, he was arrested and committed to prison. At his trial he refused to recant his opinions in favor of clerical marriage and of divorce, and against the Mass. Sentenced to die at the stake, he met his death with firm courage. His works have been published both by the Parker Society (Cambridge, 1843–52), 2 vols.; and by the Religious Tract Society, 1 vol.

Hopkins, JOHN HENRY, D. D., D. C. L. (Oxford), Protestant-Episcopal bishop of Vermont; b. in Dublin, Ireland, Jan. 30, 1792; d. at Rock Point, Vt., Jan. 9, 1868. He was ordained in 1823, and after holding pastorates in Pittsburg and Boston, he was elected bishop of Vermont in 1832. He was a zealous High-Churchman. He wrote a *Vindication of Slavery* and *Refutation of Milner's End of Controversy* 2 vols. (1854).

Hopkins, SAMUEL, "the theologian from whom the Hopkinsians or Hopkinsian Calvinists take their name, was b. at Waterbury, Conn., on Sept. 17, 1721. About his fifteenth year he entered Yale College, where he was graduated in 1741; he afterward studied divinity at Northampton with Jonathan Edwards, and in 1743 he was ordained pastor of the church at Housatonic (now Great Barrington), Mass. There, in the midst of a small settlement of only thirty families, he labored for six and twenty years, preaching, studying, and writing, until in 1769 he was dismissed from his office on the alleged ground of want of funds for his support. He next began to preach in Newport R. I., where, in 1770, he was settled as pastor of a small congregation, and where, with an interval from 1776 to 1780, caused by the occupation of the British, he continued to labor until about the close of the century. In 1799 he had an attack of paralysis from which he never wholly recovered; but he continued to preach occasionally, and with unimpaired mental vigor, almost until his death, which occurred on Dec. 20, 1803. To him belongs the honor of having been one of the first to stir up and organize political action against slavery; and to his persistent though bitterly opposed efforts, are chiefly to be attributed the law of 1774, which forbade the importation of negroes into New England, as also that of 1784, which declared that all children of slaves born after the following March should be free. He was the author of numerous pamphlets, addresses, and sermons; and he also published, among other memoirs, those of Jonathan Edwards, Susannah Anthony, and Mrs. Osborne. But his distinctive theological tenets are chiefly to be sought in his important work, the *System of Theology*, which, published in 1791, has had an influence hardly inferior to that exercised by the writings of Edwards himself. They may be summed up as follows:—(1) God is the efficient cause of all the volitions of the human heart, whether these be good or evil; (2) the guilt of Adam's first sin lies upon Adam alone; moral corruption consists exclusively in the opposition offered by the human heart to the doing of that which it is really and fully capable of doing; (3) all virtue or true holiness consists in disinterested benevolence; (4) all sin consists in selfishness; (5) reconciliation and redemption are fundamentally distinct; the former opens the gate of mercy, the latter applies to individuals Christ's saving benefits; (6) effectual calling consists in a willingness to allow himself to be saved, produced in the heart of the sinner by God; (7) although the righteousness of Christ is the sole ground of the sinner's justification, yet is that righteousness not imputed; (8) repentance is prior in point of time to the exercise of faith in Christ."—*Ency. Britannica.* The latest and best edition of his works was published in Boston, 1852, 3 vols; with biographical sketch by Professor Park, of Andover.

Hopkinsianism. See HOPKINS, SAMUEL.

Hor, MOUNT, (1) called by the Arabs *Jebel Neby Harun*, "the mountain of the prophet Aaron," is midway between the Dead Sea and the Gulf of Akabah. Here the Israelites tarried between Kadesh (Num. xx. 22; xxxiii. 37) and Zalmonah (Num. xxxiii. 41), when they were journeying "by the way of the Red Sea to compass the land of Edom." (Num. xxi. 4.) Here Aaron died. (Num. xx. 24–29; Deut. xxxii. 50.) The mountain, which is ascended by a steep path, has two peaks, on the eastern one of which is shown the tomb of Aaron, a small building surmounted by a white dome. It has two chambers. The lower one is entirely dark, and contains what purports to be the tomb. The summit of the mountain is some 4,800 feet above the sea. (2) A mountain between the Mediterranean and "the entrance of Hamath" (Num. xxx. 7, 8), still unidentified.

Ho'reb. See SINAI.

Horne, GEORGE, an eminent English bishop and commentator; b. at Otham, Kent, 1730; d. at Bath, 1792. Educated at Oxford, he became president of Magdalen College in 1768; vice-chancellor of the University, 1776; dean of Canterbury, 1781, and Bishop of Norwich, 1790. "In 1760 he entered into a controversy with Dr. Kennicott on the text of the Hebrew Bible, which the latter wished to collate with a view to a new English version. Horne opposed this on the ground that skeptics and heretics, who are ever busy in finding imaginary corruptions in the text of Scripture, would be yet more emboldened to cavil and criticise." In 1776 he published a *Commentary on the Psalms* that had engaged his attention for twenty years. He wrote *Letters on Infidelity* in answer to Hume.

Horne, THOMAS HARTWELL, D. D., b. in London, Oct. 20, 1780; d. there, Jan. 27, 1862. He was educated at Christ's Hospital, and then for a time was a barrister's clerk. In 1819 he was admitted to holy orders, and for some years was assistant librarian at the British Museum. He became a Prebendary of St. Paul's in 1831, and two years later rector of St. Edmund the King and St. Nicholas Acons, London. He was the author of *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, one of the best known and most famous books of its class. The *Bibliographical Appendix* is pronounced by scholars the best of its kind in our language.

Horologium, the name of an office-book of the Greek Church, corresponding to the Latin breviary.

Horseley, SAMUEL, a learned English prelate; b. in London, 1733; d. at Brighton, Oct. 4, 1806. Educated at Cambridge, he became curate in 1758 to his father at Newington Butts, whom he soon succeeded as rector. He was fellow of the Royal Society, and besides writing many scientific books he edited the complete works of Isaac Newton in 1775. A criticism which he wrote of Dr. Priestley's *History of the Corruptions of Christianity* led to a controversy which brought out his *Seventeen Letters to Dr. Priestley*, which did much to stay the increasing influence of Socinianism. In 1781 he was appointed archdeacon of St. Albans, and in 1788 bishop of St. David's; of Rochester in 1793; of St. Asaph in 1803. He was considered one of the greatest pulpit orators of his time. He wrote, among other works, a *Commentary on Hosea; Psalms Translated from the Hebrew; Biblical Criticism of Fourteen Historical Books of the Old Testament;* his *Sermons* complete in 1 vol. (London, 1839).

Hort, FENTON JOHN ANTHONY, D. D. (Cambridge, 1875), Church of England; b. in Dublin, April 23, 1828; was graduated at Trinity College, Cambridge, 1850; ordained deacon, 1854; priest, 1856; fellow of Trinity College, 1852–57, and of Emmanuel College since 1872; divinity lecturer of Emmanuel College, 1872–78, and Hulsean professor of divinity in 1878. He was one of the original members of the New Testament Company of the Anglo-American Bible

Revision Committee. The great work by which he is well known was his joint editorship with Bishop Westcott of *The New Testament in the Original Greek: A Revised Text, with Introduction and Appendix* (London 1881), 2 vols. (smaller ed. of text, 1885, repub. New York).

Hose'a, "son of Beeri, and first of the minor prophets, as they appear in the A. V. *Time.*—This question must be settled, as far as it can be settled, partly by reference to the *title*, partly by an inquiry into the contents of the book. For the *beginning* of Hosea's ministry the title gives us the reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II., king of Israel; it therefore yields a date not later than B. C. 783. The pictures of social and political life which Hosea draws so forcibly are rather applicable to the interregnum which followed the death of Jeroboam (782–772), and to the reign of the succeeding kings. It seems almost certain that very few of his prophecies were written until after the death of Jeroboam (783); and probably the life, or rather the prophetic career, of Hosea extended from 784 to 725, a period of fifty-nine years. *Place.*—There seems to be a general consent among commentators that the prophecies of Hosea were delivered in the kingdom of Israel. *Tribe and Parentage.*—Tribe quite unknown. The Pseudo-Epiphanius, it is uncertain upon what ground, assigns Hosea to the tribe of Issachar. Of his father, Beeri, we know absolutely nothing. *Order in the Prophetic Series.*—Most ancient and mediæval interpreters make Hosea the first of the prophets. But by moderns he is generally assigned the third place. It is, perhaps, more important to know that Hosea must have been more or less contemporary with Isaiah, Amos, Jonah, Joel, and Nahum. *Division of the Book.*—It is easy to recognize two great divisions, which, accordingly, have been generally adopted: (1) chap. i. to iii.; (2) iv. to end. The subdivision of these several parts is a work of greater difficulty: that of Eichhorn will be found to be based upon a highly subtle, though by no means precarious, criticism. (1) According to him the first division should be subdivided into three separate poems, each originating in a distinct aim, and each after its own fashion attempting to express the idolatry of Israel by images borrowed from the matrimonial relation. The first, and therefore the least elaborate of these is contained in chap. iii., the second in i. 2–11, the third in i. 2–9, and ii. 1–23. These three are progressively elaborate developments of the same reiterated idea. Chap. i. 2–9 is common to the second and third poems, but not repeated with each severally."—Smith: *Dict. of the Bible.*

Hoshe'a (*God is Help*), the last and best of the kings of Israel. (2 Kings xv. 30.) He attempted to form an alliance with Egypt, which angered the king of Assyria, who marched against Samaria, and after a siege of three years took it and carried the people away into Assyria. (2 Kings xvii. 1–6; Hos. xiii. 16; Mic. i. 6.)

Hospitality, "kindness exercised in the entertainment of strangers. This virtue, we find, is explicitly commanded by, and makes a part of the morality of, the New Testament. Thus we are expressly exhorted by an apostle, 'Be not forgetful to entertain strangers; for thereby some have entertained angels unawares,' referring, no doubt, to Abraham and Lot, who, in the exercise of this virtue, were surprised by the visits of angels. The obligations to this duty arise from the fitness and reasonableness of it. It brings its own reward. (Acts xx. 35.) It is expressly commanded by God. (Lev. xxv. 35, 38; Luke xvi. 9; xiv. 13, 14; Rom. xii.; Heb. xiii. 1, 2; 1 Pet. iv. 9.) We have many striking examples of hospitality on divine record: Abraham (Gen. xviii. 1–8), Lot (Gen. xix. 1–3), Job (xxxi. 17–22), the Shunammite (2 Kings iv. 8–10), the hospitable man mentioned in Judges (xix. 16–21), David (2 Sam. vi. 19), Obadiah (1 Kings xviii. 4), Nehemiah (Neh. v. 17, 18), Martha (Luke x. 38), Mary (Matt. xxvi. 6, 13), the primitive Christians (Acts ii. 45, 46), Priscilla and Aquila (Acts xviii. 26), Lydia (Acts xvi. 15), etc. Lastly, what should have a powerful effect on our minds is the consideration of divine hospitality. God is good to all, and his tender mercies are over all his works. His sun shines and his rain falls on the evil as well as the good. His very enemies share of his bounty. He gives liberally to all men, and upbraids not; but especially we should remember the exceeding riches of his grace in his kindness toward us through Jesus Christ. Let us lay all these considerations together and then ask ourselves whether we can find it in our hearts to be selfish, parsimonious, and inhospitable."—Brown: *Ency.*

Hospitallers. See MILITARY ORDERS.

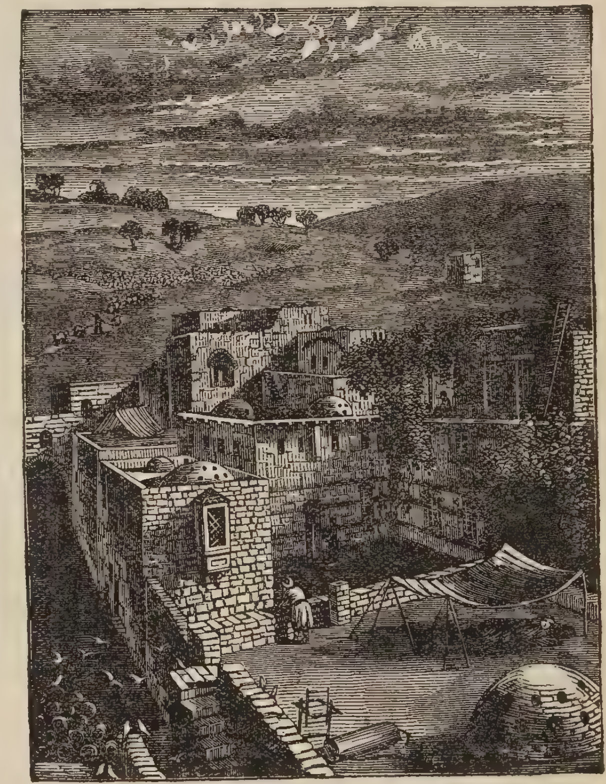
Hospitals, humane institutions for the poor, sick and crippled, are the special outgrowth of the Christian religion. From the beginnings of Christianity the duty of such service was inculcated, and hospitals were erected as soon as the early Church was recognized by the State. Jerome (340–420), built a hospital at Bethlehem; and Fabiola, a convert of his, founded the first institution of the kind in Rome. Basil the Great (330–339) built a very complete hospital at Cæsarea with accommodations for lepers. We learn of hospitals in Gaul from the fifth century, and in Germany from the eighth. They were generally dedicated to the Holy Spirit, and the symbol of a dove was represented on the façade, or some other conspicuous part of the building. The principal hospital in Rome is thus designated, and in Denmark several rich institutions, in which worthy poor people are cared for, are called "Dove Brethren Hospitals."

Host. See Mass.

Hottentots. The first missionary among this degraded race was George Schmidt, a Moravian, who began his labors with the aid of an interpreter in 1737. He was successful, but was compelled to give up his work by the interference of the Dutch East India Company. In 1792 the mission was resumed in the face of great opposition. In 1806 the colony came under the British government, and since that time the mission work has gone steadily forward. Several societies are now represented in this field, and great good has been accomplished.

Hours, Canonical. See Canonical Hours.

House. "Among the people of the East a tent is regarded as a house, but the distinction between a permanent dwelling and a temporary shelter had an early origin. The houses of the rural poor in Egypt, as well as in most parts of Syria, Arabia, and Persia, are for the most part mere huts of mud, or sunburnt bricks. In some parts of Palestine and Arabia, stone is used; and in certain districts, caves in the rock are used as dwellings. (Amos v. 11.) The houses are usually of one story only, viz., the ground floor, and sometimes contain only one apartment. Sometimes a small court for the cattle is attached; and in some cases the cattle are housed in the same building, or the people live on a raised platform, and the cattle round them on the ground. (1 Sam. xxviii. 24.) The windows are small apertures high up in the walls, sometimes grated with wood. The roofs are commonly but not always flat, and are usually formed of a plaster of mud and straw laid upon boughs or rafters; and, upon the flat roofs, tents or "booths" of boughs or rushes are often raised to be used as sleeping-places in summer. The difference between the poorest houses and those of the class next above them is greater than between these and the houses of the first rank. The prevailing plan of Eastern houses of this class presents, as was the case in ancient Egypt, a front of wall, whose blank and mean appearance is usually relieved only by the door, and a



HOUSETOP.

few latticed and projecting windows. Within this is a court with apartments opening into it. Over the door is a projecting window with a lattice more or less elaborately wrought, which, except in times of public celebrations, is usually closed. (2 Kings ix. 30.) An awning is sometimes drawn over the court, and the floor strewed with carpets on festive occasions. The stairs to the upper apartments are in Syria usually in a corner of the court. Around part, if not the whole, of the court is a veranda, often nine or ten feet deep, over which, when there is more than one floor, runs a second gallery of like depth with a balustrade. Bearing in mind that the reception-room is raised above the level of the court, we may, in explaining the circumstances of the miracle of the paralytic (Mark ii. 3; Luke v. 18), suppose, (1) either that our Lord was standing under the veranda, and the people in front in the court. The bearers of the sick man ascended the stairs to the roof of the house, and taking off a portion of the boarded covering of the veranda, or removing the awning, in the former case let down the bed *through* the veranda roof, or, in the latter, *down by way of* the roof, and deposited it before the Saviour. (2) Another explanation presents itself in considering the room where the company were assembled as the 'upper chamber,' and the roof opened for the bed to be the true roof of the house. (3) And one still more simple is found in regarding the house as one of the rude dwellings now to be seen near the sea of Galilee, a mere room ten or twelve feet high, and as many or more square, with no opening except the door. The roof, used as a sleeping-place, is reached by a ladder from the outside, and the bearers of the paralytic, unable to approach the door, would thus have ascended the roof, and, having uncovered it, let him down into the room where our Lord was. When there is no second floor, but more than one court, the women's apartments, *hareem*, *harem*, or *haram*, are usually in the second court; otherwise they form a separate building within the general enclosure, or are above on the first floor. When there is an upper story, the Ka'ah forms the most important apartment, and thus probably answers to the 'upper chamber,' which was often the 'guest-chamber.' (Luke xxii. 12; Acts i. 13; ix. 37; xx. 8.) The windows of the upper rooms often project one or two feet, and form a kiosk or latticed chamber. Such may have been the 'chamber in the wall.' (2 Kings iv. 10, 11.) The 'lattice' through which Ahaziah fell, perhaps belonged to an upper chamber of this kind (2 Kings i. 2), as also the 'third loft,' from which Eutychus fell. (Acts xx. 9; comp. Jer. xxii. 13.) There are usually no special bedrooms in Eastern houses. The outer doors are closed with a wooden lock, but in some cases the apartments are divided from each other by curtains only. There are no chimneys, but fire is made when required with charcoal in a chafing-dish; or a fire of wood might be kindled in the open court of the house. (Luke xxii. 55.) Some houses in Cairo have an apartment, open in front to the court, with two or more arches, and a railing; and a pillar to support the wall above. It was in a chamber of this kind, probably one of the largest size to be found in a palace, that our Lord was being arraigned before the high-priest, at the time when the denial of him by St. Peter took place. He 'turned and looked' on Peter as he stood by the fire in the court (Luke xxii. 56, 61; John xviii. 24), whilst he himself was in the 'Hall of Judgment.' In no point do Oriental domestic habits differ more from European than in the use of the roof. Its flat surface is made useful for various household purposes, as drying corn, hanging up linen, and preparing figs and raisins. The roofs are used as places of recreation in the evening, and often as sleeping-places at night. (2 Sam. xi. 2; xvi. 22; Dan. iv. 29; 1 Sam. ix. 25, 26; Job. xxvii. 18; Prov. xxi. 9.) They were also used as places for devotion, and even idolatrous worship. (Jer. xxxii. 29; xix. 13; 2 Kings xxiii. 12; Zeph. i. 5; Acts x. 9.) At the time of the Feast of Tabernacles, booths were erected by the Jews on the tops of their houses. Protection of the roof by parapets was enjoined by the law. (Deut. xxii. 8.) Special apartments were devoted in larger houses to winter and summer uses. (Jer. xxxvi. 22; Amos iii. 15.) The ivory house of Ahab was probably a palace largely ornamented with inlaid ivory. The circumstance of Samson's pulling down the house by means of the pillars may be explained by the fact of the company being assembled on tiers of balconies above each other, supported by central pillars on the basement; when these were pulled down, the whole of the upper floors would fall, also. (Judg. xvi. 26.)"—Smith: *Dict. of the Bible.* See ARCHITECTURE, HEBREW.

Hovey, ALVAH, D. D. (Brown University, Providence, R. I., 1856), LL. D. (Denison University, Granville, O., and Richmond (Va.) College, 1876), Baptist; b. at Greene, Chenango Co., N. Y., March 5, 1820; was graduated at Dartmouth College, 1844, and at Newton Theological Institution, Newton Centre, Mass., 1848, with which seminary he has been connected since 1849; assistant teacher of Hebrew, 1849–55; professor of church history, 1853–55; then of theology and Christian ethics since 1855; since 1868, president. Among his published works are: *The State of the Impenitent Dead* (1859); *The Miracles of Christ as Attested by the Evangelists* (1864); *Religion and the State* (1874); *Manual of Systematic Theology and Christian Ethics* (1877, new ed., 1880); *The Gospel of John* (1885), published in *The Complete Commentary on the New Testament*, edited by Dr. Hovey, 1881–90 (Phila., 1890), 7 vols.

Howard, John, "the philanthropist;" b. at Hackney, near London, Sept. 2, 1726; d. at Cherson, on the Black Sea, Jan. 20, 1790. When but nineteen he fell heir to an ample fortune by the death of his father. In 1756, the year of the great earthquake at Lisbon, he set sail for that city. On the voyage the vessel was taken by a French privateer, and Howard was imprisoned at Brest. He suffered severe hardships, and the knowledge thus gained of prison life determined him to do all in his power to bring about a reform in prison management. He visited the penal institutions of Great Britain and the continent, and by persistent efforts brought about a wonderful change for the better. The last five years of his life he spent in seeking to alleviate the suffering caused by the plague. In this, as in his prison work, he incurred risks to life and health with unfaltering courage and devotion. He died from the plague, which he caught from a lady whom he tried to cure. "The fame of Howard is peculiar. He is remembered not so much for his talents as for that devotion to his suffering fellow-men, in which he expended his fortune and his life." He published a work on the *State of Prisons in England and Wales*, etc., and an *Account of the Principal Lazarettos in Europe*, etc.

Howe, John, "who has been called the *Platonic Puritan*, was b. May 17, 1630, at Loughborough, in Leicestershire, to the living of which parish his father had been presented by Laud; d. in London, April 2, 1705. He studied both at Cambridge and Oxford, and after preaching for some time at Winwick, in Lancashire, and Great Torrington, in Devonshire, he was appointed domestic chaplain to Cromwell in 1656, in which difficult situation his conduct was such as to win praise even from the enemies of his party. At the restoration he returned to Torrington, where the position he had held during the Commonwealth made him an object of close suspicion to the Government. The Act of Uniformity, however, ejected him from his parish, Aug. 24, 1662, and he wandered about, preaching in secret till 1671, when he was invited by Lord Massarene, of Antrim Castle, in Ireland, to become his domestic chaplain. Enjoying there the friendship of the bishop of that diocese, and liberty to preach in all the churches under his jurisdiction, he wrote his *Vanity of Man as Mortal*, and began his greatest work, *The Good Man the Living Temple of God* (1676–1702), which occupies one of the highest places in Puritan theology. In 1675 he was called to be pastor of the dissenting congregation in Silver Street, London, and went thither in the beginning of 1676. In 1677 he published, at the request of Mr. Boyle, *The Reconcilableness of God's Prescience of the Sins of Men with the Wisdom of His Counsels and Exhortations*; in 1681, *Thoughtfulness for the Morrow*; in 1682, *Self-dedication*; in 1683, *Union Among Protestants*; and in 1684, *The Redeemer's Tears Wept over Lost Souls*. In 1685 he was invited by Lord Wharton to travel with him on the continent; and after visiting the principal cities, he resolved, owing to the state of England, to settle for a time at Utrecht, where he was admitted to several interviews with the Prince of Orange. In 1687 the Declaration for Liberty of Conscience induced him to return to England, and at the revolution next year he headed the deputation of dissenting clergymen when they brought their address to the throne. Besides smaller works, he published, in 1693, *Carnality of Religious Contention*; in 1694–95, several treatises on the Trinity; in 1699, *The Redeemer's Dominion over the Invisible World*; and he continued writing till 1705, when he pubpublished *Patience in Expectation of Future Blessedness*."—Chambers: *Cyclopædia*. He was one of the most profound of the Puritan writers. Robert Hall said of him, "I have learned more from John Howe than from any author I ever read. There is an astonishing magnificence about his conceptions." See Rogers: *Life of John Howe* (London, 1836).

Howson, John Saul, Dean of Chester, b. 1816; d. 1886. Educated at Cambridge; he was appointed principal of Liverpool College, 1849; and dean of Chester, 1887. He is best known as the joint author with W. J. Conybeare of *The Life and Epistles of St. Paul*. He was also a contributor to Smith's *Dict. of the Bible* and the *Speaker's Commentary*. He was active in establishing the order of Deaconesses in connection with the Church of England.

Hoyt, Wayland, D. D. (University of

Rochester, N. Y., 1877), Baptist; b. at Cleveland, O., Feb. 18, 1838. He was graduated at Brown University 1860, and at Rochester Theological Seminary, 1868. He has occupied pastorates at Pittsfield, Mass., 1863; Cincinnati, O., 1864; Brooklyn, N. Y., 1867; New York City, 1873; Boston, Mass., 1874; Brooklyn, 1876; Philadelphia, 1882; Minneapolis, Minn., 1890. He is the author of *Hints and Helps in the Christian Life* (1808); *Present Lessons from Distant Days* (1881); *Gleams from Paul's Prison* (1882); *Along the Pilgrimage* (1885).

Hughes, John, a distinguished Roman Catholic prelate, and the first archbishop of New York; b. at Annaloghan, Ireland, June 24. 1797; d. in New York City, Jan. 3, 1864. He was ordained priest in 1826, and labored in Philadelphia until 1837, when he was appointed assistant bishop of New York. He became bishop in 1842, and in 1851 the see of New York was raised to metropolitan rank. He was a ready controversialist, and did all he could to break down the system of public schools, and secure the support of Roman Catholic schools through the public treasury. He established (1841) St. John's College at Fordham, and laid the corner-stone (1855) of the cathedral on Fifth Avenue, which was dedicated in 1879. No Romanist in this country has ever exerted a more commanding influence.

Hugo of St. Victor, a famous theologian of the twelfth century; b. about 1097; d. Feb. 11, 1141. He was an intimate friend of Bernard of Clairvaux, and his learning gained him the title of the "second St. Augustine." Suffering from ill-health his life was spent in teaching and studious retirement. His writings are numerous and marked by mystical speculations.

Huguenots, the name given to the Protestant party in France in the sixteenth century. The word is supposed to have been derived from the German *Eidgenossen*, which means "confederates." When first it was adopted by the French, it had the form of Eguenots, and was changed later into that of Huguenots. The Huguenots first became conspicuous in France in the reign of Henry II., when a church was established for them in Paris. The acquisition to their party of Antoine of Bourbon, who afterwards became king of Navarre, gave them fresh influence; but, at the same time, the Cardinal of Lorraine was plotting persecution with which to root them out of the country. The pope issued a bull against the heretics; but so powerful had their party become that they dared to refuse to recognize it. Henry was very angry, and by the most severe measures tried to carry out the pope's orders. The Huguenots, however, appealed for help to the Protestants of Germany, and thus began that long, fierce religious struggle, of terrible persecution on the one hand, and self-defence on the other, which for years desolated France, and had a terrible ending in the Massacre of St. Bartholomew in 1572. With the accession of Henry IV. and the publication of the Edict of Nantes, however, the fortunes of the Protestants improved. Though terribly lessened by the massacre, they rallied again under the toleration they received at the Court. But about the year 1619, in the reign of Louis XIII., fresh quarrels arose between the Huguenots and the Catholics. The former took up the cause of the Protestants of Béarn, who were suppressed and deprived of political rights by the Court party, and, as punishment, the Catholic party besieged the town of Rochelle, which in the last reign had been granted, with some others, to the Protestants. The Catholics were defeated, and were obliged to sign the Peace of Montpellier in 1622, in which the Edict of Nantes was confirmed, and the Protestants were allowed to assemble in religious, but not political, meetings. As on previous occasions, however, these engagements were practically ignored by the Catholic monarch. The head of the Catholic party at this time was Du Plessis, who soon after obtained a cardinal's hat, and took the name of Richelieu. From that time he proved a most powerful enemy to the Huguenots, and in 1627 planned a siege of Rochelle, still the Huguenot stronghold. James I. sent a small army to their aid, under the Duke of Buckingham; but it returned without accomplishing anything. In 1628 Richelieu laid siege to Rochelle, and another expedition was on the point of leaving England, when the Duke of Buckingham, commander of the troops, was assassinated at Portsmouth. They went across the Channel, fired a few ineffectual shots, and returned. At the end of a year the town yielded, on account of the ravages that famine had made among the inhabitants and defenders. In 1629 De Rohan, the head of the Huguenot party, who had led and governed them with great wisdom, was forced to yield, and from that time they ceased to have any military or political power in the State. To the end of the reign of Louis XIII., and through much of that of Louis XIV., they were allowed considerable liberty of conscience, and were accordingly peaceable and submissive to the Government. But Louis XIV., from the beginning of his reign, regarded them with dislike, and toward the end of his reign attempted their final and total suppression. Their clergy were forbidden to wear the ecclesiastical habit, or to attend the sick; their professors were not allowed to teach either philosophy or languages; and in 1685, by command of the king, the Edict of Nantes was revoked. This act proved the death-blow of the Huguenots in France. Vast numbers of them, probably nearly a million, including some of the most industrious and skilful of the population, left the country, many settling in London. (NANTES, EDICT OF.) The rest worshiped in lonely places, but they were subject to the most frightful persecutions, and capture exposed their ministers to the fate of being broken on the wheel. In 1787 an Edict of Toleration allowed the registry of Protestant births, marriages, and deaths, and forbade the disturbance of their worship. But the mischief had been done, and it is the opinion of all of the best historians that France has never recovered, in national character and other ways, the loss of so many of the most serious, devout, and industrious of her citizens. In 1802 the Reformed Church was recognized by law.—Benham: *Dict. of Religion.*

Several thousands of the Huguenots came to America. They made settlements in New York, in Maryland, Virginia, and South Carolina. The French Church in Charleston is the only one that survives as a distinct congregation. See H. M. Baird: *History of the Rise of the Huguenots of France, 1512–74* (New York, 1879), 2 vols.; R. L. Poole: *The Huguenots in France after the Revocation* (New York, 1874); C. W. Baird: *History of Huguenot Emigration to America* (New York, 1885), 2 vols.

Hulsean Lectures. The Rev. John Hulse, a graduate of Cambridge, who died in 1789, left a property in trust to the university, the income of which now amounts to about $5,000 a year, that is in part used as the endowment of what is now called the Hulsean Lecturer, "who has to deliver and publish not less than four sermons, nor more than six, during his year of office, upon Christian evidences, or some difficulty of Holy Scripture."

Hulse, REV. JOHN. See HULSEAN LECTURES.

Humanists (from the Latin, *literæ humaniores*, polite letters), "was the name assumed in the beginning of the sixteenth century by a party which, with Erasmus and Reuchlin at its head, was especially devoted to the cultivation of classical literature, and which, as not unfrequently happens in the enthusiasm of a new pursuit, was arrayed in opposition to the received system of the schools, not alone in the study of the classical languages, but even in philosophy, and eventually in theology." — McClintock and Strong: *Ency.* See Gieseler: *Ch. Hist.* iii. 406 *sq.*; Kurtz: *Ch. Hist.* ii. 35, 127; Geiger: *Renaissance und Humanismus* (Berlin, 1882).

Humanitarians, a name applied to those who consider Christ as a mere man, and to those who believe that the human race may attain perfection without superhuman aid. See POSITIVISTS.

Hume, DAVID, "the philosopher and historian, was b. at Edinburgh on April 26, 1711; d. there, Aug. 25, 1776. His father was the laird or proprietor of the estate of Ninewells in Berwickshire; but David, being the youngest son, had to make his own fortune with no other assistance than an education and the influence of his respectable family. He was educated at home and at the College of Edinburgh. His father designed law as his profession, and he submitted to the initial steps of the proper practical training, but it was not a pursuit to his liking. Deserting it he experimented on a mercantile house in Bristol, but commerce was not more congenial to him than jurisprudence, and he gave it a very short trial. He now became a musty student, devoting himself to books with no settled practical object before him. He has recorded his sufferings at this time from despondency and depression of spirits, caused apparently by the effects of monotonous study on the stomach. At 23 years of age he went to France and lived some time in La Flèche, where he describes himself as wandering about in solitude and dreaming the dream of his philosophy. In 1739 he published the first and second books of his *Treatise on Human Nature*—the germ of his philosophy, and still, perhaps, the best exposition of it, since it has there a freshness and decision approaching to paradox, which he modified in his later works. Although the dawn of a new era in philosophy, this book was little noticed. It was a work of demolition. By separating the impressions or ideas created on the thinking mind by an external world from the absolute existence of that world itself, he showed that almost everything concerning the latter was taken for granted, and he demanded proof of its existence of a kind not yet afforded. It was thus that he set a whole army of philosophers at work, either to refute what he had said, or seriously to fill up the blanks which he discovered, and hence he originated both the Scotch and the German schools of metaphysicians. In 1741 and 1742 he published two small volumes called *Essays, Moral and Political;* they were marked by learning and thought, and elegantly written, but are not among the more remarkable of his works. He felt keenly at this time the want of some fixed lucrative pursuit, and his longing for independence was the cause of a sad interruption to his studious and philosophical pursuits. He was induced to become the companion or guardian of an insane nobleman, and had to mix with the jealousies and mercenary objects of those who naturally gather round such a center. In 1747 he obtained a rather more congenial appointment as secretary to Gen. St. Clair, whom he accompanied in the expedition to the coast of France and the attack on Port l'Orient, the depôt of the French East India Company; this affair had no important results, but it gave to Hume a notion of actual warfare. Next year he accompanied the general in a diplomatic mission to France, and as he traveled he took notes of his impressions of Holland, Germany, and Italy, which are published in his *Life and Correspondence.* In 1751 he published his *Inquiry into the Principles of Morals*, a work of great originality, and one of the clearest expositions of the leading principles of what is termed the utilitarian system. At the same time he intended to publish his *Dialogues concerning Natural Religion*, but his friends, alarmed by the skeptical spirit pervading them, prevailed on him to lay them aside, and they were not made public till after his death. In his 35th year he had unsuccessfully competed for the chair of moral philosophy in Edinburgh, and at this period we find him unsuccessful in an attempt to obtain the chair of logic in Glasgow. Next year, in 1752, appeared his *Political Discourses.* Here again he made an era in literature, for in this little work he announced those principles of political economy comprehending the doctrine of free-trade, which it fell to his friend, Adam Smith, more fully and comprehensively to develop. He was appointed at this time keeper of the advocates' library with a very small salary, which he devoted to a charitable purpose. It was here that, surrounded with books, he formed the design of writing the history of England. In 1754 he issued a quarto volume of the *History of the Stuarts, containing the Reigns of James I. and Charles I.*, and presently completed this portion of the work in a second volume, bringing it down to the revolution. He then went backwards through the house of Tudor, and completed the work from the Roman period downwards in 1762. While so employed he published *Four Dissertations: the Natural History of Religion; of the Passions; of Tragedy; of the Standard of Taste* (1777). Two other dissertations intended to accompany these were canceled by him after they were printed—they are *On Suicide* and *The Immortality of the Soul*, and were subsequently printed in his works."—Chambers: *Cyclopædia.* In 1763 he went to France as secretary to Lord Hertford's embassy and was received with distinguished honor by the most eminent French scholars and writers. Returning to Edinburgh in 1769, he there spent the remainder of his life. Hume is an agnostic who raised difficult questions, but the weakness and falsity of his positions as related to matters of Christian philosophy and faith have often been shown. An edition of Hume's *Philosophical Works* were published in Edinburgh, 1826, 4 vols. See McCosh: *The Scottish Philosophy* (New York, 1874).

Humiliati, the name of a religious order confirmed by Innocent III. in 1201. The order became very degenerate, and in 1569 Cardinal Borromeo attempted to reform it, but his efforts were repulsed with an attempt against his life, and in 1571 the order was dissolved by Pius V. A female order of Humiliati, called also the "Nuns of Blassoni," was founded by Clara Blassoni of Milan in 1150, and still exists.

Humility, "a virtue opposed to pride and self-conceit, by reason of which a man thinks of himself no more highly than he ought to think (Rom. xii. 3), and places himself in subjection to him to whom he owes subjection. This person is primarily God, so that humility is, first of all, the sense of absolute dependence upon him. In the strict sense of the term, humility is proper only in man's relations to God, and modesty in man's relations to man (*De Wette*). It is not merely the sense of God's infinitude over against human limitation, but of God's holiness over against man's moral deficiency and guilt. Sophocles came nearest to the true conception of humility in classical antiquity. It runs like a thread through all the piety of the Old Testament (Gen. xvii. 1; Mic. vi. 8) down to John the Baptist. (Matt. iii. 2.) Christ, although without sin, was imbued with childlike humility (Matt. xix. 17; John v. 30), and made it a condition of entrance into the kingdom of heaven. (Matt.

v. 3; xviii. 2.) It must actuate the Christian at all times, and remind him to work out his salvation with fear and trembling. (Phil. ii. 12.) Love, which is the pulse-beat of the Christian life, is influenced by it, and held back from the errors of mysticism and quietism, and converts it into adoring reverence for God, trust in and obedience to him, even in sufferings. (1 Pet. v. 6.) A sham humility betrays itself in its behavior to mankind. (Luke xviii. 13 *sqq.*) It is free from all vain self-conceit, but, at the same time, is conscious of man's dignity in the sight of God, and may be said to ascend upward on the six steps of patience, meekness, kindness, friendliness, peaceableness, and placability (*Arndt*)—virtues which the apostles so urgently insist upon. See the various works on Christian ethics."—*E. Schwarz*, trans. in Schaff-Herzog: *Encv.*

Humphrey, HEMAN, D. D., b. in West Simsbury, Conn., March 26, 1779; d. at Pittsfield, Mass., 1859. After graduating at Yale College in 1805, he was pastor of the Congregational church at Fairfield, Conn., then at Pittsfield, Mass., and afterward, for twenty-three years (1823–45), president of Amherst College. He exerted a wide influence in religious and educational circles, and wrote extensively. Among the books of which he was author is a *Tour in France, Great Britain, and Belgium*. He wrote pamphlets, that had a wide circulation, against slavery and intemperance.

Hungary. Of its population of 15,509,455, the Roman Catholics claim 1,599,628; the Greek Catholics, 5,133; Armenian Catholics, connected with the Greek Church, 2,589,319; Lutherans, 2,031,243; Calvinists, 54,822; Unitarians, 553,641.

Huntingdon, SELINA, COUNTESS OF, b. at Stanton Harold, Leicestershire, Aug. 24, 1707. Her father was the second Earl Ferrers, and in 1727 she married the ninth Earl of Huntingdon. Circumstances combined to deepen the religious impressions of early life, and after the death of her husband she took a great interest in the revival movement under Wesley and Whitefield, and actively aided them. She made Whitefield her chaplain, and he often preached to fashionable audiences in her London home. A large part of her income was spent in building chapels and supporting their ministers. In 1768 she opened a theological seminary at Trevecca, in South Wales, which after her death was removed to Chestnut Herts. In 1779 the prohibition of her chaplains from preaching in the Pantheon, a large building in London, compelled her to take advantage of the Toleration Act, and she withdrew from the Church of England. Her chapels were bequeathed to trustees, and most of them are now virtually Congregational churches. Fond of leadership, and imperious in disposition, Lady Huntingdon was a devout, earnest, and self-sacrificing Christian woman.

Huntington, RT. REV. FREDERICK DAN, S. T. D. (Amherst College, 1855), Episcopalian; b. at Hadley, Mass., May 28, 1819; was graduated from Amherst College, Mass., 1839, and at the Divinity School of Harvard University, 1842. He was pastor of a Unitarian church in Boston until 1855, and professor of Christian morals and preacher to Harvard University until 1860, when he took orders in the Episcopal Church, and from 1861 was rector of Emmanuel Church, Boston, until 1869, when he was consecrated bishop of Central New York. Among his published works are: *Lessons on the Parables of our Saviour* (1856); *Divine Aspects of Human Society* (1860); *The Fitness of Christianity to Man* (1878); *Sermons on the Christian Year* (1881), 2 vols.

Hupfeld, HERMANN, a great German exegete; b. at Marburg, 1796; d. at Halle, 1866. In 1843 he became the successor of Gesenius at Halle. "He did not belong to the strict evangelical school, but he was the friend of a living biblical Christianity, the foe of all impiety, and a strict lover of truth and justice. Tholuck pronounced his funeral oration. His greatest work was the *Translation and Commentary on the Psalms* (Gotha, 1855–1861). The translation is prosaic, but in textual criticism it is unsurpassed among the works on that portion of Scripture." — *Kamphausen* in Schaff-Herzog: *Ency.*, vol. ii., p. 1043. He wrote on *Genesis*, regarding it as the work of an original Elohist, added to by a Jehovist editor. See *Memoir*, by Riehm (Halle, 1867).

Hurd, RICHARD, bishop of Worcester; b. 1720; d. 1808. In 1765 he was made preacher of Lincoln's Inn; archdeacon of Gloucester, 1767; bishop of Lichfield, 1775; bishop of Worcester, 1781. He was a polished scholar, and as a writer is best known as editor of Dr. Warburton's works, 1788.

Hurst, JOHN FLETCHER, D. D., LL. D. (both from Dickinson College, Carlisle, Penn., 1866 and 1877), Methodist; b. at Salem, Md., Aug. 17, 1834; was graduated at Dickinson College, 1854; studied theology at Halle and Heidelberg, 1856–1857; in the pastorate, 1858–66; professor of theology in the Mission Institute at Bremen, 1866–69, and after its removal to Frankfort-on-the-Main, 1869–71; professor of historical theology in Drew Theological Seminary, Madison, N. J., 1871–80, and president from 1873; bishop of the Methodist-Episcopal Church, 1880. Besides valuable translations, he is the author of: *History of Rationalism* (1866); *Outlines of Church History* (1874, 3d ed., 1880); *Short History of the Reformation* (1884), etc.

Huss, John, "an eminent reformer and martyr, the contemporary and friend of Jerome of Prague; b. in 1369, at Hussinetz, Bohemia; d. at the stake, in Constance, Germany, July 6, 1415. He appeared in Bohemia about the same time that Wycliffe died in England. At first he viewed the doctrines of Wycliffe with disapprobation; but his daily study of the Bible, and the flagrant abuses of the papacy, soon opened his eyes, and he early began to attack even the highest clergy on the scandal of their lives, and the gross corruptions of their system. He was thereupon summoned to Rome, but declined to obey the summons. He felt it his duty, however, to appear before the council which was held at Constance for 'the healing of divisions and averting the dangers of Christendom;' and, though he was provided with a safe-conduct from the Emperor Sigismund, he was arrested soon after his arrival in that city, and was thrown into a dungeon, to which he was speedily followed by his friend Jerome. For a whole year he remained in his dungeon, heavily ironed, and chained to a beam. At last, on the 7th of June, 1415, he was brought before the council. Recantation or death were the alternatives offered him. 'Even supposing,' said a doctor to him, 'that the council were to affirm that you had only one eye, when you have in reality two, it would be your duty to agree with it in the assertion.' 'So long as God shall preserve my reason,' replied Huss, 'I shall take care not to assert any such thing.' On the 6th of July, his forty-second birthday, he was ordered to be burned; and the sentence was executed the same day, his ashes being afterward cast into the Rhine. After his death a civil war broke out in Bohemia, in which those who followed the martyr's doctrines, and who were called *Hussites*, fought against the Emperor Sigismund, who had violated his safe-conduct to Huss. This war, which is known in history as the *Hussite War*, lasted till 1437. Huss, next perhaps after Wycliffe, is regarded as the most eminent of the reformers before Luther. The Hussites still existed in the time of Luther, and were then known as the *Bohemian Brethren*."—Cassell: *Cyclopædia.*

In regard to the death and character of Huss, Lechler says (Schaff-Herzog: *Ency.*, vol. ii., p. 1045): "Valid ground for the sentence of condemnation, even according to the canons of that day, there was none. Huss denied holding to Wycliffe's views against transubstantiation, and his views upon the Church he founded upon Augustine. He then died because he based his reform of the Church upon conscience and Scripture, and not upon ecclesiastical *authority*. Judged by the canons of law then prevailing, Huss's death was a judicial murder. Huss regarded the Scriptures as an infallible authority, and the supreme standard of conduct. The other main subject of his teaching was the nature of the true Church, which, with Wycliffe, he defined to be the body of the elect. Church membership or ecclesiastical dignities were no infallible sign of election. He approved the communion under both kinds to the laity, but did not oppose the doctrine of transubstantiation, as was charged by the council. John Huss was not an original, creative mind. As a thinker he had neither speculative talent nor constructive faculty. In comparison with Wycliffe he is a moon with borrowed light. Nor was he by nature a strong character, twice hardened, and keen as steel. Rather was he a feeble and tender spirit, more sensitive than designed for heroic deed. But with his tenderness there was combined moral tenacity, indomitable constancy, and inflexible firmness. If we add to these characteristics his purity and humility, his manly fear of God and tender conscientiousness, we have in Huss a man to love and admire. Seldom have the power of conscience and the imperial strength of a faith rooted in Christ asserted themselves in so commanding and heroic a manner." See Gillett: *Life and Times of John Huss* (Boston, 1861), 2 vols. (3d ed., 1870).

Hussites. See above.

Husks, in Luke xv. 16, does not mean the outer covering of the ears of corn, but the fruit of the carob-tree, which is common in Palestine. It is like a crooked bean-pod, and is filled with brown, glossy seeds, that are used to fatten cattle and swine, and as food for poor people. The carob belongs to the same family as the locust, and some suppose that they were the "locusts" upon which John the Baptist subsisted. Hence, this fruit is often called "St. John's Bread."

Hutchinson, ANNE, was b. in Lincolnshire, Eng., 1591; emigrated to Boston, 1634, and murdered by the Indians in Westchester county, New York, in August, 1643. She was a woman of masculine vigor of mind, and assertive in proclaiming her views of doctrine and spiritual experience. She opened her house in Boston for weekly meetings, and gathered quite a company of followers. She was excommunicated from Dr. Cotton Mather's church for preaching antinomian errors, and was ordered by the court to leave the colony. She first went to Rhode Island, where she again came under the ban of the authorities, and finally sought a home in Westchester, near New York.

Hutchinson, JOHN, Church of England, layman; b. at Spennithorne, Yorkshire, 1674; d. Aug. 28, 1727. Having procured a sinecure position under the Government, with a salary of £200, he devoted himself to study. He gained an extensive knowledge of natural history, and was well versed in the Hebrew Scriptures. In his book called *Moses's Principia*, and in other works, he developed peculiar philosophical and philological opinions. He held that the Old Testament should be interpreted typically, and that it contains a complete system of natural history, theology, and religion. Those who sympathized with his views were called Hutchinsonians. They numbered many honored names—Bishops Horne and Horseley, Parkhurst, Romaine, etc. See his *Philosophical and Theological Works* (London, 3d ed., 1748–49, 12 vols., sup., 1765, with *Life*, by R. Spearman).

Hutchinsonians. See above.

Hutten, ULRICH VON, b. at Steckelberg in Hesse-Cassel, April 22, 1488; d. near Zurich, Aug. 19, 1523. At ten years of age he was placed in the monastery of Fulda, but escaped from it and came to Erfurt in 1504. After studying in several universities he was made Doctor of Law at Pavia, in 1517. The assassination of the head of the Hutten family by the Duke of Würtemburg, caused by a criminal intrigue, stirred the vengeance of Ulrich, who published a series of satirical pamphlets against the guilty tyrant. They gained him popularity, and he continued to write in behalf of the freedom of the people from the power of Rome. He favored a union of the German princes against the pope. Hutten joined Franz von Sickingen in his struggle with the Elector of Treves. The failure of their plans caused him to seek refuge in Switzerland, where he died. "Though often working in unison with the Reformers, Ulrich von Hutten was not a Reformer himself; he was only a humorist and a knight-errant."—*Klupfel.*

Hutter (*hoot-ter*) LEONHARD, b. at Nellingen, near Ulm, Würtemburg, 1563; d. at Wittenberg, Oct. 23, 1616, where he was appointed professor of theology in 1596. He was a typical representative of the Lutheran Orthodoxy of the older form. He was a voluminous writer, and his *Compendium Locorum Theologicorum* (1610) superseded Melanchthon's *Loci*, and has passed through many editions.

Huz'zab, in Nahum ii. 7, is considered by some the name of a queen of Nineveh. Others take it as a geographical term meaning "the country of Zab," or a phrase of speech meaning, "And it is decreed."

Hyacinthe, FATHER (full name, CHARLES JEAN MARIE AUGUSTIN HYACINTHE LOYSON), b. at Orleans, France, March 10, 1827. He studied theology in the Seminary of St. Sulpice, Paris, and was ordained to the Roman Catholic priesthood in 1851. He became superior of his order (Dominican), in Paris, and from 1864 to 1869 was metropolitan preacher at the cathedral of Notre Dame, and became famous for his pulpit eloquence. In 1869 he published a manifesto against the usurpations of Rome, and after the decree of infallibility was pronounced he devoted himself to preaching Catholic reform. He married an American lady in 1872, and after preaching at Geneva, Switzerland, five years, he returned to Paris in 1877, and in 1879 opened a free church known as the Catholic Gallican Church, which now numbers over one thousand members. He is the author of numerous works, some of which have been translated into English: *Catholic Reform; Letters, Fragments, etc.*, introduced by Dean Stanley (London, 1874); *Conferences*, 1878 (London, 1879).

Hymnology. According to analogy in the use of words, Hymnology is the science pertaining to hymns. But *Webster's Dictionary* tells us that this word is employed likewise to signify a treatise on hymns. The same authority applies the term to the body of hymns or sacred lyrics composed by several authors of a particular country or period, considered with respect to quantity and quality. With this most of our manuals agree.

Our first duty, therefore, would be to frame a definition having general fitness to the matter in hand: What is a hymn? Here opinions, like the tastes which lie behind them, vary widely. Worcester says, in brief phraseology, it is a divine song, a song of praise. Then it has to follow that "Prayer is the soul's sincere desire" is no hymn. Then the *Imperial Dictionary* says that a hymn is "a song or ode in honor of God, or in honor of some deity; a sacred lyric; a song of praise, adoration, or thanksgiving." Thus we surrender "Just as I am, without one plea." It becomes evident that no formula is elastic enough to satisfy our ordinary conceptions of what the churches have been singing.

Nor do the larger encyclopædias bring us much help. Kitto says that the term signifies "a song of praise or thanksgiving to God." At once we wonder what to do with "How blest the righteous when he dies," for it has in it neither the name of God nor the mention of gratitude. *Smith's Dictionary of the Bible* announces that the word occurs in English only twice in the Old Testament and only twice in the New; so the mistake is made of leaving out two other instances that have to be indicated in a foot-note. It shows the distinction between a hymn and a psalm by stating there is a difference both in form and in spirit, and it makes an excellent suggestion concerning the music, proving that in Greece the eight old tunes which satisfied the exigencies of church use had much to do with changes in later liturgies in respect to metre. A quiet avoidance of any attempt at definition marks the wisdom of those who compiled that scholarly book. The Schaff-Herzog *Ency.* makes two efforts in our favor; one of which asserts the insufficiency of the dictionary definitions, the other of which furnishes one of its own: "A hymn is a spiritual meditation in rhythmical prose or verse." Now, although the whole matter of singing is left out, as well as all suggestion of united or public use, and everything is narrowed down to a thought that is more akin to musing than to music, and to prayer than to praise, we are free to say that this definition is better than the rest. Most likely it is as good as anything as a formula for flexible employment.

It is fair to state, moreover, that this writer repudiates the famous criteria given by St. Augustine. In the course of his comment on Psalm lxxii., this venerated father of the Church wrote that hymns were "praises of God accompanied with singing." And then he added in terse Latin: "If it be praise, and not God's praise, it is not a hymn; if it be praise and God's praise, and not sung, it is not a hymn; it is necessary that it should have these three—God, praise, and singing." A piece of poetry, in many instances, is a meditation when it could not by any classification be called a hymn. Dr. Muhlenberg was right when he entered his protest against "I would not live alway," as worthy of a place in a hymnal; it is an exquisite poem, but a very poor hymn.

We turn from this branch of the subject with an abrupt admission that as yet the science pertaining to hymns has not advanced enough to draw its lines with much rigidness. A classification of the hymns now in use could be made only with the greatest difficulty, if at all, because the standard is not established, and the terms of competition elude or reject all efforts to restrict them. Several attempts, lately made on both sides of the sea, seeking to test popular estimate and so to fix Christian decisions, have failed to command confidence. In one case, a skillful and intelligent critic chose fifty-two English hymnals with one small American; he counted those which contained every or any particular hymn, and decided that all hymns which were found in thirty and upward of the collections should be considered as belonging to the "first rank" in excellence and popularity: all which he found in twenty and in fewer than thirty should be reckoned in the "second rank."

The mistake in such a plan lay in the fact that the hymn-books a critic like that would select were, without exception, those which had a circulation almost exclusively in a single denomination of Christians, namely, that of which he was a preacher. Compiled from the same general sources, used by the same class of people, and governed by similar traditions, of course these collections told nearly the same story.

It illustrates the point well to mention that the hymn chosen as chief, having been found in all but one of the books, appears in every instance with "All praise to Thee, my God, this night" for its opening line, while over the whole American continent it is used as Bishop Ken first wrote it, "Glory to Thee, my God, this night." This shows how a general following of traditional forms controlled the selections.

Then in our country several of the religious newspapers have offered prizes with varying conditions, all designed to evoke the enthusiasms of the people in behalf of their favorite lyrics, and constrain a vote as to the worth and popularity of the first fifty among them.

What makes futile everything of this sort is the fact that newspapers are limited to their own constituency of subscribers; and these belong generally to the same sect, and each sheet is only one out of a hundred in the same denomination, and of the people scarcely a moiety—and possibly these not the most poetical or musical—

and of the moiety only a portion interested enough to write a letter about it will take part in the competition. The results are therefore meagre and eventually unsatisfactory. But from wide observation of such historic tests one might perhaps be venturesome enough to say that, of hymns composed by British authors, "Rock of Ages, cleft for me," by Augustus M. Toplady, who died in 1778, and of American authors' hymns, "My faith looks up to Thee," by Dr. Ray Palmer, who died in 1887, would probably constrain the suffrages of the grateful Christendom speaking the English tongue.

But now there needs to be added to this assertion some small degree or measure of deprecation. It cannot be said that Toplady's hymn has more than the lowest merit as a literary production. The unseemly and almost inextricable confusion of figures mocks rhetoric to the very face. Three things are tossed to and fro till one's imagination is bewildered. One rock, such as David often found in the wilderness and of which he often spoke in the Psalms, is introduced as "riven" and thus hollowed out for a place of refuge, into which a soul might run and be hidden. Then another rock is introduced, that of Moses in the passage through the desert, smitten so that water might flow forth as from the fountain of which Zechariah speaks in his prophecy, opened for sin and uncleanness, where one may wash lest he die. Then that which is not a rock at all is introduced, even the body of our Lord Jesus Christ upon the cross, pierced by the spear of the Roman soldier, so that out of a wounded side of it "the water and the blood" might flow. Such a confusion would be enough to explain the many changes which have been made in the form of several of the stanzas. Indeed, two versions of the hymn appear now and then in the same collection; for popular taste and feeling are already in possession of one of four verses and another of three, recognized as being of equal authority, and familiar to the memory of those who prefer what they have learned in the local hymn-books they accept. This favorite hymn has a spiritual power, fascinating and strange even to the verge of mysticism, which passes by the faults of its construction, and bears the soul of a loving believer irresistibly on to God.

The history of worship in the various churches, as traced in the growth of forms and methods of praise, is very short. It had its real beginning only within a comparatively few years. Previous to the Reformation the hymns were in Latin and Greek, and whatever of music held a place in the public services, was of the simplest character. Outside of the cathedrals the people knew nothing of tunes beyond the incantations of an ignorant priesthood, which they heard droning out the masses on the public days. But as soon as the shackles of ecclesiasticism were broken, all the nations started to sing. It was deemed enough for church needs to chant the Psalms as they were found in the Bible. For a hundred years there was almost no hymnology as a science or an art.

Thomas Sternhold, groom of the robes under Edward VI. of England in the sixteenth century, perceived that the courtiers were singing to their ladyloves songs which were ribald and indecent; he was brave enough to believe they would use something better if they only found it within reach. Being a devout man withal, he constructed in metre versions of fifty-one psalms, and these he adapted to music, in the expectation that the gallants would prefer religion to indecency; but it is hardly necessary to say that he was somewhat cruelly disappointed. An ingenuity of wit was able to turn his efforts into new weapons of ridicule. They called his productions "Geneva jigs," and put them in company with others they dubbed "Beza's ballads," and made the town ring.

But the churches were satisfied with "Sternhold and Hopkins" for a hundred years more; then came a fresh version, by Thomas Rouse, a member of Parliament, who subsequently had a vote also in the Westminster Assembly; this was published in 1646. Next in order, the version made by Tate and Brady appeared. Within this period poetry was not dead in the hearts of believers; but it was in no one's thought that what grew into metre or rose into praise should be sung in public, as if worth an admission to equality with David's Psalms. Isaac Watts was the father of English hymnology. He published his hymns, and defended their use. He put them in prayer-meetings, and he sang them in church at the conclusion of his sermons. This was in the year 1707, and thus all genuine work in this direction began with the century. Charles Wesley almost immediately followed on. And now the history is little more than a catalogue of familiar and beloved names—Ken and Gibbons, Browne and Beddome, Fawcett, the Stennetts, Scott and Olivers, Cowper and Newton.

Women also have done fine work in the making of songs for church praise. Miss Anne Steele, Miss Harriet Auber, Mrs. Anna Lætitia Barbauld are among the eldest of the sisterhood; Miss Frances Ridley Havergal, Miss Charlotte Elliot, Mrs. Cecil

Frances Alexander, Mrs. Elizabeth Payson Prentiss, Mrs. Fanny Crosby Van Alstyne have followed in the gracious succession. Some of these have written voluminously, but all of them have done excellent work on the two sides of the sea.

It is much to the encouragement and edification of helpful children of God that just one sacred song has made a writer useful and beloved through a lifetime and on into the ages. William Williams gave us "Guide me, O Thou Great Jehovah;" Augustus M. Toplady gave us "Rock of Ages;" Edward Perronet gave us "All Hail the Power of Jesus' Name;" Mrs. Sarah Flower Adams gave us "Nearer, my God, to Thee;" Henry Kirke White gave us "The Lord our God is full of Might." These names are now as truly immortal as those of Doddridge and Montgomery, Heber and Robert Robinson: they have cheered the singing legions of Jesus Christ.

It is likely that the project of uniting hymns and tunes together in one volume for the use of congregations has given a fine impulse to the composition of religious poetry during the last few years, for the increase in the publication of excellent hymns has been rapid. On both sides of the ocean there have been offered to the churches a host of lyrics of the highest character. Horatius Bonar and Ray Palmer are in the lead; Thomas Hastings and Thomas Hornblower Gill are alongside; and with these are many authors of original pieces and translations of the best merit. The treasures of Christian song are almost limitless. It cannot be long before hymnology will be able to claim a place among the sciences with a pure and noble classification of its own.

CHARLES S. ROBINSON.

Hypatia, daughter of the philosopher Theon, and remarkable for her attainments as a scholar, was b. at Alexandria about 350 A. D. She became the recognized head of the Neo-Platonic school in that city, and as a teacher attracted a large number of disciples. In the conflicts of opinion that raged in Alexandria, shortly after the accession of Cyril to the patriarchate (412), she identified herself with the party of the prefect Orestes, and thus aroused the hatred of the Nitrian monks. Instigated by them as the adherents of Cyril, a mob of fanatical Christians assailed Hypatia in the streets, and, dragging her from her chariot into an adjoining church, cut her into pieces with oyster shells and burned her. The story of Hypatia is recognized in the legend of St. Catherine. (See Jameson: *Sacred and Legendarv Art*, p. 467.) Charles Kingsley made Hypatia the basis of an historical romance.

Hypostasis (Gr., *upostasis*, substance or subsistence). In connection with the Trinitarian controversies this word was the occasion of much discussion. Its use in the sense of *ousia*, essence or substance, gave an advantage to the semi-Arians. The Council of Alexandria (362) finally defined "hypostasis" as synonymous with "person."

Hypostatical Union denotes the union in Christ of the human and divine natures, constituting two natures in one Person.

Hypothetical, or CONDITIONAL BAPTISM, the form of words, "If thou art not already baptized, N., I baptize thee in the name. . . ." It is called *hypothetical* or *conditional*, because the rubric states that it is to be used, "if they who bring the infant to the church do make such uncertain answers to the priest's questions as that it cannot appear that the child was baptized with water in the name of the Father, and of the Son, and of the Holy Ghost."

Hypsistarians, heretics in the fourth century. Their views were a strange mixture of paganism, Judaism, and Christianity. They were fire-worshipers, observed the Sabbath, and Jewish regulations regarding the eating of meats, but rejected circumcision, and professed to worship God in accord with the Christians. Gregory Nazianzen belonged to them before his conversion to Christianity, and it is from him we learn all that is known of the sect.

Hyrcanus I., a son of Simon Maccabæus, and king and high-priest of the Jews, 135–105 B. C. During his reign, which was marked by great national prosperity, the party divisions between the Pharisees and Sadducees began to appear. HYRCANUS II., a grandson of above, was made high-priest by Pompey in 63 B. C. He was put to death, B. C. 30, by Herod, who had married his daughter Mariamne.

Hystaspes, or HYDASPES, the fictitious author of one of the spurious compositions which were very common in the first century of Christianity. The most remarkable productions of this kind were the *Sibylline Books*. The *Vaticinia Hystaspis* is mentioned by Justin, Clement of Alexandria, and Lactantius, as a prophecy of Christ and his kingdom by an old Persian or Median king.

I.

Ibn Ezra. See Aben Ezra.

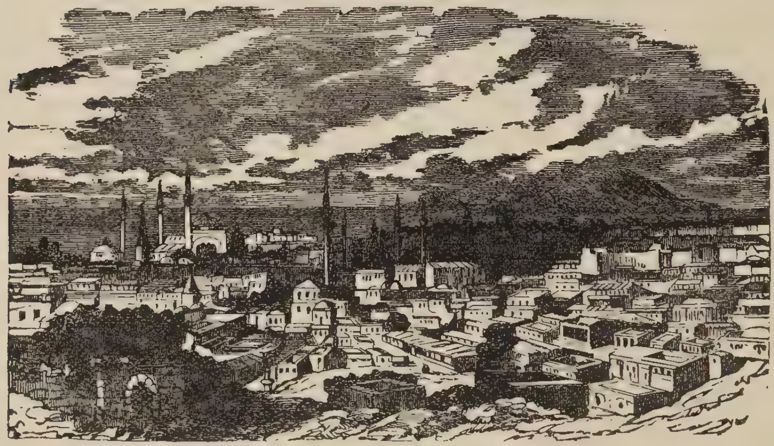
Iceland was visited by Celtic monks from Ireland in the latter part of the eighth century. The first European settlers were from Norway. They came about the middle of the ninth century, and soon after this were converted from paganism through the influence of missionaries from the mother-country. By the year 1000 Christianity was established as the religion of the country. In 1550 the Danish king introduced the Reformation by force of arms. Since 1825 the whole island was placed under the authority of the episcopal see of Rejkyawick. The ministers are paid in part from the revenues of church property, and partly from tithes.

Ichthys (Greek *ichthys*, a fish), an early symbol of Christ. It is formed of the initial letters of the names and titles of the Saviour in Greek: *Iesous Christos*, *Theou Uios*, *Sōter*, " Jesus Christ, the Son of God, the Saviour." The word "ichthys" is found on seals, rings, lamps, and tombstones. Tertullian, in writing about this symbol is the first one to refer to the acrostic.

Ico'nium, the present *Koniyeh*, situated at the foot of Mount Taurus. It was once a flourishing city, and the capital of Lycaonia. Paul visited it three times. (Acts xiii. 5; xiv. 1, 19, 21; xvi.)

Icon'oclasm (*eikōn*, image; *klāzein*, to break), the name which designates the struggle in the Christian Church during the Middle Ages, on the part of those who sought to destroy all images used for worship in the churches. (See Image-Worship.) A person who seeks to destroy recognized institutions of any kind is now called an iconoclast.

Iconos'tasis. A screen used in Greek churches corresponding in position to our altar-rails, but so formed as to conceal the altar from the congregation. Only the clergy are permitted to enter within the space thus hidden, in accordance with the Jewish custom of keeping the Holy of Holies so sacred as only to be entered by the high-priest. The iconostasis is so called because it is adorned with sacred pictures (*Icons*).—*Benham*. See Greek Church.



ICONIUM.

Idol and **Idolatry.** The conception of an idol, as purely an object adored as divine, is of Jewish origin under the first covenant. The word *eidōlolatreia*, idolatry, is first found in the New Testament. (1 Cor. x. 14; Gal. v. 20; 1 Pet. iv. 3; Col. iii. 5.) The reference is, in general, to the worship of false gods among the pagan nations under forms of bodily representation. In the progress of Christianity, when such worship was made punishable with death, idolatry took a new form in the worship of bodily representations of deity. See Image-Worship.

Idumæa. See Edom.

Ignatian Epistles. See Ignatius of Antioch.

Ignatius of Antioch, one of the Apostolic Fathers martyred early in the second century, at Rome. He was bishop of Antioch for forty years (67–107). Little is known of his life, and the traditions that have been connected with his name are now generally discredited.

The writings of this father have been a subject of keen controversy. The translation published by Archbishop Wake, and which is easily accessible through Hone's Apocryphal New Testament, comprised seven epistles, viz., to the Ephesians, the Magnesians, the Trallians, the Romans, the Philadelphians, the Smyrnæans, and to Polycarp. To these have been added six others, and this augmented collection is called by critics, *The Epistles of the Long Recension;* they were, "Mary to Ignatius," "Ignatius to Mary," "To the Tarsians," "Philippians," "Antiochenes," "Hero." It has, however, been demonstrated that these were forgeries of the end of the fourth century. But a challenge was also raised against the other seven, on the ground that the view of episcopacy, which the writer of them holds, belongs to a later date than the second century. This attack was greatly strengthened by the discovery of a Syriac copy, now in the British Museum, which only contains three of the Epistles, viz., to Polycarp, to the Ephesians, and the Romans, and which was edited and published by the late Canon Cureton in 1845. This is known as *The Short Recension.* It was eagerly taken up by some scholars, and as eagerly repudiated by others, who maintained that Cureton's was merely a maimed edition. In consequence, the present learned bishop of Durham, Dr. Lightfoot, who had been engaged in a Commentary on St. Paul's Epistles, turned aside, and gave many years to "The Apostolic Fathers." In 1885 he published the result of his labors on Ignatius and Polycarp, in three goodly volumes, and it is probably the most learned and exhaustive critical treatise which has appeared in this century. No mystery is left unsolved, and the genuineness of the seven Epistles, or *The Middle Recension*, is established beyond controversy.

The central idea of the Epistles of Ignatius may be expressed in the words "One Faith." And that with him is the historical Christianity of the Gospel in continual activity in the lives of men. He quotes the New Testament as of equal authority with the Old, prefacing his quotations with "it is written." The Eucharist is with him the centre of Christian worship. He is the first writer to use the expression "Catholic Church."—Benham: *Dict. of Religion.*

Ignatius, Loyola, b. in the Castle of Loyola, Guipuzcoa, Spain, 1491; d. in Rome, July 31, 1556. "He was a knightly soldier in early life and was severely wounded at the siege of Pamplona. He was brought home to his father's castle to be cared for. While on his sick-bed he asked for books, and as there were none of the kind at hand most to his taste, he began reading the lives of the saints. A complete change soon appeared in his character and purposes. Renouncing the pursuit of arms, and with it all other worldly plans, he tore himself from home and friends, and repaired to the monastery of Montserrat, and from there retired to a cavern at Manresa when he drew up the first outline of his famous *Exercitia Spiritualia*, which is considered a work of divine inspiration by the members of the order he founded.

"From Manresa he repaired by Barcelona to Rome, whence, after receiving the papal benediction from Adrian VI., he proceeded on foot, and as a mendicant, to Venice, and there embarked for Cyprus and the Holy Land. He would gladly have remained at Jerusalem, and devoted himself to the propagation of the gospel among the infidels; but not being encouraged in this design by the local authorities, he returned to Venice and Barcelona in 1524. Taught by his first failure he now resolved to prepare himself by study for the work of religious teaching, and with this view was not ashamed to return, at the age of thirty-three, to the study of the very rudiments of grammar. He followed up these elementary studies by a further course, first at the new University of Alcala, and afterwards at Salamanca, in both which places, however, he incurred the censure of the authorities by some unauthorized attempts at religious teaching in public, and eventually he was induced to repair to Paris for the completion of the studies thus repeatedly interrupted. Here again he continued persistently to struggle on without any resources but those which he drew from the charity of the faithful; and here again he returned to the same humble elementary studies. It was while engaged in these studies that he first formed the pious fraternity which resulted in that great organization which has exercised such influence upon the religious, moral, and social condition of the modern world. From the close of his residence in Paris, Loyola's history has been told in the history of his order. See Jesuits."—Chambers: *Cyclopædia.* Loyola was canonized as a saint by Gregory XV., in 1622.

Ignorantines, a name often given to the Brethren of the Christian Schools, a religious fraternity organized in 1683, by Jean

Baptiste de La Salle, for the education and religious training of the children of the poor. The brethren do not receive holy orders, but take the vows of chastity, poverty, and obedience. Its members are found in every part of Europe and in America, Asia, and Africa.

I. H. S., an inscription found early in the history of the Christian Church, the interpretation of which is doubtful. The most probable explanation is that which derives it from the first three letters in the Greek for *IHSOUS* (Jesus); thus *IHS* becomes I. H. S. The similarity of the Greek *S* to the Latin S is so near as to make no difficulty in this explanation.

Image-Worship (Gr. *iconolatria*), " the use, in public or private worship, of graven or painted representations of sacred persons or things, and especially the exhibition of honor, reverence, or worship to or toward such representations. This practice, in the various degrees of which it is susceptible, has formed, for many centuries, so fruitful a subject of controversy among Christians, that we think it expedient, first, briefly to detail the history of the use of images in Christian worship during the several periods, and secondly, to state summarily the opposite views of this history which are taken by the two great parties into which Christians are divided on this question.

" Neither in the New Testament, nor in any genuine writings of the first age of Christianity, can any trace be discovered of the use of statues or pictures in the worship of Christians, whether public or private. The earliest allusion to such representations is found in Tertullian, who appeals to the image of the Good Shepherd as engraved upon the chalices. A very curious pagan caricature of Christianity, of the very same age, lately discovered scratched upon the wall of a room in the palace of the Cæsars, which rudely represents a man standing in the attitude of prayer, with outstretched hand, before a grotesque caricature of the crucifixion, and which bears the title ' Alexamenus worships God,' has been recently alleged by Catholics as an additional indication of at least a certain use of images among the Christians of the second century. The tombs of the Christians in the Roman catacombs, many of which are of a date anterior to Constantine, frequently have graven upon them representations of the dove, of the cross, of the symbolical fish, of the ship, of Adam and Eve, of Moses striking the rock, of Jonas, of Daniel in the lions' den, of the apostles Peter and Paul, and above all, of the Good Shepherd; and those compartments of the catacombs which were used as chapels are often profusely decorated with sacred representations, the age of which, however, it is not easy to determine with accuracy. But whatever opinion may be formed as to particular instances, such as these, it is admitted by Catholics themselves (who explain it by the fear of perpetuating the idolatrous notions of the early converts from paganism) that for the first three centuries the use of images was rare and exceptional; nor was it until after the establishment of Christianity under Constantine, and particularly after the condemnation of the Nestorian heresy in 430, that statues and pictures of our Lord, of the Virgin Mary, and the saints, were commonly introduced in churches, especially in the East and Italy. And yet, even in the fifth century, the practice had already reached a great height, as we learn from the church historian, Theodoret, for the East, and from Paulinus of Nola, for Italy; and in the sixth and seventh centuries many popular practices prevailed which called forth the condemnation of learned and pious bishops both in the East and in the West. It was usual not only to keep lights and burn incense before the images, to kiss them reverently, and to kneel down and pray before them, but some went so far as to make the images serve as godfathers and godmothers in baptism, and even to mingle the dust of the coloring matter scraped from the images with the eucharistic elements in the holy communion! This use of images by Christians was alleged as an obstacle to the conversion of the Jews, and as one of the causes of the progress of Mohammedanism in the East; and the excesses described above provoked the reaction of iconoclasm. In the Second Council of Nice, 787, the doctrine as to the worship of images was carefully laid down. A distinction was drawn between the supreme worship of adoration, which is called *latreia*, and the inferior worship of honor or reverence, called *douleia;* and still more between *absolute* worship, which is directly and ultimately rendered to a person or thing *in itself;* and *relative*, which is but addressed *through* a person or thing, ultimately *to* another person or thing represented thereby. The Second Council of Nice declared, first, that the worship to be paid to images is not the supreme worship of *latreia*, but only the inferior worship of *douleia;* and, secondly, that it is not *absolute*, and does not rest upon the images themselves, but *relative*, that is, only addressed through them, or by occasion of them, to the original which they represent. This explanation of the doctrine and the practice was thenceforth generally received; but a strange error in the translation of the Greek acts of the Council of Nice, by which it appeared that the same adoration was decreed by that council to images 'which is rendered to the Holy Trinity itself,' led to a vehement agitation in France and Germany under Charlemagne, and to a condemnation by a synod at Frankfort of the doctrines of the Council of Nice. But an explanation of this error, and of the false translation on which it was based, was immediately afterwards given by the pope; and eventually the Nicene exposition of the doctrine was universally accepted in the Western as well as in the Eastern Church.

"At the Reformation the reforming party generally rejected the use of images as an unscriptural novelty, irreconcilable as well with the prohibition of the old law as with that characteristic of 'spirit and truth' which is laid down by our Lord as specially distinctive of the new dispensation, and they commonly stigmatized the Catholic practice as superstitious, and even idolatrous. The Zwinglian, and subsequently the Calvinistic, Churches absolutely and entirely repudiated all use of images for the purposes of worship. Luther, on the contrary, while he condemned the Roman worship of images, regarded the simple use of them even in the church, for the purpose of instruction, and as incentives to faith and to devotion, as one of those *adiaphora*, or *indifferent* things, which may be permitted, although not of necessary institution; hence, in the Lutheran churches of Germany and the northern kingdoms, pictures, crucifixes, and other religious emblems are still freely retained. In the Anglican Church the practice is still a subject of controversy. In the Presbyterian Church, and in all the other Protestant communions, images are entirely unknown."—Chambers: *Cyclopædia.*

Imam', the priest who conducts the regular service of the mosque among the Mohammedans. The title is borne by the caliphs as the successors of Mohammed, and the present Sultan assumes it on the ground that the last legitimate caliph, El Mutawakkel, ceded his right in 1517 to Selim I., the first sultan, and his heirs.

Immaculate Conception of the Virgin Mary. This dogma of the Roman Church was promulgated by Pope Pius IX., on the Feast of the Conception, Dec. 8, 1854, in St. Peter's, Rome, in these words: "That the most blessed Virgin Mary, in the first moment of her conception, by a special grace and privilege of Almighty God, in virtue of the merits of Christ, was preserved from all stain of original sin." While this dogma never received the sanction of an œcumenical council, it was favored almost without a dissenting voice by the bishops and other dignitaries of the Church, and since the Vatican Council of 1870 declared the infallibility of the pope it stands as an infallible declaration. This dogma has no Scripture proof in its favor. While some of the Christian fathers exempted Mary from actual transgression, they did not teach her exemption from original sin. The mythical stories of the Apocryphal Gospels and the early worship of saints nourished the adoration of Mary, which finally culminated in the dogma of the immaculate conception. See *Schaff* in Johnson's *Cyclopædia* and in Schaff-Herzog: *Ency.*; Hase: *Hand-book of Protestant Polemics* (1871).

Imman'uel, a Hebrew word signifying *God with us.* It is used as a distinctive title of the Messiah. (Isa. vii. 14; Matt. i. 23.) See CHRIST.

Immersion. See BAPTISM.

Immortality. The doctrine of Immortality holds a very subordinate place in the Old Testament; length of life and worldly prosperity were the promised reward of obedience. But even in the Pentateuch there are not wanting indications of a revelation, though dim, of a glory to be revealed, and certainly of the immortality of the soul. Our Saviour's rebuke to the Sadducees declared that they erred for not perceiving this. (Matt. xxii. 29–33.) The prayer of Balaam (Num. xxiii. 10) is capable of no other explanation than that he recognized such a hope. But when we come later, the Psalms of David are distinct enough, not only in such verses as Psa. xvi. 8–11, and xxiii. 4–6, but in the whole tenor of the hopes and aspirations they breathe after God.

This belief was held unfalteringly by wise heathen, and was expressed in the plainest terms by men like Plato and Cicero. The effects of the doctrines of Socrates and Plato appear strongly in the Old Testament Apocrypha; the writers of Ecclesiasticus and Wisdom had undoubtedly in Alexandria become acquainted with the Platonist philosophy, and the beautiful hopes which they utter must be unquestionably traced to the light which had been thrown for them upon the Old Testament, from the writings of men whom God had been teaching in the far-off heathen lands. The belief is also so widely spread amongst even the most savage races, that it may be almost said to belong to the consciousness of humanity.

When we ask on what grounds such a belief rests, the answer must not be too hastily given. It has been asserted that the very existence of self-consciousness is evidence of indestructible power, that the very ability of "looking before and after" is an indication that the soul is not bound to the material form. But to this it may be replied that the soul loses its consciousness in sleep, in insanity, even through narcotics. Therefore this argument cannot be held of itself convincing. On the other hand, the fact of the dissolution of the body, and the absolute disappearance of all further evidence of the soul's existence, is no indication at all of its ceasing to be, because all physical investigation goes more and more to show that the soul is not a simple bodily function, bound to the brain, as materialists have supposed. All physical evidence is against the theory that the soul is a part of the body, and forces the conclusion that it has a peculiar existence of its own.

Consequently we come to this—that physical investigation is baffled in this question, and we have to fall back upon some other form of evidence. Such evidence, Christians hold, was given in ancient times by God by his Voice within, and in some cases by outward revelation as well. Men believed in God because he spake to them, and bade them so believe, and they recognized his voice. But the revelation was consummated in the teaching of Christ, and his resurrection from the dead. We have seen no physical facts that are capable of refuting that; all investigation of moral phenomena supports it. (EVIDENCES.) The Christian revelation declares that the soul is immortal, and that the body shall rise from the dead, and be united with the soul again. To deny that, as St. Paul says, is to give up Christianity itself. (1 Cor. xv. 12–17.) Certainly religion is worthless without it. (RESURRECTION.) We believe, then, and science, though it could not indeed discover the truth, follows it and acquiesces in it as reasonable, that this present consciousness of ours, though it must be robbed by physical death of its power of present manifestation, shall not be lost. The belief in a good and faithful Creator assures us that we are made for something better than a short life of threescore years and ten, that the winding-sheet is not our rightful vesture, and this beautiful world is something better than a great grave. Because God is love, because he is good and his works are beautiful, he cannot abandon the noblest of his works, which returns his love. In point of fact, those who have any positive faith in a Supreme Being are also believers in immortality; but nevertheless the two questions are quite distinct.—Benham: *Dict. of Religion.*

Imputation of Sin. Christians of every name accept the fact that the entire race of mankind participates in the consequences of the sin of Adam. This fact, however, is accounted for on different theories, which are stated as follows by Dr. Charles Hodge (*Systematic Theology*, vol. ii., pp. 192, 193):

(1) "That which is adopted by Protestants generally, as well by Lutherans as Reformed, and also by the great body of the Latin Church, is, that in virtue of the union, federal and natural, between Adam and his posterity, his sin, although not their act, is so imputed to them that it is the judicial ground of the penalty threatened against him, coming also upon them. This is the doctrine of immediate imputation.

(2) "Others, while they admit that a corrupt nature is derived from Adam by all his ordinary posterity, yet deny, first, that this corruption, or spiritual death, is a penal infliction for his sin; and second, that there is any imputation to Adam's descendants of the guilt of his first sin. All that is really imputed to them is their own inherent, hereditary depravity. This is the doctrine of mediate imputation.

(3) "Others discard entirely the idea of imputation, so far as Adam's sin is concerned, and refer the hereditary corruption of men to the general law of propagation. Throughout the vegetable and animal kingdoms, like begets like. Man is not an exception to that law. Adam, having lost his original righteousness and corrupted his nature by his apostasy, transmits that despoiled and deteriorated nature to all his descendants. To what extent man's nature is injured by the fall, is left undetermined by this theory. According to some, it is so deteriorated as to be, in the true scriptural sense of the term, spiritually dead; while, according to others, the injury is little if anything more than a physical infirmity, an impaired constitution, which the first parent has transmitted to his children.

(4) "Others, again, adopt the realistic theory, and teach that, as generic humanity existed whole and entire in the persons of Adam and Eve, their sin was the sin of the entire race. The same numerical, rational, and voluntary substance which acted in our first parents, having been communicated to us, their act was as truly and properly our act—being the act of our

reason and will—as it was their act. It is imputed to us therefore not as his, but as our own. We literally sinned in Adam, and consequently the guilt of that sin is our personal guilt, and the consequent corruption of nature is the effect of our own voluntary act.

(5) "Others, finally, deny any casual relation, whether logical or natural, whether judicial or physical, between the sin of Adam and the sinfulness of his race. Some who take this ground say that it was a divine constitution, that, if Adam sinned, all men should sin. The one event was connected with the other only in the divine purpose. Others say that there is no necessity to account for the fact that all men are sinners, further than by referring to their liberty of will. Adam sinned, and other men sinned. That is all. The one fact is as easily accounted for as the other."

Imposition of Hands. The ceremony of the laying on of hands for imparting spiritual gifts and authority is very ancient. It was practised by Jacob (Gen. xlviii. 14), by Moses (Num. xxvii. 18–23 and Deut. xxxiv. 9), by our Lord himself (Mark x. 16), by the apostles (Acts vii. 17, 18; xix. 6), and their successors. (1 Tim. iv. 14; v. 22.)

Imputed Righteousness signifies the righteousness of Christ attributed to those who are united to him. The obedience and sufferings of Christ are the meritorious ground of redemption. See JUSTIFICATION; REGENERATION.

Inability, in theology, is used to denote want of power to do the will of God. *Natural* inability means that one cannot, though he will. *Moral* inability means that one will not, though he can. This distinction has been the subject of much controversy between Old-school and New-school Calvinists and between Arminians and Calvinists. The Old-school deny both natural and moral ability. The New-school affirm that the sinner is naturally able to obey God, but morally unable. Arminians deny natural and moral, but assert *gracious* ability on the part of the sinner to accept Christ, and thus obey God.

Incarnation. See CHRISTOLOGY.

Incense. The burning of incense as a symbolical act was common in the religious rituals of Judaism and Græco-Roman paganism. At first it was rejected by the Christian Church, but afterward adopted. Mention is made by Evagrius (sixth century) of a golden censer, presented to the church of Jerusalem by Chosroes. The use of incense has never been approved by Protestants.

Independents. See CONGREGATIONALISTS.

India, RELIGIONS OF. See BRAHMINISM; BRAHMO SOMAJ; BUDDHISM; SIKHS. On the general subject of the Indian religions see A. Barth: *Religions of India* (Eng. trans., London, 1882).

India. Of the religions of this great empire, Brahminism or Hinduism is the oldest, antedating the coming of Christ several centuries. The following is an approximate division of the population as to religion:

Hindus	139,000,000
Mohammedans	40,000,000
Buddhists	3,000,000
Sikhs	1,000,000
Christians	900,000

Francis Xavier was sent as missionary to India by the king of Portugal in 1541. The first Protestant mission was founded in 1705 by Frederick IV. of Denmark. At the present time thirty-five Protestant societies have missionaries in India. These are ordained European and American ministers. In the Bible, India, as a country, "was the limit of the territories of Ahasuerus in the East, as was Ethiopia in the West. The names in Herodotus are similarly connected. The Hebrew form, *Hoddu*, is an abbreviation of *Honadu*, which is identical with the names of the Indies, *Hindu* or *Sindhu*, as well as with the ancient name of the country, *Hapta-Hendu*, as it appears in the Vendidad. The India of the book of Esther is the Punjab, and perhaps Sind, *i.e.*, the India which Herodotus described as forming part of the Persian empire under Darius, and the India conquered by Alexander the Great. (Esth. i. 8, 9.)"—*Young.*

Indians, NORTH AMERICAN. The Indians are believers in God, or gods, and in the immortality of the soul. The world to them is full of spiritual existences. "They fully believe that the red man mortally angered the Great Spirit, which caused the deluge; and at the commencement of the New Earth it was only through the medium and interest of a powerful being whom they denominate Wa-wen-a-bo-zho, that they were allowed to exist, and means were given them whereby to subsist, and support life; and a code of religion was more lately bestowed upon them, whereby they could commune with the offending Great Spirit and ward off the approach and ravages of death. This they term 'Me-da-wi-win,' or 'Grand Medicine.'" As to the future the Indian has no fear, or conception that his actions here influence his state hereafter. The religious performances in propitiation of the Grand Medicine are often attended by the vilest exhibitions of sensuality, and their religion is entirely divorced from morality. In recent years earnest efforts have been made to Christianize the Indians, and in many cases with marked success.

Induction is the name given to the ceremony in the Church of England by which the temporalities of a living are conferred on a new incumbent. It is performed at the church door. The inductor appointed by the bishop, having read a legal document, gives the key of the church to the clergyman, who then unlocks the door and tolls the bell in token that he is in possession.

Infallibility of the Pope. This dogma became an article of faith by the decree of the Vatican Council, July 18, 1870, in these words: "Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that it is a dogma divinely revealed that the *Roman pontiff* when he speaks *ex-cathedrâ*—that is, when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter (Luke xxii. 32)—*is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals:* and that therefore such definitions of the Roman pontiff are *irreformable of themselves*, and not from the consent of the Church. But if any one—which may God avert!—presume to contradict this our definition, let him be anathema."

When the vote was first taken in secret session (July 13, 1870), 601 members being present, 451 bishops voted in the affirmative, 88 in the negative, 62 with qualifications, and over eighty, although present in Rome, abstained from voting. On the evening of the same day the minority, including the most distinguished bishops of the Church, begged the pope to modify the proposed decree. On the 17th of July, 56 of the bishops opposed to the dogma asked leave to return home, and, on the evening of the same day, with 60 others of the minority, making the rumors of war an excuse, withdrew from Rome. In the public session of July 18, 535 members were present, and all but two voted *placet* (Bishop Riccio, of Sicily, and Bishop Fitzgerald, of Little Rock, Ark.), but they changed their vote before the close of the session. The promulgation of the dogma caused the secession of the "Old Catholics," led by Dr. Dollinger, and has been the fruitful cause of political conflicts, the end of which is not yet. This dogma arose in the Middle Ages, and, after the Council of Trent, was the source of contention between the Gallicans and Jesuits. The result of the Vatican Council was the complete victory of the latter party. See Janus: *The Pope and the Council* (London, 1869); Gladstone: *The Vatican Decrees in their Bearing on Civil Allegiance* (London, 1874), with history and notes by Dr. Schaff (N. Y., 1875); Gladstone: *Vaticanism: An Answer to Reproofs and Replies* of Manning, Newman, and others (London, 1875); Schaff: *Creeds of Christendom*, i. 147–189; ii. 234–271.

Infant Baptism. See BAPTISM OF INFANTS.

Infant Communion. The first trace of the custom of giving the elements to young children, and even to infants, is found in Cyprian (third century). The custom of infant communion, following baptism, was universal at that time. Augustine, speaking of young children, says, "They are infants; but they are made partakers of his table that they may have life in themselves." (Serm. 74, sec. 7.) By the decrees of councils in liturgies and canons, infant communion was enjoined for many centuries, but it finally died out in the West, and the Council of Trent removed any obligation for its observance. Abandoned by the Roman Church it is still practiced by the Greek Church, the Nestorians, Armenians, and Maronites, who generally give only the wine, in a spoon or with the finger. The doctrine of infant communion is rejected by all Protestant Churches. See art. in Smith and Cheetham: *Dict. Chr. Antiq.*, vol. i., 835–837.

Infant Salvation. Whatever views may have been affirmed by theologians in the past, of the Lutheran and Calvinistic faith, it is now universally held that all infants who die in infancy are saved. Dr. Charles Hodge asserts that this is the "common doctrine of evangelical Protestants" (*Systematic Theology*, i. 26).

Infidelity. In a restricted sense, infidelity denotes the denial of the claims of Christianity as a divine revelation: in a wider sense, the rejection of religion generally. The forms of modern infidelity have been classified as follows: (1) Atheism, or the denial of the divine existence. (2) Pantheism, or the denial of the divine personality. (3) Naturalism, or the denial of the divine government. (4) Spiritualism, or the denial of the divine redemption. See DEISM; PANTHEISM; SPIRITUALISM; POSITIVISM.

Infralapsarianism (from *infra*, after, and *lapsus*, a fall). According to this doctrine, God, with the design to reveal his own glory, determined: (1) To create the world; (2) to permit the fall of man; (3) to elect from the mass of fallen man a multitude whom no man could number, as "vessels of mercy;" (4) to send his Son for their redemption; (5) to leave the residue of mankind to suffer the just punishment of their sins. This doctrine is held by Augustinians, and is found in the Calvinistic symbolical books.

Infula (sometimes called *mitra*) is a cap which, since the sixteenth century, has been worn by the bishops of the Roman and Greek Churches as the insignia of their office.

Ingathering, FEAST OF. See TABERNACLES, FEAST OF.

Ingham, BENJAMIN, b. in Yorkshire in 1712; d. at Aberford in 1772. While a student at Oxford he was a member of the "Holy Club" with the Wesleys. After his ordination, he accompanied John Wesley in his missionary expedition in Georgia. While on the outward voyage he met Moravian bishops, and on his return to England joined the London Society; when he was prohibited from preaching in Episcopal churches, he went through Yorkshire preaching in fields and barns. In 1740 Wesley was expelled from the Society, but Ingham remained, and became the head of the Yorkshire Moravians. Having married a sister-in-law of Lady Huntingdon, he was brought into close relations with her in religious work. Withdrawing from the Moravians in 1753, he founded a sect in which he took the office of "general overseer," or bishop. In 1759 he read the works of Glass and Sandeman, and sent two of his assistants to Scotland to see these leaders. They came back strong Sandemanians (*q. v.*). This caused a split in the sect, and only thirteen out of eighty Societies remained faithful to him. The defection probably hastened his death. The sect survives, but only numbers six Societies. See Tyerman: *The Oxford Methodists* (New York, 1873, pp. 57–154).

Inheritance. "The Hebrew institutions relative to inheritance were of a very simple character. Under the patriarchal system the property was divided among the sons of the legitimate wives (Gen. xxi. 10; xxiv. 36; xxv. 5), a larger portion being assigned to one, generally the eldest, on whom devolved the duty of maintaining the females of the family. The sons of concubines were portioned off with presents. (Gen. xxv. 6.) At a later period the exclusion of the sons of concubines was rigidly enforced. (Judg. xi. 1 *ff.*) Daughters had no share in the patrimony (Gen. xxxi. 14), but received a marriage portion. The Mosaic law regulated the succession to real property thus: It was to be divided among the sons, the eldest receiving a double portion (Deut. xxi. 17), the others equal shares; if there were no sons it went to the daughters (Num. xxvii. 8) on the condition that they did not marry out of their own tribe (Num. xxxvi. 6 *ff.*; Tob. vi. 12; vii. 13), otherwise the patrimony was forfeited. If there were no daughters it went to the brother of the deceased; if no brother, to the paternal uncle; and, failing these, to the next of kin. (Num. xxvii. 9–11.) In the case of a widow being left without children, the nearest of kin on her husband's side had the right of marrying her, and in the event of his refusal the next of kin (Ruth iii. 12, 13); with him rested the obligation of redeeming the property of the widow (Ruth iv. 1 *ff.*), if it had been either sold or mortgaged. If none stepped forward to marry the widow, the inheritance remained with her until her death, and then reverted to the next of kin. The land being thus so strictly tied up, the notion of *heirship*, as we understand it, was hardly known to the Jews. Testamentary dispositions were, of course, superfluous. The references to wills in St. Paul's writings are borrowed from the usages of Greece and Rome (Heb. ix. 17), whence the custom was introduced into Judæa."—Smith: *Dict. of the Bible.*

Inner Mission, an agency organized in Germany in 1848 for promoting the spiritual and bodily welfare of the destitute and spiritually indifferent. The first impulse to this work came with the success and development of Fliedner's various charities at Kaiserswerth, but the movement was inaugurated by Dr. Wichern, who founded the Rauhe Haus at Hamburg in 1833. The sphere of the efforts of the society that has now won a large constituency includes schools for children and cripples, houses of refuge, the care of the sick and poor, the conduct of Sunday-schools, the organization of Young Men's Christian Associations, the training of servants, city mission work, and other forms of Christian service. Central committees direct trained evangelists, colporteurs, and helpers. Its mission, as will be seen, includes both physical and spiritual agencies, and it has been the means of great good.

Innocent, "the name of thirteen popes, the most remarkable of whom are the following:

"INNOCENT I., a native of Albano, was elected bishop of Rome in 402. Next to the pontificate of Leo the Great, that of Innocent I. forms the most important epoch in the history of the relations of the see of Rome with the other churches, both of the East and West. Under him, according to Protestant historians, the system of naming legates to act in the name of the Roman bishop in different portions of the Church originated; while Catholics at least admit that it received a fuller organization and development. He was earnest and vigorous in enforcing the celibacy of the clergy. He maintained, with a firm hand, the right of the bishop of Rome to receive and to judge appeals from other churches, and his letters abound with assertions of universal jurisdiction, to which Catholics appeal as evidence of the early exercise of the Roman primacy, and from which Dean Milman infers that there had already 'dawned upon his mind the conception of Rome's universal ecclesiastical supremacy, dim as yet and shadowy, yet full and comprehensive in its outline' (*Latin Christianity*, i. p. 87). Innocent I. died in 417.

"INNOCENT III. (LOTHARIO CONTI), by far the greatest pope of this name, was b. at Anagni in 1161. After a course of much distinction at Paris, Bologna, and Rome, he was made cardinal; and eventually, in 1198, was elected, at the unprecedentedly early age of 37, a successor of Pope Celestine III. His pontificate is justly regarded as the culminating point of the temporal as well as the spiritual supremacy of the Roman see; and it is freely avowed by the learned historian of *Latin Christianity*, that if ever the great idea of a Christian republic, with a pope at its head, was to be realized, 'none could bring more lofty or more various qualifications for its accomplishment than Innocent III.' (iv. p. 9). Accordingly, under the impulse of his ardent but disinterested zeal for the glory of the Church, almost every State and kingdom was brought into subjection. In Italy, during the minority of Frederick II. (son of the Emperor Henry VI., king of Italy), who was a ward of Innocent's, the authority of the pope within his own States was fully consolidated, and his influence among other States of Italy was confirmed and extended. In Germany he adjudicated with authority upon the rival claims of Otho and Philip; and a second time he interposed effectually in behalf of his ward, Frederick II. In France, espousing the cause of the injured Ingerburga, he compelled her unworthy husband, Philip Augustus, to dismiss Agnes de Meranie, whom he had unlawfully married, and to take back Ingerburga. In Spain he exercised a similar authority over the king of Leon, who had married within the prohibited degrees. The history of his conflict with the weak and unprincipled John of England would carry us beyond the space at our disposal. If it exhibits Innocent's character for consistent adherence to principle, and his lofty indifference to the suggestions of expediency in a less favorable point of view than his other similar contests, it at the same time displays in a stronger light the extent of his pretensions and the completeness of his supremacy. In Norway he exercised the same authority in reference to the usurper Swero. In Aragon he received the fealty of the King Alfonso. Even the king of Armenia, Leo, received his legates, and accepted from them the investiture of his kingdom. And, as if in order that nothing might be wanting to the completeness of his authority throughout the then known world, the Latin conquest of Constantinople, and the establishment of the Latin kingdom of Jerusalem, put an end, at least during his pontificate, to the shadowy pretensions of the Eastern rivals of his power, spiritual as well as temporal. Pursuing consistently the great idea which inspired his entire career, his views of the absoluteness of the authority of the Church within her own dominion were no less unbending than his notion of the universality of its extent. To him, every offence against religion was a crime against society, and, in his ideal Christian republic, every heresy was a rebellion which it was the duty of the rulers to resist and repress. It was at his call, therefore, that the crusade against the Albigenses was organized and undertaken; and although he can hardly be held responsible for the fearful excesses into which it ran, and although at its close he used all his endeavors to procure the restitution of the lands of the young Count of Toulouse, yet it is clear from his letters that he regarded the undertaking itself not merely as lawful, but as a glorious enterprise of religion and piety. As an ecclesiastical administrator, Innocent holds a high place in his order. He was a vigorous guardian of public and private morality, a steady protector of the weak, zealous in the repression of simony and other abuses of the time. He prohibited the arbitrary multiplication of religious orders by private authority, but he lent all the force of his power and influence to the remarkable spiritual movement in which the two great orders, the Franciscan and the Dominican (*q. v.*), had their origin. It was under him that the celebrated fourth Lateran council was held in 1215. In the following year he was seized with his fatal illness, and died in July at Perugia, at the early age of fifty-six. His works, consisting principally of letters and sermons, and of a remarkable treatise *On the Misery of the Condition of Man*, were published in two vols. folio (Paris, 1682). It is from these letters and decretals alone that the character of the age and the true significance of the church policy of this extraordinary man can be fully understood; and it is only from a careful study of them that the nature of his views and objects can be realized in their integrity. However earnestly men may dissent from these views, no student of mediæval history will refuse to accept Dean Milman's verdict on the career of Innocent III., that 'his high and blameless, and, in some respects, wise and gentle character, seems to approach more nearly than any one of the whole succession of Roman bishops to the ideal light of a supreme pontiff;' and that 'in him, if ever, may seem to be realized the churchman's highest conception of a vicar of Christ (*Latin Christianity*, iv. 277)."—Chambers: *Cyclopædia.*

Innocents' Day, a festival held on Dec. 28 to commemorate the massacre of the children at Bethlehem by Herod. Until the fifth century it was connected with the Feast of the Epiphany. In England it was formerly called Childermas Day.

Inns. In ancient times inns were simply enclosures which afforded some protection. The "khans" or "caravansaries" of later times were large square buildings containing rooms enclosing an open court. (Jer. ix. 2.) Food was not, as a rule, provided for man or beast, as the traveler was expected to carry it with him. Another kind of inn is that mentioned in the parable of the Good Samaritan (Luke x. 34), which had a keeper, and where personal care as well as food could be secured. It was in one of the stables connected with a caravansary that our Lord was born.

Inquisition, The, a tribunal in the Church of Rome for the trial and punishment of heretics. The first foundation of it was laid by Innocent III. in the year 1215, when he commissioned Father Dominic to judge and deliver to punishment obstinate and relapsed heretics among the Albigenses. The result was that 30,000 persons of every age, sex, and condition were massacred. But the Court of the Inquisition was not formally established till the Council of Toulouse, under Gregory IX., in 1229. By this council a tribunal was erected in every city, consisting of a priest and three laymen, who were charged with the work of seeking out heretics and denouncing them to the bishops. In 1233 Gregory transferred the working of the Inquisition from the bishops to the Dominicans, who discharged their functions with great vigor. In 1263 Urban IV. appointed an Inquisitor-General, to whom reference might be made by his subordinates in all cases of doubt; and in 1542 Paul III., alarmed at the spread of Lutheran doctrine, appointed a committee of nine learned men for the reformation of church discipline. This committee was reorganized, and its powers extended by Pius IV. in 1564. The new council consisted of twelve cardinals as Inquisitors-General, and a number of other clergy, called consultors, with a Dominican as commissary, and it had power to appoint provincial inquisitors, and to receive appeals. Princes and rulers were commanded by Pius V. to execute its orders. Sixtus V., in 1588, further perfected the organization by increasing the numbers of the council, and dividing it into fifteen congregations, to each of which a particular branch was assigned.

Spain, since 1483, had its own Grand Inquisitor, who was nominated by the king, and appointed by the pope. The post was first filled by the famous Tomas de Torquemada, under whom, in the first eighteen years of the Inquisition, 10,220 prisoners were burnt, and 97,321 imprisoned, exiled, or stripped of their property. The Grand Inquisitor named his own assistants, and from him there was no appeal, except to the king, who was bound by his coronation oath to submit to the laws of the Inquisition.

The prisoners of the Inquisition were never confronted with witnesses, but were imprisoned and tortured to make them confess and recant their error. The ceremony of pronouncing sentence, called an *Auto da Fé* (Act of Faith), was solemn and imposing, and was performed in public. A procession was formed of the accused in the order of their guilt: first came those who were to be discharged, wearing their ordinary dress, and separated from the condemned by a crucifix; then followed the bones and effigies of dead heretics, with inscriptions intimating their crimes; and, finally, the condemned, each clad in a yellow garment, called a San Benito, decorated with significant emblems. St. Andrew's crosses marked those who had escaped with their lives, red flames those who were threatened with burning, if again convicted, whilst representations of devils amongst the flames covered the robes of those who were to suffer death. Thus apparelled, the prisoners were led before the Inquisitor, who "reluctantly" handed them over to the secular arm, and delivered them to be burned. The Inquisition has been vindicated by the Church of Rome in our own day by the "Syllabus" of 1864, which asserts the right of the Church to use both the spiritual and temporal sword for the reclamation of heretics. —Benham: *Dict. of Religion.* See Lea: *History of the Inquisition* (New York, 1889), 3 vols.

Inspiration. This term means, literally, an inbreathing, and is a name for spiritual influence. In theological language it is usually applied to an influence of the divine spirit upon men. The term occurs twice in our older English version, viz: Job xxxii. 8, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding;" and 2 Tim. iii. 16, "All Scripture is given by inspiration of God," etc. In the former case the word "inspiration" is replaced by the literal rendering "breath" in the Revised Version, and in the latter the adjective (*theopneustos*, God-breathed) is more exactly rendered: "Every Scripture *inspired of God* is also profitable," etc.

In the first passage the conception is that inspiration is a universal fact grounded in the spiritual nature of man and his kinship of being with God. This is the most comprehensive use of the term. In the second passage inspiration is contemplated with specific reference to that influence of God which acted upon the Scripture writers, that is, the writers of the Old Testament, since at that time there was no body of Christian writings which were called "Scripture."

There may be applications of the term "inspiration" intermediate between these. By it may be denoted an influence of God which has for its end the revelation of himself to men—an influence more special than that which, in virtue of man's constitution, God may be said to exercise upon all men, and less special than is supposed when inspiration is made to terminate upon the writing of books. The conception of inspiration turns largely upon the view taken of the primary end which God is supposed to be contemplating in inspiring men. The most general sense of the word, which we have noticed, may be left out of account here, since theological usage employs the term in relation to the revelations, truths, or records which are contained in the Bible. The differences among theologians relate to such questions as these: Does the action of God which is called inspiration have for its primary end the protection of a record of the acts of God in history, or is it, rather, an accompaniment of those revealing acts—a constituent element in the process of revelation? Is inspiration, then, for writing only or chiefly, or for leadership, teaching and other functions as well? What are the limits of inspiration? If its end is the writing of books, how far are those books to be regarded as infallible records or expositions of doctrine?

In connection with these questions it may be useful to quote the definitions of inspiration which are given by three representative theologians of the present day: "By the inspiration of Scripture we mean that special divine influence upon the minds of the Scripture writers, in virtue of which their productions, apart from errors of transcription, and, when rightly interpreted, together constitute an infallible and sufficient rule of faith and practice." (A. H. Strong: *Syst. Theol.*, p. 95.)

"Inspiration is that divine influence by virtue of which the truths and facts given by revelation, as well as other truths and facts pertaining to God's kingdom, are spoken or written in a truthful and authoritative manner." (H. B. Smith: *Int. to Chris. Theol.*, p. 204.)

"Inspiration is the divine communication of the permanent truths of the kingdom of redemption, in an organic way, to the writers of Scripture, which gives to these writers their unique place in the offices of this kingdom." (G. T. Ladd: *Doct. of Sac. Scr.*, ii., 464.)

It will be seen that the first of these definitions contemplates inspiration as terminating more upon the production of the book which we call the Bible; the second as terminating more upon the teaching or writing of the truths and facts of God's kingdom; the third defines the relation of inspiration to the writers, but limits the scope of its action to the permanent truths, etc., and indicates the method as "organic," that is, historic and progressive.

In modern times, more especially in the seventeenth and eighteenth centuries, it has been customary to define inspiration as terminating upon the writing of books, and as securing absolute infallibility in these books, not only in teaching, but in chronology, geography, science, and the like. This view sometimes went so far as to attribute the very words chosen to the Holy Spirit, and to characterize the writers as amanuenses. It is now generally admitted that these views were extreme, although a less consistent effort to preserve the same general conception of the subject, without carrying it into such *minutiæ*, is still made. The gradual abandonment of this type of theory has been chiefly due to biblical criticism, which explores the historical and doctrinal contents of the Bible in a scientific manner and spirit, and which finds the various books to have been largely affected by the human conditions which surrounded their writers. Some reflect the imperfect morality of the times to which they belong; the language of Scripture is conformed to the limited knowledge of science and history which its writers possessed; there are in the biblical books such errors and discrepancies as we should look for in other literatures representing many centuries of time, and originating, chiefly, in an uncritical age.

Those who accepted these results of criticism can no longer hold to those opinions of inspiration which make the Bible the direct product of divine agency, and deny to it all traces of human imperfection or mistake. They maintain that the nature of the Bible is settled in advance by definition in such theories, and that the theories break down before the facts. In recent times the opinion has become current that theories of inspiration constructed *a priori* can have little truth or value. The critical study of the Bible itself alone can decide whether it contains errors of chronology and similar imperfections or not. Theology has thus been forced to a new method of approaching the subject. Instead of defining in advance what must be the facts, the effort is made to study impartially the whole range of history and teaching which the Bible presents, and to determine as accurately as possible, by an inductive process, the ways and degrees in which human agencies and limitations have affected the biblical books. The former method was the easier, since it is far simpler to ignore human factors and to define philosophically what the divine aim in inspiration must have been. The latter method, which approaches the subject from the human side and deals with the ascertainable concrete facts, has the greater difficulty in shaping any formal definition, and is under the necessity of modifying its conceptions and adjusting them to new facts, as investigation proceeds, but has the great advantage of proceeding upon the only method which can commend itself to a scientific age or yield any trustworthy results.

In accord with the spirit and results of biblical science the following suggestions may be made in regard to the construction of a doctrine of the inspiration of the Scriptures: (1) The chief difficulty in framing satisfactory formal definitions arises (*a*) from the fact that the phenomena of Scripture are in the process of investigation, and many questions touching the form, authorship, and historical conditions attending the origin of some of the biblical books are undetermined. (*b*) The great variety of biblical literature, including chronicle, psalmody, history, prophecy, and letters, renders it difficult to frame a brief description which shall be equally appropriate and true of all, and shall satisfactorily define the part of divine agency in the production of each. (2) The indisputable spiritual power and the self-evidencing moral value of the Bible give the impulse, while biblical criticism, impartially investigating the human conditions affecting the biblical books, sets the limits to the conception of inspiration. The Bible has been held to be inspired because of the practical saving power of the truths and revelations of God of which it is the record; the sense and degree of its inspiration in its various parts must be defined—so far as may be—after the most painstaking study of the book itself, and the fullest possible consideration of all its phenomena which lie open to investigation. (3) The question as to the nature and method of the revelation of God contained and recorded in the Bible is a much more comprehensive and important question than that as to the nature and method of the divine influence in the writing of the biblical books. This larger question has risen to such importance in theology, especially in view of skepticism respecting the *reality* of divine revelation, as to relatively diminish interest in the special question of inspiration. The question of inspiration is a question among Christian theologians; it is chiefly a question of method and degree of divine influence; the question of revelation is a question between belief and unbelief; it is a question affecting the truth and perpetuity of the Christian religion. Varying conceptions of inspiration may be held without affecting the practical value and use of the Bible; but with the question of revelation the Bible stands or falls; upon it hinge all the interests of Christian faith. In accord with this greater emphasis which is laid in recent times upon the idea and fact of revelation, the defense of the Bible proceeds more than formerly upon historical, rather than philosophical lines. Apologetics seek to prove the fact of a divine revelation enshrined in the Bible, rather than any special theory of the activity of God in the writing of the Bible. The primary question is felt to be, whether, and in how far, the Bible is historical, while the determination of the mode or degree of its inspiration is considered a subordinate inquiry. (4) The conception of inspiration should be held in relation to the essential moral and spiritual contents of the Bible, and not merely in relation to its form. Inspiration does not terminate upon the production of formally infallible records, but upon the furnishing of men for the communication of religious truth. (5) Inspiration applies primarily to men, only secondarily to books. It has, therefore, for its object, not merely the writing of books, but includes enlightenment and guidance in teaching, leadership and other functions which the divine Spirit employs for the ends of revelation. (6) Biblical inspiration pertains to that whole course of redemptive history whose product and record is the Bible. It cannot be rigidly limited to those who wrote some part of our canonical books, except by arbitrary definition. There is no reason to doubt that there were prophets as truly and fully inspired as those whose writings we have, or that other apostles who have not contributed to our canon shared as richly in the promised gifts of the Spirit as those whose epistles we possess.

(7) The object of inspiration is the community of believers. Whatever special inspiration is given to chosen leaders or for the ends of writing can be special only in its purpose, not in its nature, or, necessarily, in its degree.

In harmony with the distinctions and suggestions above made, the following definitions are offered, not as furnishing an adequate presentation of the subject, but as indicating what the writer deems to be the right point of view and the correct general conception: Inspiration, as properly applied to the Bible, is, in general, (*a*) a name for the influence of God upon men in revealing himself to them, so far as that process of revelation is traced in the Bible; (*b*) more particularly, it is a name for that divine influence upon the leaders and teachers of the true religion, who were, at once, the chief human agents of the revelation and the chief authors of the Bible, men like Moses, Isaiah, John and Paul; (*c*) in strict application to the biblical *writings* (the technical sense of the word in theology), inspiration is a name for that guiding and enlightening influence of the divine Spirit upon the biblical writers, which enabled them, in different degrees of fullness and in varying forms, to present in their writings accounts, examples, and interpretations of the history and contents of the divine self-revelation such as, when taken together and rightly interpreted, constitute an adequate and authoritative guide to religious faith and conduct. See Wm. Lee: *Inspiration of Scripture;* J. J. Given: *Revelation, Inspiration, and the Canon: Liber Librorum* (anonymous); Alfred Cane: *The Inspiration of the Old Testament;* R. Jamieson: *The Inspiration of Holy Scripture; Inspiration* (a clerical symposium); R. F. Horton: *Inspiration and the Bible;* C. Gore: *The Holy Spirit and Inspiration* (in *Lux Mundi*); G.T. Ladd: *The Doctrine of Sacred Scripture*, and *What is the Bible?*

GEORGE B. STEVENS.

Inspired, The, the name of a sect which sprang up about 1700, under the influence of the prophets of the Camisards. Driven from France, some of these enthusiasts found a home in Germany, where they made many converts. By the close of the eighteenth century they had congregations in Halle and Berlin and in Hesse, the Palatinate, Würtemburg, and Saxony. Their most prominent prophets were E. L. Gruber and J. F. Rock. In doctrine they did not differ very much from the evangelical churches, but their peculiar views of discipline and belief in continuous inspiration brought them into antagonism with the Established Church. The Hessian and Prussian governments sought to silence the prophets, and in 1841 about eight hundred of the sect emigrated to this country and formed a colony at Ebenezer, in the State of N. Y., and afterward in Canada and Iowa (1854).

Installation is the ceremony by which an ordained minister is put into possession of an ecclesiastical benefice. It also denotes the public and official induction of a minister into a new pastoral connection.

Institution, according to canon law, is the final act by which a person elected by the chapter, or nominated by the government, is appointed by the proper authority to an ecclesiastical benefice.

Intercession is the act of one who interposes between parties at variance, with a view to reconciliation. In theological language it refers to the mediatorial work of Christ. "His Intercession, in its largest sense, may be said to consist in all his agency, at the right hand of the Father, for the final and complete redemption of man. Whatever he does, on the basis of his sacrifice, now and ever, in the way of mediation between God and man is comprised in this intercession, taken in its fullest scope. It consists not in words alone, but also in deeds: his succor, his pity, his care, his love for each and all of his followers; his guardianship in the hour of temptation, his aid in our spiritual conflicts, his grace imparted according to our need, the balm of his consolation, his strength in our weakness, the answers to all prayers put up in his name; all belong to, and make a part of, his intercession."—Dr. H. B. Smith: *Systematic Theology*, pp. 483, 484. See Isa. liii. 12; Heb. vii. 25; Rom. viii. 34; 1 John ii. 1. The intercession of saints as taught by the Church of Rome is not received by Protestants. See MEDIATOR.

Interdict, a punishment inflicted upon its members, by the Roman Catholic Church, by which they are forbidden the celebration of all services, the sacraments, etc. The pope, the councils, and the bishops alone have the right of pronouncing an interdict. Innocent III. put England under an interdict in 1208.

Interim, a provisional arrangement, imposed upon the German reformers by Charles V., until a general council should decide between them and the pope. There were three interims, named after the places from which they were issued, viz., Ratisbon, Augsburg, and Leipzig.

Interpretation. See EXEGESIS; HERMENEUTICS.

Intinction is the name given the mode in which the Greek Church administers the Eucharist to the laity. The consecrated bread being broken into the wine, both elements are given together in a spoon. Greek writers claim that this custom prevailed as early as the time of Chrysostom.

Intonation, the reading of a liturgical service with a musical accentuation and tone of voice. It is practiced in the Roman, Greek, and some Episcopal, churches.

Introduction is a word used with wide variety of meaning to signify the history of the Scripture writings. This branch of study is divided into two parts: (1) General Introduction, which treats of the original languages of the Bible, its versions, the history and criticism of the text, and the history of the canon: (2) Special Introduction is confined to the contents, origin and credibility of the separate books. The literature is extensive. See Horne: *An Introduction to the Critical Study and Knowledge of the Scriptures* (London, 1818, last edition, 1877); Davidson: *An Introduction to the Old Testament* (London, 1862), 3 vols; Harman: *Introduction to the Study of Holy Scripture* (N. Y., 1873, 4th ed., 1884); Lumby: *A Popular Introduction to the New Testament* (London, 1883); Farrar: *The Message of the Books* (1884).

Intuitionists, those who make the basis of faith not an external revelation (whether through the Church, or through the Scriptures), but the intuitions and instincts of the soul. The principle underlying this theory has shown itself in all ages; it belongs to a certain class of mind, and some of the early heretics, as well as some of the noblest of teachers, made it their starting point. Thus not only the Gnostics regarded themselves as "spiritual," lifted out of the regions of sensation and verbal teaching by the intuitions of a Divine knowledge imparted to them, but men like Thomas à Kempis felt comforted and strengthened by the conviction that as they retired into religious contemplation, God spoke, as confidentially, to their souls. (NEO - PLATONISTS; MYSTICS). But Intuitionism was concreted into a system as a result of the Reformation. That event taught men to challenge all traditional beliefs, and to make themselves sure of their foundations. Not merely the doctrines of the Creeds, but the authority of the Scriptures demanded at their hands credentials for their acceptance. And hence followed two lines of thought. There were those who declared that nothing is to be believed which imposes the acceptance of an external authority; that the Creeds, that the Bible itself, must make way for the religion of nature and the teachings of the spirit of man. Such was the teaching of some of the Deists, as Lord Herbert of Cherbury and Tindal. But there were others who accepted the Christian faith as true, on the ground that the human spirit bears witness to it, and approves it to the conscience. This was the line taken by some of the eminent Germans who are lumped together under the name of Rationalists. Their views were opposed, accepted, discriminated by certain writers of Great Britain who are sometimes known as Eclectics, the foremost of them being Coleridge. But a new school of Intuitionists has arisen in the nineteenth century, to be accounted for by the altered conditions which are the results of fuller historical criticisms and scientific discovery. The believer in the divine authority of the Church and the truth of the Creeds remains as he was in the conviction that from the very nature of the case no questionings can touch these.

But those who deny the binding authority of any external revelation have no such conviction, though those who are religious and desire to see the world made better cannot acquiesce in negations. Hence we have such writers as Emerson and Carlyle, each in his way an Intuitionist of the new school. Carlyle, however, with his historical instinct, put aside his questionings in pursuit of historic facts; Emerson was religious above all things besides, however dreamy and unpractical. According to him, it might be said that man is his own teacher, his own Bible, practically his own God.—Benham: *Dict. of Religion.* See PANTHEISM.

Introit, the name given to the anthem which is sung in Roman Catholic Churches at the beginning of the communion service. See Smith and Cheetham: *Dict. of Chr. Antiq.* vol. i., pp. 865–867.

Invention of the Cross. See CROSS.

Investure. Under the Frankish monarchy the rulers came to claim the right of appointing the bishops. When a bishop died, the insignia of his office were brought to the palace, and when the king had chosen a successor he invested him with the staff and ring, and received his homage, or oath of fealty. Early in the eleventh century the Roman curia entered upon a conflict with the kings in this matter, and forbade ecclesiastics to accept their offices at the hands of the laymen. In 1068 the king appointed a bishop of Milan by investure, against the wishes of the people, who wished him to be canonically appointed and invested. The following year Gregory VII. denied the right of the king, and commanded the people to oppose all bishops who had been thus appointed by the secular power. This opened a struggle which lasted until the Concordat of Worms (1122), which was in favor of the pope. The contest was especially long and bitter in Germany.

Invocation of Saints. The practice of calling upon the souls of the departed for their intercession and aid found acceptance in the Church about the fourth century. The veneration paid to the martyrs, and the old pagan idea that the spirits of the dead lingered near the place of their burial no doubt favored the growth of this practice. Invocation of saints occurs in all the ancient liturgies, from the eighth century on. See INTERCESSION.

Ireland. Christianity was introduced into the country in the early part of the fifth century; but the founding of an organized Church is generally conceded to be due to St. Patrick.

At the census of 1881 there were 3,951,881 Roman Catholics; 635,670 Protestant Episcopalians; 485,503 Presbyterians, and 47,669 Methodists. The Roman Catholic Church is under the four archbishops of Armagh, Cashel, Dublin, and Tuam, and twenty-three bishops. The Protestant Episcopal Church includes most of the land-holding class. It is under two arch bishops and ten bishops. The Presbyterian Church is confined mostly to Ulster, where the population, to a large extent, is of Scotch descent. In 1880 there were 660 congregations and 104,762 communicants. The other Presbyterian bodies number but few adherents. The Methodist Church, formed in 1878 by the Union of the Wesleyan Methodists with the Primitive Wesleyan Methodists, in 1881 had under its care 10 districts and 146 stations. The Congregationalists have 21 ministers, and the association of Baptist Churches, 25. The Moravians have 8 congregations.

Irenæus, one of the most distinguished writers and theologians of the early Church, was born, probably in Asia Minor, about 115; d. in Lyons about 202. He became a presbyter in the Church of Lyons, and after the martyrdom of Pothinus was elected bishop.

The chief work of Irenæus is his book, *Against Heresies.* He saw the Church deeply afflicted by them, and he classified them as a physician would diseases, preparing the remedies with care, that his heretical patients might be healed, whilst they suffered as little as possible. His five books entitled, *A Refutation and Subversion of Gnosis, falsely so called,* were originally written in Greek, of which the original is lost, except in many quotations of subsequent Fathers; but a Latin quotation has come down to us. The first book is wholly occupied with a statement of the various heresies which are confuted in the remainder. Much information concerning ancient Church government is contained in this work. There are many noble sentences well worthy of remembrance, *e.g.*, "Ever speaking well of the deserving, and never ill of the undeserving, we attain to the glory of God." He is also the author of a letter to Florinus, *Concerning Monarchy*, in which he proves that God is not the author of evil; and of another to Blastus, *On Schisms*, besides a treatise *On Knowledge*, addressed to the Gentiles, and several "dissertations." Irenæus died in the reign of Severus, in the beginning of the third century He is generally supposed to have been martyred.—Benham: *Dict. of Religion.*

Irene, b. at Athens, 752; d. in the Isle of Lesbos, 803. Although of humble parentage she became the wife of Leo IV. in 769. With an insatiable love of power she ruled the Eastern Empire with great vigor from the death of the emperor in 780, until her banishment in 802. She had the eyes of her own son put out in order to make him unfit to reign. By her efforts the iconoclasts were defeated and image-worship re-established. For this service her name is found among the saints of the Greek Church. She was finally deposed, and died in seclusion and poverty on the Isle of Lesbos.

Irenical Theology, or IRENICS (from *eirēnē*, peace), has to do with those truths in which may be found points of agreement between Christians. Some cherish the hope of ultimate unity and even the organic union of Christendom. There are many hopeful indications that point in this direction.

Irving, REV. EDWARD, "was b. in the town of Annan, Scotland, Aug. 15, 1792: studied at the University of Edinburgh, and after completing his curriculum for the ministry became assistant (in 1819) to Dr. Chalmers, then a minister in Glasgow. His sermons did not prove very popular. Chalmers himself was not satisfied. In 1822 Irving received a call to the Caledonian Church, Hatton Garden, London, which he accepted. His success as a preacher in the metropolis was such as had never previously been witnessed. After some years, however, the world of fashion got tired of Irving; but it was not until his more striking singularities of opinion were developed that fashion finally deserted him. At the close of 1825 he began to announce his convictions in regard to the second personal advent of the Lord Jesus, in which he had become a firm believer, and which he declared to be near at hand. This was followed by the translation of a Spanish work, *The Coming of the Messiah in Majesty and Glory*, by Juan Josafat Ben Ezra, which professed to be written by a Christian Jew, but was, in reality, the composition of a Spanish Jesuit. Irving's introductory preface is regarded as one of his most remarkable literary performances. In 1828 appeared his *Homilies on the Sacraments*. He now began to elaborate his views of the incarnation of Christ, asserting with great emphasis the doctrine of his oneness with us in all the attributes of humanity. The language which he used on this subject drew upon him the accusation of heresy; he was charged with maintaining the sinfulness of Christ's nature, but he paid little heed to the alarm thus created. He was now deep in the study of the prophecies; and when the news came to London, in the early part of 1830, of certain extraordinary manifestations of prophetic power in the w. of Scotland, Irving was prepared to believe them. Harassed, worn, baffled in his most sacred desires for the regeneration of the great Babylon in which he dwelt, branded by the religious public, and satirized by the press, the great preacher, who strove above all things to be faithful to what seemed to him the truth of God, grasped at the new wonder with a passionate earnestness. Matters soon came to a crisis. Irving was arraigned before the presbytery of London in 1830, and convicted of heresy, ejected from his new church in Regent's Square in 1832, and finally deposed in 1833 by the presbytery of Annan, which had licensed him. His defense of himself on this last occasion was one of his most splendid and sublime efforts of oratory. The majority of his congregation adhered to him, and gradually a new form of Christianity was developed, commonly known as Irvingism, though Irving had really very little to do with its development. Shortly after, his health failed, and in obedience, as he believed, to the Spirit of God, he went down to Scotland, where he sank a victim to consumption. He died at Glasgow, Dec. 8, 1834, in the forty-second year of his age. See Carlyle's *Miscellaneous Essays*, and Mrs. Oliphant's *Life of Edward Irving* (London, 1862)."—Chambers: *Cyclopædia*. See chapter on his life in *Carlyle's Reminiscences*, edited by Froude (N. Y., 1881); CATHOLIC APOSTOLIC CHURCH.

Irvingites. See CATHOLIC APOSTOLIC CHURCH.

Isaac (*laughter*), the son of Abraham and Sarah. The most significant event of his life occurred in his earlier years. Josephus says that he, Isaac, was twenty-five years old when Abraham led him into the land of Moriah, to sacrifice him. He was a dutiful son, a kind and affectionate husband, and generous and obliging in his relations with friends and neighbors. "Isaac's importance consists mainly in the fact that he was the link extending the blessing of the covenant from Abraham to Jacob. Two sons were born to him late in life (Gen. xxv. 21), and although he preferred the older, Esau, he was deceived into conferring the blessing upon Jacob, the younger. A feud broke out, in consequence, between the two brothers; but the death of the father, in his hundred and eightieth year, was the occasion of their reconciliation. Isaac bowed submissively to the dispensations of Providence; and, although the weakest of the three patriarchs, he represents the pious fidelity which quietly preserves the inherited blessing."—*Orelli.* On the sacrifice of Isaac, see Mozley: *Ruling Ideas in Early Ages, chaps.* ii., iii.

Isaiah, "the son of Amoz, prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He flourished between the years 750 and 700 B. C., was a citizen of Jerusalem, and a man apparently of considerable account in the city. He was married, and had a family, the members of which, as well as himself, had names given to them which were symbolical of the condition and prospects of the kingdom of Judah at the time, his own name meaning Jehovah the Salvation; his sons' names being, Immanuel, God with us; Shearjashub, a remnant shall return, or be converted; and Mahar-shalal-hash-baz, spoil speedeth, prey hasteneth. In this last name the prophet expresses his sense of impending national calamity, while the others reflect his faith and his hope, how, nevertheless, in the end God would be found to stand by his people, and they by him.

"Everything is outwardly going well with both the northern and the southern kingdoms, when the prophet's eye discovers the signs of coming judgment; and before the end of his ministry the kingdom of the north had fallen, and that of the south is only saved from a similar fate by the intervention of Providence—the conquest of Samaria being in 721 B. C., and the defeat of Sennacherib's seige of Jerusalem in 701. Assyria was the dominant heathen power of the period, and it was bent, in its lust of power, on subjugating all the neighboring nations. Isaiah foresaw that, for their unfaithfulness, the Jewish people, along with others, would fall a prey to its ravages; and that no combination with the rest on their part would save them from the fate in store for them; yet that the Lord would not altogether forsake his people, and that a remnant should return and rebuild Zion. It was nothing to him that the northern kingdom had fallen, or that he saw Assyria gathering its hosts to encompass and destroy Jerusalem; for the nearer and more formidable the advance of the enemy was, the stronger and more assured grew his faith that God was with his people, and would interpose to save the remnant of his chosen flock. Isaiah lived to see the fulfillment of his words in the total collapse of the designs of Assyria against the holy city.

"In the twenty-seven concluding chapters of the book we are amid events which happened one hundred and fifty years after Isaiah's death, when Babylon, having succeeded to the power and *rôle* of Assyria, is in turn overthrown by Cyrus to the release from captivity of the chosen people. The question naturally arises, Is this the work of the son of Amoz, and contemporary of Hezekiah? If so, we must conceive of the prophet projecting himself into the period of the Captivity, describing it as present in elaborate details, and comforting the exiles of that remote age with the prospects of restoration to the home of their fathers—and all this many generations before the trouble had come upon the nation, and even before the Babylonian power had risen into importance. Only a disbeliever in divine inspiration can deny that such a feat of prophecy is possible. If a prophet can foretell the future at all, it is unreasonable to stumble at the claim to foresee it with an unusual copiousness. Nevertheless, it has been pointed out that in all other cases the Hebrew prophets chiefly concerned themselves with the present condition of the world. Their references to the remote future were few, and principally devoted to the grand Messianic Hope. It was not their function to turn aside from the sins and needs of contemporaries and write as if they belonged to a distant future, filling their pages with details of that future and ignoring the circumstances of their day. Though they did predict, their chief work was not prediction, but preaching in the name of God with regard to the sins and troubles around them. If Isaiah wrote the portion in question he would be more than predicting the future. He would be ignoring the present, and writing as though he were in the midst of the future time, and for the benefit of that time. This would be quite possible as a miracle, for all things are possible with God. But it shows no unbelief in God to say that it is contrary to the custom of prophecy, contrary to the analogy of other prophecies. Besides this consideration, it is urged that the author of the later portion is not a man of the same temper as the author of the earlier; there is more 'copiousness, pathos, and unction' about him; but 'less fire, energy, and concentration' than in his predecessor; while his inspiration is founded on a deeper spiritual insight, and his hopes and expectations built upon a different view of the method of salvation. This, as is alleged, appears in the substitution for the original ideal of a conquering prince of the new ideal of a suffering Saviour, bearing and bearing away the sins of the nation. On such considerations, and others, the hypothesis of a second Isaiah is founded, and the combination of the two sets of prophecies under one name, along with others of the same stamp, is believed to be due to Ezra, who had, it is presumed, recognized a lineal connection between the later and the earlier prophecies. Some of the prophecies which belong to the later Isaiah, appear among those of the earlier; such, it is alleged, as those contained in chaps. xiii. 2–xiv. 23; xxiv.–xxvii.; xxxiv. and xxxv. On the other hand, the following points are urged in favor of regarding the prophecy as a work of Isaiah: (1) This was the undoubted opinion of Jews and Christians until recent times. (2) It is difficult to suppose that so great a work should have been written by an author of whose very existence we know nothing, and then attributed to a predecessor generations earlier. Who was the 'great unknown?' How is it that we have no trace of him in history or tradition? He must have been one of the very greatest of the prophets, for his work is unsurpassed by any. (3) It *is* sometimes the practice of prophets to write of the future which they foresee in vision as though it were present. (4) In regard to style, the 'same plastic genius' which we find in Isaiah is said to be seen in this work. (5) The fact that writings of a similar character are found mixed up with the acknowledged prophecies of Isaiah complicates the question by requiring *these* writings and *their* place in the collection to be accounted for. Whether we accept the newer view, or still hold to the idea that Isaiah was the author of the prophecy, certain facts remain untouched: (1) The twenty-seven chapters form one unbroken prophecy. (2) This prophecy is evidently inspired by God. It is one of the richest and most exalted portions of the whole Bible. It matters comparatively little whether we know the name of the man who wrote it, since we know the divine Author from whom it sprang.

"*Divisions of the Book.*—These, as already said, are in two main divisions, the first of which has been divided into (*a*) the Prelude (chap. i.); (*b*) Prophecies of the calamities to come upon Judah (chaps. ii.–v.); (*c*) the Call of Isaiah (chap. vi.); (*d*) Prophecies concerning Immanuel as the consolation of Israel under Assyrian oppression (chaps. vii.–xii.); (*e*) concerning the fate of Babylon (chaps. xiii.–xiv. 27); (*f*) the Burdens (chaps. xiv. 28–xxii.); (*g*) Desolation coming on Tyre (chap. xxiii.); (*h*) concerning the early days of Return (chaps. xxiv.–xxvii.); (*i*) the Woes (chaps. xxviii.–xxxiii.); (*j*) concerning Edom and Israel (chaps. xxxiv.–xxxv.); (*k*) concerning Sennacherib (chaps. xxxvi.–xxxix). The second has been divided into three sections concerning (*a*) the true God of Israel, and the false gods of Babylon (chaps. xl.–xlviii.); (*b*) the servant of the Lord (chaps. xlix.–lvii.); (*c*) Israel after the flesh, and Israel after the spirit (chaps. lviii.–lxvi).

"*Contents.*—First Division. (*a*) Chap. i. describes the spiritual condition of the people to whom the prophet prophesies, and urges them to penitence, if they would escape God's judgments. (*b*) Chaps. ii.–iv. predict the downfall of the false, and the erection of the true, glory of Israel, as this last appears achieving itself in the way of judgment. Chap. v. denounces a sevenfold woe from the Lord on the nation for their abuse of his gifts, the iniquity of their ways, and their neglect of his vineyard. (*c*) Chap. vi. gives an account of Isaiah's vision of the Divine glory, his consecration to his office, and the burden of his commission. (*d*) In chap. vii. Ahaz is cautioned not to league himself with Assyria against the kings of Syria and Israel, and receives a sign in the promised birth of Immanuel. In chaps. viii.–ix. 1–7 Isaiah predicts the triumph of Assyria over Syria and Israel within two years, but that Immanuel will be found to be the defence of Judah. Chaps. ix. 8–x. 4 describe how Israel sins against the Lord more and more, and how the Divine judgments fall correspondingly heavier and heavier. Chaps. x. 5–xii. represent Assyria as a mere rod in the hand of the Lord to chastise his people, and predict the reëstablishment of the throne of David in Jerusalem with rejoicing, when God's judgments have done their work. (*e*) Chaps. xiii.–xiv. 27 represent the Lord as mustering his hosts against the pride of the Chaldee, Assyria's successor, and His ransomed as singing a song of triumph over the fallen foe. (*f*) Chap. xiv. 28–32 cautions Philistia not to exult over the affliction that has come upon the house of Judah. Chaps. xv. and xvi. picture in pitiful terms the desolation with which the Lord is about to lay low the pride of Moab. Chap. xvii. denounces the judgments of God on the Syro-Israelitish spoilers of the land of Judah, excepting a small remnant. Chap. xviii. represents the prophet as calling upon Ethiopia to witness how the Lord has broken the power of Assyria, and Ethiopia as doing homage to him. Chap. xix. predicts the judgments of the Lord on Egypt, and the conversion, in consquence, of both it and Assyria to the Lord. Chap xx. represents Isaiah warning the nation against trust in Egypt and Ethiopia by a symbolical action in exhibition of their shameful subjugation to the power of Assyria. Chap. xxi. 1–10 represents Isaiah as, for the comfort of Judah, foreseeing with horror and describing the terrible fate of Babylon. Vers. 11–17 contain the judgment on Edom and Arabia. Chap. xxii. 1–14 represents the prophet as lamenting that Jerusalem in her false confidence is blind to the judgments of the Lord, and as threatening greater for this blindness. Vers. 15–25 announce the fall of Shebna, the treasurer and the head of the disorder, with the appointment of a successor, who in his pride of office shall also in turn come to grief. (*g*) Chap. xxiii. predicts the desolation to come on Tyre, her after-revival, and the lapsing of her wealth to the service of the Lord. (*h*) Chap. xxiv. pictures the judgments to come on the inhabitants of the earth as preliminary to the glorious establishment of God's kingdom. Chap. xxv. forecasts the time when the salvation of Zion shall be accomplished in the sight of all nations. Chap. xxvi. is a call to trust in the Lord and wait for him as working salvation by judgment, and as raising his slain ones to life again. Chap. xxvii. represents the Lord's judgment-work done, and the Lord as gathering together and keeping watch over his chosen. (*i*) Chap. xxviii. foresees the doom which the men of Ephraim, compared to drunkards, are bringing down on their heads by their infatuation, and warns the men of Jerusalem that they too will come under the same scourge, if they with like infatuation make lies their refuge instead of the God with whom alone they should keep covenant, but whose ways they neither see nor understand. Chap. xxix. promises to Jerusalem—the lion of the Lord—unexpected deliverance out of threatened destruction, but such a deliverance as shall astonish the nation and give it a rude awakening out of its spiritual delusions. Chap. xxx. is a warning to the people to put no trust in Egypt or any other world power, but to wait for the Lord, who will, without any action even on their part, break Assyria in pieces. Chap. xxxi. is a call to turn from trust in Egypt to trust in the Lord, and see the judgment of the Lord on Assyria. Chap. xxxii. foretells the reign of Immanuel after a season of trouble on the women who are at ease in Zion. Chap. xxxiii. describes the dismay with which the Lord by his judgments will paralyze the nations and the ungodly, while it portrays the character and the stronghold of those who will stand secure in the midst of them. (*j*) Chap. xxxiv. calls upon the nations to mark God's indignation against them, and especially his judgments on the land of Edom. Chap. xxxv. describes in anticipation the joy and blessedness of the time which shall succeed the day of the Lord's vengeance. (*k*) Chap. xxxvi. relates how the Assyrian army threatens vengeance on Jerusalem, and how the matter is reported to Hezekiah. Chap. xxxvii. relates how Hezekiah in his distress both consults Isaiah and lays the matter before the Lord, and how, as Isaiah predicted, the Assyrians are smitten by the angel of the Lord. Chap. xxxviii. relates how the Lord prolongs Hezekiah's life, and records Hezekiah's song of thanksgiving. Chap. xxxix. relates how Hezekiah makes a display of his treasures to the messengers of the king of Babylon, and how Isaiah predicts therefrom the Babylonish captivity.

"Second Division.—(*a*) Chap. xl. is a message of comfort to the people in view of the approaching advent of the Lord, whose greatness of power and unfathomableness of wisdom the prophet goes on to magnify. Chap. xli. is a challenge of the Lord to the nations, and a call to his people to judge between him and the gods opposed to him. Chap. xlii. calls attention to the servant of the Lord, his proper function and mode of action, while it rebukes Israel as such for not understanding and resting in God's salvation-workings in their behalf. Chap. xliii. is an appeal of the Lord to the people to witness that he is their Saviour, and a pledge to work still greater wonders for them, notwithstanding all their sins and short-comings. Chap. xliv. is a call of the Lord to Israel to note how by his doings for them he is persuading the nations of the vanity of their idolatries, and how by restoring them, through Cyrus especially, he is showing them that he alone of all the gods is able to fulfil his word. Chap. xlv. challenges Israel to regard Cyrus as God's servant, seeing that by him God is bringing about their salvation, and thereby the salvation of the ends of the earth. Chap. xlvi. bids Israel consider how omnipotent their God is, and how helpless the idols of Babylon. Chap. xlvii. is an outburst of exultation over the humiliation of Babylon under the hand of the Lord. Chap. xlviii. summons Israel to acknowledge the hand of the Lord in their deliverance, and warns them not to imitate the hardheartedness of their fathers. (*b*) Chap. xlix. introduces the prophet of chap. xlviii. 16, as, in the name of the true Israel, bidding away all mistrust and staying himself in the Lord his God, whose purposes will not fail. Chap. l. makes the prophet charge Israel's captivity to their own sin, and counsels them to accept the fact in the spirit in which it is accepted by him, and they will not be confounded. Chap. li. is a pleading with them to consider and see how the Lord is with them, and how the cup of affliction given them is passing into the hands of their oppressors. Chap. lii. is a call to rejoice, and a picture of rejoicing, over the return of Israel from captivity. Chap. liii. exhibits the servant of the Lord as suffering and sorrow-stricken unto death for the sins of the people, and as thereby making intercession for them. Chap. liv. calls upon Zion to rejoice that the day of the Lord's anger is past and her heritage established. Chap. lv. is an exhortation to Israel to accept the proffered salvation and continue loyal to him who redeems her by righteousness. Chap. lvi. ensures the proffered salvation to those only who have regard to justice, but to all such, and describes those who teach otherwise as blind guides and mere self-seekers. Chap. lvii. rejects all who have forsaken the covenant of the Lord, and accepts only the humble ones who respect it. (*c*) Chap. lviii. is the repudiation of all worship that is not, and the approval of worship that is, associated with the practice of justice and mercy. Chap. lix. refers the miseries of the people to their sins, and promises salvation only to such as turn from them. Chap. lx. is a description of the glory that shall shine forth, and the honor that shall come upon Zion after her restoration, when the Lord shall be her light. Chap. lxi. contains the message from the Lord by the prophet to the afflicted in Zion, and enumerates the consequent blessings. Chap. lxii. expresses the Divine impatience with which the prophet waits for the emancipation of Zion. Chap. lxiii. pictures the Lord as returning from his work of judgment on Edom, which he has thus visited for love to his people. Chap. lxiv. is a supplication to the Lord with confession of sin, and a pleading with the Lord to show mercy. Chap. lxv. gives the Lord's answer, how he had called his people and they did not respond to him, but that for all that his promises would be fulfilled on the faithful. Chap. lxvi. describes the homage God respects, and the character of those whose worship shall be accepted in Zion."—Bagster: *Bible Helps.* See *Nägelsbach* in Lange, Eng. trans. (New York, 1878); J. A. Alexander, 2 vols. (New York, 1846–47, new ed. 1875); The *Introductions to the Old Testament* of Bleek, Keil, Davidson, and Reuss, and Ewald and Stanley's *Hist. of the Jews.*

Ish'-bo'sheth (*man of shame*), son and successor of Saul. Through the advice of Abner he assumed the government, and all of the tribes with the exception of Judah acknowledged him as king. (2 Sam. ii. 8, 11.) In the battle at Gibeon the army of Ish-bosheth was defeated, and Abner was soon after killed by Joab, and Ish-bosheth assassinated after a brief reign of two years. (2 Sam. iv. 5–7.)

Ish'mael (*whom God hears*), the son of Abraham by Hagar. The prophecy made to his mother before his birth vividly described his after-career: "He will be a wild man; his hand will be against every man's hand, and every man's hand against him." (Gen. xvi. 12.) Ishmael was circumcised at the age of thirteen (Gen. xvii. 25), but was sent away with his mother by Abraham to satisfy Sarah, whose jealousy had been aroused against him. (Gen. xxi. 9.) The affecting narrative of his wanderings with his mother and miraculous deliverance from death is given in Gen. xxi. 13–20. Having married an Egyptian woman, his progeny multiplied with great rapidity. (Gen. xxxvii. 25.) With Isaac he joined in interring the remains of his father at the cave of Machpelah. (Gen. xxv. 9.) Ishmael is the progenitor of the roaming Bedouin tribes of the East, noted to this day for their lawless life and robberies, and the spiritual father of the Mohammedans. The Moslem Arabs say that Ishmael and Hagar lie buried in the Caaba at Mecca.

Isidore of Seville, a famous ecclesiastic and author of the sixth century: b. 560 at Carthagena, or Seville; d. in the latter city, April 4, 636. Among his works were a kind of ecclesiastical archæology, treatises on dogmatics and ethics, and a theological encyclopædia that is still of value to scholars. The "Isidorian Decretals" once ascribed to him were long since proved to be forgeries.

Islam. See MOHAMMED.

Israel, KINGDOM OF. "(1) The prophet Ahijah, of Shiloh, who was commissioned in the latter days of Solomon to announce the division of the kingdom, left one tribe (Judah) to the house of David, and assigned ten to Jeroboam. (1 Kings xi. 31, 35.) These were probably Joseph (= Ephraim and Manasseh), Issachar, Zebulun, Asher, Naphtali, Benjamin, Dan, Simeon, Gad, and Reuben; Levi being intentionally omitted. Eventually, the greater part of Benjamin, and probably the whole of Simeon and Dan, were included, as if by common consent, in the kingdom of Judah. With respect to the conquests of David, Moab appears to have been attached to the kingdom of Israel (2 Kings iii. 4); so much of Syria as remained subject to Solomon (see 1 Kings xi. 24) would probably be claimed by his successor in the northern kingdom; and Ammon, though connected with Rehoboam as his mother's native land (2 Chron. xii. 13), and though afterwards tributary to Judah (2 Chron. xxvii. 5) was at one time allied (2 Chron. xx. 1), we know not how closely or how early, with Moab. The sea-coast between Accho and Japho remained in the possession of Israel. (2) The population of the kingdom is not expressly stated; and in drawing any inference from the numbers of fighting men, we must bear in mind that the numbers in the Hebrew text are strongly suspected to have been subjected to extensive, perhaps systematic, corruption. Jeroboam brought into the field an army of 800,000 men. (2 Chron. xiii. 3.) If in B. C. 957 there were actually under arms 800,000 of that age in Israel, the whole population may perhaps have amounted to at least three millions and a half. (3) Shechem was the first capital of the new kingdom (1 Kings xii. 25), venerable for its traditions, and beautiful in its situation. Subsequently Tirzah became the royal residence, if not the capital, of Jeroboam (1 Kings xiv. 17), and of his successors (xv. 33; xvi. 8, 17, 23). Samaria, uniting in itself the qualities of beauty and fertility and a commanding position, was chosen by Omri (1 Kings xvi. 24), and remained the capital of the kingdom until it had given the last proof of its strength by sustaining for three years the onset of the hosts of Assyria. Jezreel was probably only a royal residence of some of the Israelitish kings. (4) The disaffection of Ephraim and the northern tribes, having grown in secret under the prosperous but burdensome reign of Solomon, broke out at the critical moment of that monarch's death. It was just then that Ephraim, the centre of the movement, found in Jeroboam an instrument prepared to give expression to the rivalry of centuries. (5) The kingdom of Israel developed no new power. It was but a portion of David's kingdom deprived of many elements of strength. Its frontier was as open and as widely extended as before; but it wanted a capital for the seat of organized power. Its territory was as fertile and as tempting to the spoiler, but its people were less united and patriotic. A corrupt religion poisoned the source of national life. These causes tended to increase the misfortunes, and to accelerate the early end of the kingdom of Israel. It lasted 254 years, from B. C. 975 to B. C. 721, about two-thirds of the duration of its more compact neighbor, Judah. But it may be doubted whether the division into two kingdoms greatly shortened the independent existence of the Hebrew race, or interfered with the purposes which, it is thought, may be traced in the establishment of David's monarchy. (6) The detailed history of the kingdom of Israel will be found under the names of its nineteen kings. A summary view may be taken in four periods—(*a*) B. C. 975–929. Jeroboam had not sufficient force of character in himself to make a lasting impression on his people. A king, but not a founder of a dynasty, he aimed at nothing beyond securing his present elevation. The army soon learned its power to dictate to the isolated monarch and disunited people. Baasha, in the midst of the army of Gibbethon, slew the son and successor of Jeroboam; Zimri, a captain of chariots, slew the son and successor of Baasha; Omri, the captain of the host, was chosen to punish Zimri; and after a civil war of four years he prevailed over Tibni, the choice of half the people.—(*b*) B. C. 929–884. For forty-five years Israel was governed by the house of Omri. That sagacious king pitched on the strong hill of Samaria as the site of his capital. The princes of his house cultivated an alliance with the kings of Judah, which was cemented by the marriage of Jehoram and Athaliah. The adoption of Baal-worship led to a reaction in the nation, to the moral triumph of the prophets in the person of Elijah, and to the extinction of the house of Ahab in obedience to the bidding of Elisha.—(*c*) B. C. 884–772. Unparalleled triumphs, but deeper humiliation, awaited the kingdom of Israel under the dynasty of Jehu. Hazael, the ablest king of Damascus, reduced Jehoahaz to the condition of a vassal, and triumphed for a time over both the disunited Hebrew kingdoms. Almost the first sign of the restoration of their strength was a war between them; and Jehoash, the grandson of Jehu, entered Jerusalem as the conqueror of Amaziah. Jehoash also turned the tide of war against the Syrians; and Jeroboam II., the most powerful of all the kings of Israel, captured Damascus, and recovered the whole ancient frontier from Hamath to the Dead Sea. This short-lived greatness expired with the last king of Jehu's line.—(*d*) B. C. 772–721. Military violence, it would seem, broke off the hereditary succession after the obscure and probably convulsed reign of Zachariah. An unsuccessful usurper, Shallum, is followed by the cruel Menahem, who, being unable to make head against the first attack of Assyria under Pul, became the agent of that monarch for the oppressive taxation of his subjects. Yet his power at home was sufficient to insure for his son and successor, Pekahiah, a ten-years' reign, cut short by a bold usurper, Pekah. Abandoning the northern and transjordanic regions to the encroaching power of Assyria under Tiglath-pileser, he was very near subjugating Judah, with the help of Damascus, now the co-equal ally of Israel. But Assyria, interposing summarily, put an end to the independence of Damascus, and perhaps was the indirect cause of the assassination of the baffled Pekah. The irresolute Hoshea, the next and last usurper, became tributary to his invader, Shalmaneser, betrayed the Assyrian to the rival monarchy of Egypt, and was punished by the loss of his liberty, and by the capture, after a three years' siege, of his strong capital, Samaria. Some gleanings of the ten tribes yet remained in the land after so many years of religious decline, moral debasement, national degradation, anarchy, bloodshed, and deportation. Even these were gathered up by the conqueror and carried to Assyria, never again, as a distinct people, to occupy their portion of that goodly and pleasant land which their forefathers won under Joshua from the heathen."—Smith: *Dict. of the Bible.* See Milman: *History of the Jews;* Stanley: *Hist. of the Jewish Church;* Wellhausen's art. "Israel," in *Ency. Britannica*, vol. viii.; W. R. Smith: *Old Testament in the Jewish Church* (New York, 1881); the same: *The Prophets of Israel* (1882); JEWS.

Is'sachar. See TRIBES OF ISRAEL.

Italy. The Roman Catholic Church has 265 episcopal dioceses, and 24,980 parishes. With a population of 28,000,000, all are Roman Catholics with the exception of 100,000 Greek Catholics, 96,000 Evangelical Christians, 36,000 Jews, and 25,000 Mohammedans. Protestantism is represented by the Church of the Waldenses, the Free Italian Church, and by the missionary work of the Methodists, Baptists, Presbyterians and Episcopalians.

Itinerancy is the name given the method of the Methodists, by which the ministers are assigned to churches by the bishops presiding at the annual conferences. By the action of the General Conference of the Methodist Episcopal Church, held in New York, May, 1888, ministers are allowed to hold the same charge for five years. The itinerancy originated with Wesley who, as early as May, 1746, assigned preachers to certain fields of labor, then, as now, in England called "circuits." See METHODISM.

Ituræ'a (*an enclosed region*), "a small province on the northwestern border of Palestine, and at the southeastern base of Hermon, between Trachonitis and Galilee. It derived its name from 'Jetur,' a son of Ishmael. (Gen. xxv. 15; 1 Chron. i. 31; v. 19.) This district is now called *Jedur*, and is about seventeen miles from north to south, by twenty from east to west. The greater portion is a fine plain, with a rich and well-watered soil; the substratum is black basalt. The district contains thirty-eight villages, ten of them entirely desolate; the others have a few peasant families living in wretchedness and amid ruins. Philip was 'tetrarch of Iturea and of the region of Trachonitis. (Luke iii. 1.)'"—Schaff: *Bible Dict.*

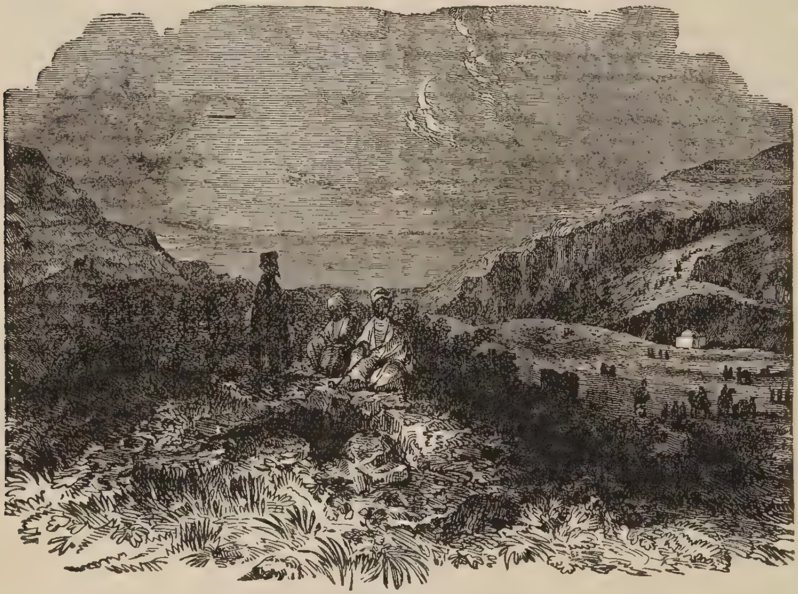
Ivo of Chartres, b. about 1040 in the diocese of Beauvais; d. at Chartres, Dec. 23, 1116. He studied philosophy at Paris, and theology at Bec, where he had Lanfrance as a teacher. In 1075 he became director of the monastery of St. Quentin, and bishop of Chartres in 1090. He was prominent in several controversies, the most important of which was that regarding the right of investure. He denounced with equal frankness the faults and failings of the Roman curia, and the extreme opposition to Paschalis II. The most important of his works are two collections of canons: *Decretum* or *Decretorum Opus* in seventeen books, and *Pannormia* in eight books. A large number of his letters are preserved which have considerable historical interest. A collected edition of his works (1647) has been reprinted by Migne (except the *Pannormia*).

J.

Jab'bok, now called the *Zerka*. It rises about twenty-five miles east of the Dead Sea at its north end, and flows into the Jordan about midway between the sea of Galilee and the Dead Sea. It was on its south bank that Jacob wrestled for a blessing. (Gen. xxxii. 22–24.) It was the northern boundary of Ammon, and separated the kingdoms of Sihon and Og. (Num. xxi. 24; Deut. ii. 37; iii. 16; Josh. xii. 2; Judg. xi. 13, 22.)

Ja'cob (*heel-holder* or *supplanter*), or IS'RAEL (*prince of God*, or *warrior of God*), "the second son of Isaac and Rebekah. He was born with Esau, when Isaac was fifty-nine and Abraham 159 years old, probably at the well Lahai-roi. His history is related in the latter half of the book of Genesis. He bought the birthright from his brother Esau; and afterwards, at his mother's instigation, acquired the blessing intended for Esau, by practising a well-known deceit on Isaac. Hitherto the two sons shared the wanderings of Isaac in the South Country; but now Jacob in his seventy-eighth year was sent from the family home, to avoid his brother, and to seek a wife among his kindred in Padan-aram. As he passed through Bethel, God appeared to him. After the lapse of twenty-one years, he returned from Padan-aram with two wives, two concubines, eleven sons, and a daughter, and large property. He escaped from the angry pursuit of Laban, from a meeting with Esau, and from the vengeance of the Canaanites provoked by the murder of Shechem; and in each of those three emergencies he was aided and strengthened by the interposition of God, and in sign of the grace won by a night of wrestling with God his name was changed at Jabbok into Israel. Deborah and Rachel died before he reached Hebron; and it was at Hebron, in the 122d year of his age, that he and Esau buried their father Isaac. Joseph, the favorite son of Jacob, was sold into Egypt eleven years before the death of Isaac; and Jacob had probably exceeded his 130th year when he went thither, being encouraged in a divine vision as he passed for the last time through Beer-sheba. He was presented to Pharaoh, and dwelt for seventeen years at Rameses in Goshen. After giving his solemn blessing to Ephraim and Manasseh, and his own sons one by one, and charging the ten to complete their reconciliation with Joseph, he died in his 147th year. His body was embalmed, carried with great care and pomp into the land of Canaan, and deposited with his fathers, and his wife Leah, in the cave of Machpelah."—Smith: *Dict. of the Bible.*

"The character of this remarkable man is best expressed by his name. *Jacob* was he; for he was naturally adroit and sly, and thus got the better of the physically stronger, more warlike Esau, and the egoistical, calculating Laban. Yet he was not sordid in his aims. He sought something higher than mere earthly possessions, and so he was Israel; for he wrestled for the divine blessing as the most valuable thing one could have; to win it, he summoned all his energy, and underwent every deprivation. It was the ambition of his life. It is true he was far from being perfect. In him the lower nature was in conflict with the higher, and often victorious; but, in the course of a life much more troubled than that of his father's, he was purified. He was punished by a personal experience of the treatment he had given others. The deceiver of his father was deceived by Laban and by his own sons. The loving God of Jacob was by no means blind to the faults of his favorite, but he approved his humble, hearty, undaunted desire after salvation."—*Orelli*, trans. in Schaff-Herzog: *Ency.*, vol. ii., p. 1135.



JACOB'S WELL.

Jacob's Well, where Jesus talked with the woman of Samaria (John iv.), is still identified with certainty, as situated one mile and a half to the southeast of the town of Nablus, the ancient Shechem, at the eastern base of Mount Gerizim. The well is now badly choked and filled with the ruins of a chapel that was built to replace one that was in existence in the time of Jerome, and destroyed during the crusades.

Jacob of Edessa, b. in the middle of the seventh century, at 'Indaba, near Antioch. He studied at Alexandria, and was appointed bishop of Edessa in 687, but, owing to disputes with his clergy, resigned in 688, and lived eleven years in the monastery of Eusebona, and then nine years in the monastery of Tell'eda. When his successor in the see of Edessa, Habib, died in 708, he accepted an invitation to resume the office, but died while on the way to Edessa, June 5. He was proficient in Syriac, Greek and Hebrew, and wrote on theology, history, philosophy and grammar. Many of his works are still preserved in the libraries of London, Paris, Florence and Rome. His Syriac Grammar was edited by Wright (London, 1871).

Jacob of Misa, also called JACOBELLUS, from his small stature; b. at Misa, in Bohemia, in the latter part of the fourteenth century. He became pastor first at Tina, and afterward of the Church of St. Michael in Prague, where he died, Aug. 9, 1459. Having reached the conviction by his studies of the Scriptures and the Fathers, that the withholding of the cup from the laity in the administration of the Lord's Supper was unwarranted, he defended his views in a public disputation (1414), and soon after began to administer the cup to his parishioners in spite of the remonstrances of the bishop and the university. His views were condemned but he was not removed from his pastorate.

Jacobites, a sect which arose in the East about the year 450. They held the Monophysite doctrine, *i. e.*, that there is but one nature in Christ, the human nature being so absorbed into the Divine that Christ was not perfect man. This heresy was condemned at the Council of Chalcedon in 451, and Dioscorus, patriarch of Alexandria, its originator, deposed. But on the death of the Emperor Marcian, who had taken the side of the orthodox, a Monophysite named Timothy Œluerus, called also "The Cat," caused himself to be consecrated patriarch of Alexandria in 457, and ever since the Monophysites have maintained their possession of the patriarchate. Proterius, the orthodox patriarch, was savagely murdered by the mob. At the same time the Monophysites set up a succession of bishops throughout Palestine, and gradually outnumbered the orthodox Christians in both countries; they spread rapidly also in Armenia. The tenets of the sect were modified somewhat by Timothy, and again about the year 520 by Severus, who taught that the human nature in Christ was not altogether lost, but rather amalgamated with the Divine, retaining certain of its qualities, but still not a perfect human nature. These modifications, however, caused divisions, and the sect was much weakened and depressed in consequence. But a great leader and propagator of their opinions arose in Jacobus Baradœus, bishop of Edessa (541–578). Principally by his exertions the sect spread rapidly throughout Syria and Egypt, and henceforth they took their name from their great leader, and were called Jacobites. At the conquest of Egypt by the Mahometans they were established as the recognized Christian Church of that country; they are known in Egypt also under the name of Copts. At the present time they possess three patriarchates, viz., Alexandria, Antioch, and Armenia. The Church of Abyssinia holds communion with the Coptic Church of Egypt. With the exception of their views regarding the nature of Christ, the Jacobites are in general agreement with the orthodox Eastern Church. See also EASTERN CHURCH; MONOPHYSITES.—Benham: *Dict. of Religion.*

Jacobs, HENRY EYSTER, D. D. (Thiel College, Carthage, Ill., 1877), Lutheran; b. at Gettysburg, Penn., Nov. 10, 1844; was graduated at Pennsylvania College, Gettysburg, Penn., 1862, and at the Theological Seminary in the same place, 1865. Engaged in pastoral work and teaching until 1883, and since then professor of systematic theology in the Evangelical Lutheran Seminary, Philadelphia, Pa. Among his published works are: *Proceedings of the First Lutheran Diet* (edited, 1878); *The Book of Concord; or, The Symbolical Books of the Evangelical Lutheran Church* (trans. with notes), 2 vols., 1882–83; Meyer's *Commentary on Galatians and Ephesians* (trans. New York, 1884). Since 1883 has been editor of *Lutheran Church Review.*

Jacobus, MELANCTHON WILLIAMS, D. D., b. at Newark, N. J., Sept. 19, 1816; d. at Allegheny, Penn., Oct. 28, 1876. He was a graduate of the College of New Jersey (1834), and Princeton Theological Seminary (1838). He was pastor of the First Presbyterian Church of Brooklyn, 1839–50; and, from 1851 till his death, professor of Oriental and biblical literature in the Theological Seminary at Allegheny, Penn. In 1848 he began the publication of a series of *Notes on the New Testament*, which had a wide circulation, and were republished in Edinburgh. He published *Notes on the Book of Genesis*, 2 vols. (1865).

Jacopone, Da Todi, the author of the *Stabat Mater*; b. at Todi, Italy, about 1240; d. in the convent of Collazone, Dec. 24, 1306. He studied law, and in early life was altogether devoted to pleasure and his profession. The death of his wife, from the falling of a gallery in a theatre, affected him deeply, and he determined to become a monk. In 1278 he was admitted to the Franciscan order of Minorites. The corruption of the Church led him to compose poems in which he condemned the actions of Pope Boniface VIII. (1294–1303), and he joined a company of nobles, who sought to depose him. Jacopone was arrested and kept in confinement until the death of Boniface in 1303. He wrote many poems, but his two most important Latin hymns are the *Stabat mater dolorosa* ("At the cross her station keeping"), and its companion piece, recently discovered, *Stabat mater speciosa* ("Stood the glad and beauteous mother"), which depicts the joy of the mother of Jesus at the manger.

Ja'el (*wild goat*), "the wife of Heber, the chief of a nomadic Arab tribe, was a heroine whose patriotic deed Deborah magnified in her triumphant song of victory. (Judg. v. 24–26.) In the precipitate flight of the Canaanites, after their defeat by Barak and Deborah, Sisera was induced by the invitation of Jael to stop in at her tent, whose seclusion might be expected to effectually conceal him. After refreshing himself with buttermilk he fell asleep. While in this condition, Jael took a tent pin, and drove it through his temples. The impassioned eulogy of Deborah expressed the gratitude of the nation for its deliverance from its enemy. Jael's deed was prompted by patriotic motives, and was a bold act; but the deed was carried out by a resort to treachery, and a disregard of the laws of hospitality. The best treatment of the general subject of the justification of the deed will be found in Mozley's *Ruling Ideas in Early Ages*." — Schaff-Herzog: *Ency.*, vol. ii., p. 1138.

Jahn, Johann, a distinguished Orientalist and critic; b. at Tasswitz, in Moravia, June 18, 1750; d. in Vienna, Aug. 16, 1816. He became professor of Oriental languages and exegesis at the gymnasiums of Olmutz in 1784, and in the University of Vienna in 1789. A difference of view on exegetical questions from that held by the theologians with whom he was associated, compelled his resignation in 1805, and he was made canon of St. Stephen. Of his numerous works the best known in England and this country is his *Biblical Archæology*, which has passed through several editions.

Jains, a numerous and wealthy sect among the Hindus, founded in the fifth or sixth century B. C., by Vardhamana (usually called Maha-viva), a contemporary of Gautama. They differ in almost everything from the Buddhists. By "the practice of the four virtues—liberality, gentleness, piety, and remorse for failings—by goodness in thought, word, and deed, and by kindness to the mute creation, and even to the forms of vegetable life," they believe that immortality can be secured, and the soul delivered from the necessity of transmigration. They are almost monotheistic in belief, and reject the *Vedas*. Their own sacred books, called *Agamas*, are now written in Sanscrit. They are divided into two parties—the *Digambaras*, the "sky-clad" (*i. e.*, naked), and the *Swetambaras*, the "white-robed." Their founder, Vardhamana, and his early disciples went naked, but this custom has been abandoned, although the idols in their temples are still represented in a nude state. They worship twenty-four immortal saints. Their priests are celibates, and their widows are not permitted to remarry. They deny the sacredness of caste, and the wealth and importance of the sect is seen in the magnificent temples and shrines they have erected. See Barth: *The Religions of India* (London, 1881); Fergusson and Burgess: *Cave Temples in India* (London, 1880).

James, "(1) The Son of Zebedee. This is the only one of the apostles of whose life and death we can write with certainty. Of his early life we know nothing. We first hear of him A. D. 27, when he was called to be our Lord's disciple; and he disappears from view A. D. 44, when he suffered martyrdom at the hands of Herod Agrippa I. I. *His history.*—In the spring or summer of the year 27, Zebedee, a fisherman (Mark i. 20), was out on the sea of Galilee with his two sons, James and John, and some boatmen. He was engaged in his customary occupation of fishing, and near him was another boat belonging to Simon and Andrew, with whom he and his sons were in partnership. Finding themselves unsuccessful, the occupants of both boats came ashore, and began to wash their nets. At this time the new Teacher appeared upon the beach. At his call they left all, and became, once and forever, his disciples, hereafter to catch men. For a full year we lose sight of St. James. He is then, in the spring of 28, called to the apostleship with his eleven brethren. (Matt. x. 2; Mark iii. 14; Luke vi. 13; Acts i. 13.) In the list of the apostles given us by St. Mark, and in the book of Acts, his name occurs next to that of Simon Peter; in the Gospels of St. Matthew and St. Luke it comes third. It is worthy of notice that with one exception (Luke ix. 28), the name of James is put before that of John, and that John is twice described as 'the brother of James.' (Mark v. 37; Matt. xvii. 1.) This would appear to imply that at this time James, either from age or character, took a higher position than his brother. It would seem to have been at the time of the appointment of the twelve apostles that the name of Boanerges was given to the sons of Zebedee. The 'Sons of Thunder' had a burning and impetuous spirit, which twice exhibits itself in its unchastened form. (Luke ix. 54; Mark x. 37.) The first occasion on which this natural character manifests itself in St. James and his brother is at the commencement of our Lord's last journey to Jerusalem, in the year 30. He was passing through Samaria, and 'sent messengers before his face' into a certain village, 'to make ready for him' (Luke ix. 52), *i.e.*, in all probability to announce him as the Messiah. The Samaritans, with their old jealousy strong upon them, refused to receive him; and in their exasperation James and John entreated their Master to follow the example of Elijah, and call down fire to consume them. At the end of the same journey a similar spirit appears again. (Mark x. 35.) From the time of the Agony in the Garden, A.D. 30, to the time of his martyrdom, A.D. 44, we know nothing of St. James, except that after the Ascension he persevered in prayer with the other apostles, and the women, and the Lord's brethren. (Acts i. 13.) In the year 44, Herod Agrippa I., son of Aristobulus, was ruler of all the dominions which at the death of his grandfather, Herod the Great, had been divided between Archelaus, Antipas, Philip, and Lysanias. Policy and inclination would alike lead such a monarch 'to lay hands' (Acts xii. 1) 'on certain of the church;' and accordingly, when the Passover of the year 44 had brought St. James and St. Peter to Jerusalem, he seized them both. II. *Chronological recapitulation.*—In the spring or summer of the year 27, James was called to be a disciple of Christ. In the spring of 28 he was appointed one of the Twelve Apostles, and at that time probably received with his brother, the title of Boanerges. In the autumn of the same year he was admitted to the miraculous raising of Jairus's daughter. In the spring of the year 29 he witnessed the Transfiguration. Very early in the year 30 he urged his Lord to call down fire from heaven to consume the Samaritan village. About three months later in the same year, just before the final arrival in Jerusalem, he and his brother made their ambitious request through their mother, Salome. On the night before the Crucifixion he was present at the Agony in the Garden. On the day of the Ascension, he is mentioned as persevering with the rest of the apostles and disciples in prayer. Shortly before the day of the Passover, in the year 44, he was put to death. Thus during fourteen out of the seventeen years that elapsed between his call and his death we do not even catch a glimpse of him. (2) James the Son of Alphæus. Matt. x. iii; Mark iii. 18; Luke vi. 15; Acts i. 13.—(3) James the Brother of the Lord. Matt. xiii. 55; Mark vi. 3; Gal. i. 19.—(4) James the Son of Mary. Matt. xxvii. 56; Luke xxiv. 10; also called the Little. Mark xv. 40.—(5) James the Brother of Jude. Jude 1.—(6) James the Brother (?) of Jude. Luke vi. 16; Acts i. 13.—(7) James. Acts xii. 17; xv. 13; xxi. 18; 1 Cor. xv. 7; Gal. ii. 9, 12. (8) James the Servant of God and of the Lord Jesus Christ. James i. 1. St. Paul identifies for us Nos. 3 and 7 (see Gal. ii. 9 and 12 compared with i. 19). If we may translate *Ioúdas Iakōbou*, Judas *the brother*, rather than *the son* of James, we may conclude that 5 and 6 are identical. We may identify 5 and 6 with 3, because we know that James the Lord's brother had a brother named Jude. We may identify 4 with 3 because we know James the son of Mary had a brother named Joses, and so also had James the Lord's brother. Thus there remain two only, James the son of Alphæus (2), and James the brother of the Lord (3). Can we, or can we not identify them? This requires a longer consideration. By comparing Matt. xxvii. 56 and Mark xv. 40 with John xix. 25, we find that the Virgin Mary had a sister named like herself, Mary, who was the wife of Clopas, and who had two sons, James the Little and Joses. By referring to Matt. xiii. 55 and Mark vi. 3, we find that a James and a Joses, with two other brethren called Jude and Simon, and at least three sisters, were living with the Virgin Mary at Nazareth. By referring to Luke vi. 16 and Acts i. 13, we find that there were two brethren named James and Jude among the apostles. It would certainly be natural to think that we had here but one family of four brothers and three or more sisters, the children of Clopas and Mary, nephews and nieces of the Virgin Mary. There are difficulties, however, in the way of this conclusion.

For (1), the four brethren in Matt. xiii. 55 are described as the brothers of Jesus, not as his cousins; (2) they are found living as at their home with the Virgin Mary, which seems unnatural if she were their aunt, their mother being, as we know, still alive; (3) the James of Luke vi. 15 is described as the son, not of Clopas, but of Alphæus; (4) the 'brethren of the Lord' appear to be excluded from the apostolic band by their declared unbelief in his Messiahship (John vii. 3–5), and by being formally distinguished from the disciples by the Gospel-writers (Matt. xii. 48; Mark iii. 33; John ii. 12; Acts i. 14); (5) James and Jude are not designated as the Lord's brethren in the list of the apostles; (6) Mary is designated as the mother of James and Joses, whereas she would have been called mother of James and Jude, had James and Jude been apostles, and Joses not an apostle. (Matt. xxvii. 46.) The following answers may be given: *Objection* 1. — 'They are called *brethren*.' Now, it is clearly not *necessary* to understand *adelphoi* as 'brothers' in the nearest sense of brotherhood. It need not mean more than relative. But perhaps the circumstances of the case would lead us to translate it brethren. On the contrary, such a translation appears to produce very grave difficulties. For, first, it introduces two sets of four first-cousins, bearing the same names of James, Joses, Jude, and Simon; and, secondly, it drives us to take our choice between three doubtful and improbable hypotheses as to the parentage of this second set of James, Joses, Jude, and Simon. There are three such hypotheses:—(*a*) The Eastern hypothesis, that they were the children of Joseph by a former wife. (*b*) The Helvidian hypothesis, that James, Joses, Jude, Simon, and the three sisters, were children of Joseph and Mary. (*c*) The Levirate hypothesis, that Joseph and Clopas were brothers, and that Joseph raised up seed to his dead brother. *Objection* 2.—The four brothers and their sisters are always found living and moving about with the Virgin Mary. If they were the children of Clopas, the Virgin Mary was their aunt. Her own husband would appear without doubt to have died at some time between A. D. 8 and A. D. 26. Nor have we any reason for believing Clopas to have been alive during our Lord's ministry. What difficulty is there in supposing that the two widowed sisters should have lived together, the more so as one of them had but one son, and he was often taken from her by his ministerial duties? *Objection* 3.—'James the apostle is said to be the son of Alphæus, not Clopas.' But Alphæus and Clopas are the same name. *Objection* 4.—Dean Alford considers John vii. 5, compared with vi. 67–70, to decide that none of the brothers of the Lord were of the number of the twelve. If this verse, as he states, makes 'the crowning difficulty' to the hypothesis of the identity of James the son of Alphæus, the apostle, with James the brother of the Lord, the difficulties are not so formidable to be overcome. It is not at all necessary to suppose that St. John is here speaking of all the brethren. If Joses, Simon, and the three sisters, disbelieved, it would be quite sufficient ground for the statement of the Evangelist. Nor does it necessarily follow that the disbelief of the brethren was of such a nature that James and Jude could have had no share in it. *Objection* 5. —The omission of a title is so slight a ground for an argument that we may pass this by. *Objection* 6.—There is no improbability in this objection, if Joses was, as would seem likely, an elder brother of Jude, and next in order to James. Had we not identified James the son of Alphæus with the brother of the Lord, we should have but little to write of him. Of his father, *Alphæus* or *Clopas*, we know nothing, except that he married Mary, the sister of the Virgin Mary, and had by her four sons and three or more daughters. It is probable that these cousins, or, as they were usually called, brothers and sisters of the Lord, were older than himself. Of James individually, we know nothing till the spring of the year 28, when we find him, together with his younger brother Jude, called to the apostolate. It is not likely (though far from impossible) that James and Jude took part with their brothers and sisters and the Virgin Mary, in trying 'to lay hold on' Jesus in the autumn of the same year (Mark iii. 21); and it is likely, though not certain, that it is of the other brothers and sisters, without these two, that St. John says, 'Neither did his brethren believe on him' (John vii. 5), in the autumn of A. D. 29. We hear no more of James till after the Crucifixion and the Resurrection. At some time in the forty days that intervened between the Resurrection and the Ascension the Lord appeared to him. This is not related by the Evangelists, but it is mentioned by St. Paul. (1 Cor. xv. 7.) We cannot fix the date of this appearance. It was probably only a few days before the Ascension. Again we lose sight of James for ten years, and when he appears once more it is in a far higher position than any that he has yet held. In the year 37 occurred the conversion of Saul. Three years after his conversion he paid his first visit to Jerusalem, but the Christians recollected what they had suffered at his hands, and feared to have anything to do with him. Barnabas, at this time of far higher reputation than himself, took him by the hand, and introduced him to Peter and James (Acts ix. 27; Gal. i. 18, 19), and by their authority he was admitted into the society of the Christians, and allowed to associate freely with them during the fifteen days of his stay. Here we find James on a level with Peter, and with him deciding on the admission of St. Paul into fellowship with the Church at Jerusalem; and from henceforth we always find him equal, or, in his own department superior, to the very chiefest apostles, Peter, John, and Paul. For by this time he had been appointed (at what exact date we know not) to preside over the infant Church in its most important centre, in a position equivalent to that of bishop. This preëminence is evident throughout the after-history of the apostles, whether we read it in the Acts, in the Epistles, or in ecclesiastical writers. (Acts xii. 17; xv. 13, 19; xxi. 18; Gal. ii. 9.) The account of his martyrdom is given by Hegesippus. According to the tradition thus recorded, he was thrown down from the Temple by Scribes and Pharisees; he was then stoned, and his brains dashed out by a fuller's club."—Smith: *Dict. of the Bible.*

James, The General Epistle of. "I. *Its Genuineness and Canonicity.* — In the third book of his *Ecclesiastical History*, Eusebius places the Epistle of St. James, the Second and Third Epistles of St. John, and the Epistle of St. Jude among the disputed books of the N. T. Elsewhere he refers the Epistle to the class of 'spurious.' It is found in the Syriac version, and appears to be referred to by Clement of Rome, Hermas, and Irenæus, and is quoted by almost all the Fathers of the fourth century; *e. g.*, Athanasius, Cyril, Gregory Nazianzen, Epiphanius, and Chrysostom. In 397 the Council of Carthage accepted it as canonical, and from that time there has been no further question of its genuineness on the score of external testimony. But at the time of the Reformation the question of its authenticity was again raised, and now upon the ground of internal evidence; the chief objection being a supposed opposition between St. Paul and St. James, on the doctrine of Justification. II. *Its Author.* —The author of the Epistle must be either James, the son of Zebedee, according to the subscription of the Syriac version; or James, the son of Alphæus; or James, the brother of the Lord, which is the general opinion; or an unknown James. Internal evidence points unmistakably to James the Just as the writer, and we have already identified James the Just with the son of Alphæus. It was written from Jerusalem, which St. James does not seem to have ever left. The time at which he wrote it has been fixed as late as 62, and as early as 45. Those who see in its writer a desire to counteract the effects of a misconstruction of St. Paul's doctrine of Justification by Faith, in ii. 14–26, and those who see a reference to the immediate destruction of Jerusalem in v. 1, and an allusion to the name Christians in ii. 7, argue in favor of the later date. The earlier date is advocated chiefly on the ground that the Epistle could not have been written by St. James after the Council in Jerusalem, without some allusion to what was there decided, and because the Gentile Christian does not yet appear to be recognized. III. *Its Object.*—The main object of the Epistle is not to teach doctrine, but to improve morality. St. James is the moral teacher of the N. T. There are two ways of explaining this characteristic of the Epistle. Some commentators and writers see in St. James a man who had not realized the essential principles and peculiarities of Christianity, but was in a transition state, half-Jew and half-Christian. But there is another and much more natural way of accounting for the fact. St. James was writing for a special class of persons, and knew what that class especially needed. Those for whom he wrote were the Jewish Christians, whether in Jerusalem or abroad. The two objects of the Epistle are: (1) To warn against the sins to which as Jews they were most liable; (2) To console and exhort them under the sufferings to which as Christians they were most exposed. IV. There are two points in the Epistle which demand a somewhat more lengthened notice. These are: (*a*) ii. 14–26, which has been represented as a formal opposition to St. Paul's doctrine of Justification by Faith, and (*b*) v. 14, 15, which is quoted as the authority for the Sacrament of Extreme Unction. (*a*) If we consider the meaning of the two apostles, we see at once that there is no contradiction, either intended or possible. St. Paul was opposing the Judaizing party, which claimed to earn acceptance by good works, whether the works of the Mosaic law, or works of piety done by themselves. In opposition to these, St. Paul lays down the great truth that acceptance cannot be earned by man at all, but is the free gift of God to the Christian man, for the sake of the merits of Jesus Christ, appropriated by each individual and made his own by the instrumentality of faith. St. James, on the other hand, was opposing the old Jewish tenet, that to be a child of Abraham was al in all; that godliness was not necessary, so that the belief was correct. (*b*) With respect to v. 14, 15, it is enough to say that the ceremony of Extreme Unction and the ceremony described by St. James differ both in their subject and in their object."—Smith: *Dict of the Bible.* See commentaries of Calvin, Olshausen, Alford, Lange, Dean Scott (*Speaker's Commentary*, 1882), Schaff (1883), etc.

James, JOHN ANGELL, an eminent English Congregational minister; b. at Blandford, June 6, 1785; d. at Birmingham, Oct. 1, 1859. Educated at the theological seminary at Gosport, he was ordained pastor of Carr's Lane Chapel, Birmingham, in the spring of 1806, and continued in this office until his death. He was a preacher of unusual power, and as a pastor indefatigable in his labors. The collected edition of his writings numbers fifteen volumes. Of his books the best known is *The Anxious Enquirer after Salvation Directed and Encouraged.* See Dale: *Life and Letters of John Angell James* (London, 1862).

Janes, EDMUND STORER, D. D., LL. D., a bishop of the Methodist Episcopal Church; b. at Sheffield, Mass., April 27, 1807; d. in New York City, Sept. 18, 1876. He entered the ministry in 1830, and in 1840 was elected financial secretary of the American Bible Society, which position he resigned in 1844 to accept the office of bishop. With distinguished ability and singular fidelity he discharged the duties of the episcopate for thirty-two years. His executive power was combined with a wisdom, gentleness, and devotion that gave him unbounded influence in the direction of affairs. See his *Life*, by Henry B. Ridgeway, D. D. (N. Y., 1882).

Jan'nes and JAMBRES, spoken of in 2 Tim. iii. 8, were two noted magicians of Egypt, who are supposed to have employed their art in deceiving Pharaoh. (Ex. vii. 9–13.)

Jansen, CORNELIUS, "a celebrated divine; b. of humble parentage in 1585, at Acquoy, near Leerdam, in Holland, from whom the sect of Jansenists derives its name. He was nephew of the well-known biblical commentator and bishop of Ghent, of the same name. The studies of Jansen were divided between Utrecht, Louvain, and Paris. Having obtained a professorship at Bayonne, he devoted himself with all his energy to scriptural and patristic studies, especially of the works of St. Augustine. From Bayonne, he returned to Louvain, where, in 1617, he obtained the degree of doctor, was appointed lecturer on Scripture, and took a prominent part in the affairs of the university, especially in a contest with the Jesuits, on occasion of which he was sent upon a mission to the court of Madrid. In 1630 he was appointed to the professorship of Scripture ; and having distinguished himself by a pamphlet on the war with France, *Mars Gallicus*, he was promoted, in 1636, to the see of Ypres. In this city he died of the plague, May 6, 1638, just as he had completed his great work, the *Augustinus*, which proved the occasion of a theological controversy the most important, in its doctrinal, social, and even political results, which has arisen since the Reformation."—Chambers: *Cyclopædia.*

Jansenism. The Jesuits made every effort to suppress the publication of the *Augustinus*, and when it appeared (1640), its reading was prohibited by the Inquisition (1641), and in 1643 by a bull of Urban VIII. The friends of Jansen claimed that the bull did not specify any particular doctrines as heretical, and, therefore, tacitly accepted it. The Jesuits thereupon submitted five propositions, which they found sustained in the *Augustinus*, and which they claimed were heretical. They were as follows: (1) Some commands of God are impossible for just men to perform, even when willing and endeavoring to do so, in accordance with the strength which they at present have; there is also wanting to them that grace by which it may be possible for them to perform them. (2) In the condition of fallen nature resistance is never made to inward grace. (3) For deserving and meriting reward, in the condition of fallen nature, there is not required in man freedom from necessity, but freedom from compulsion suffices. (4) The Semi-Pelagians allowed the necessity of prevenient grace for single acts, even from the beginning of faith, and in the first they were heretical, viz., that they held that grace to be such, that the will of man was able to resist it or obey it. (5) It is Semi-Pelagian to say that Christ died, or shed his blood for all men absolutely. Innocent X. condemned the propositions as heretical. The Jansenists again declared their willingness to sign the condemnation, affirming that the propositions in the sense which the Jesuits gave to them were not to be found in the writings of Jansen. The pontifical command that the bull should be subscribed to was followed by a general assembly of the clergy, which declared that the five propositions were to be found in the *Augustinus*, and that Jansen had perverted the meaning of Augustine. Prominent Jansenists found safety only in hiding, and the Port Royalists (See PORT ROYAL), who claimed that the pope had no right to take the action he had done, were bitterly persecuted. "Under Clement IX. a compromise with the Jansenists was effected, but this peace proved of short duration. In 1705 Clement XI. issued a bull confirming all preceding condemnations of the five propositions. He also denounced the *Moral Reflections on the New Testament* by Quesnel as a text-book of undisguised Jansenism. Clement issued in 1713, in the constitution 'Unigenitus,' a condemnation in mass of 101 propositions extracted from the *Moral Reflections*, which, however, met with great resistance in France. The death of Louis XIV. caused a relaxation of the repressive measures. The regent, Duke of Orleans, was urged to refer the whole controversy to a national council, and the leaders of the Jansenist party appealed to a general council. The party thus formed, which numbered four bishops and many inferior ecclesiastics, was called, from this circumstance, the Appellants. The firmness of the pope, and a change in the policy of the regent, brought them into disfavor. An edict was published, June 4, 1720, receiving the bull; and even the parliament of Paris submitted to register it, although with a reservation in favor of the liberties of the Gallican Church. The Appellants for the most part submitted, the recusants being visited with severe penalties; and on the accession of the new king, Louis XV., the unconditional acceptance of the bull was at length formally accomplished, the parliament being compelled to register it in a *lit de justice*. From this time forward, the Appellants were rigorously repressed, and a large number emigrated to the Netherlands, where they formed a community, with Utrecht as a centre. The party still remaining in France persisted in their inveterate opposition to the bull, and many of them fell into great excesses of fanaticism.

"In one locality alone, Utrecht and its dependent churches, can the sect be said to have had a regular and permanent organization, which dates partly from the forced emigration of the French Jansenists under Louis XIV., partly from the controversy about Quesnel. The vicar-apostolic, Peter Codde, having been suspended by Clement XI. in 1702, the chapter of Utrecht refused to acknowledge the new vicar named in his place, and angrily joined themselves to the Appellant party in France, many of whom found a refuge in Utrecht. At length, in 1723, they elected an archbishop, Cornelius Steenhoven, for whom the form of episcopal consecration was obtained from the French bishop Vorlet (titular of Babylon), who had been suspended for Jansenist opinions. A later Jansenist archbishop of Utrecht, Meindarts, established Haarlem and Deventer as his suffragan sees; and in 1763 a synod was held, which sent its acts to Rome, in recognition of the primacy of that see, which the Church of Utrecht professes to acknowledge. Since that time, the formal succession has been maintained, each bishop, on being appointed, notifying his election to the pope, and craving confirmation. The popes, however, have uniformly rejected all advances, except on the condition of the acceptance of the bull Unigenitus; and the act of the Holy See, in defining as of Catholic faith the dogma of the immaculate conception of the Blessed Virgin Mary, was the occasion of a new protest. The Jansenists of the Utrecht Church still number about 5,000 souls, and are divided over twenty-five parishes in the dioceses of Utrecht and Haarlem. Their clergy are about thirty in number, with a seminary at Amersfoort. The Jansenist archbishop of Utrecht consecrated a bishop for the Old Catholics."—Chambers: *Cyclopædia*. See OLD CATHOLICS; JANSEN.

Januarius, ST., bishop of Benevento, decapitated at Puteoli during the persecution of Diocletian. He is the patron saint of Naples, and his head and two phials containing his blood are kept in a chapel of the cathedral in that city and exhibited twice a year, May 1 and Sept. 19. When the phials are placed within sight of the head the blood, it is averred, becomes liquid and begins to stir. When this miracle takes place it is considered a good omen to the city and people. Thirteen other saints and martyrs bear the name of Januarius.

Japan. "The religious beliefs of the Japanese people may be divided under two heads, the Shintô and the Buddhist. By the former is meant the religious belief of the natives, prior to the introduction from abroad of Buddhism and the Confucian philosophy. *Shintô* means literally "the way of the gods." Though often styled by foreign writers a religion, it really is not one. No concise definition of it appears to exist, but the following are some of its leading points: It contains no moral code, the writer, Motoori (a high authority on this subject, born 1730, died 1801), even asserting that in Japan there was no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart. He also declared that the whole duty of a good Japanese consisted in obeying, implicitly and without question, the commands of the mikado. In *Shintô*, Japan is held to be the country of the gods, and the mikado to be the direct descendant and actual representative of the Sun goddess. In it there also seems to be mixed up a system of hero worship, many renowned warriors and other personages of ancient days being exalted into what we should term demi-gods; thus it inculcates a reverential feeling toward the dead. By it, too, spiritual agencies are attributed to the elements or natural phenomena. The *Shintô* shrines throughout the country are built in very simple style, being generally constructed of white wood, unadorned by brilliant coloring as in Buddhist temples, and roofed with thatch. Before each shrine stand one or more *torii*, archways formed of two upright posts with a projecting crossbar laid on their summits, beneath which is a smaller horizontal beam, the ends of which do not project. As its name implies, the torii was originally a perch for the fowls offered to the gods, not as a food, but to give warning of daybreak. This archway gradually assumed the character of a general symbol of *Shintô*, and the number which might be erected in honor of a deity became practically unlimited. The special peculiarity distinguishing the pure *Shintô* shrines from the Buddhist temples is the absence of images exposed as objects for the veneration of the worshipper; but at the same time, the former nearly always contains some object in which the spirit of the deity, therein enshrined, is supposed to reside. The principal *Shintô* shrines are those in the department of Watasai, in the province of Isé, known as Isé Dai-jiu-gue ('the great divine palaces of Isé'), and maintained by government. The first Buddhist images and Sûtras were brought to Japan from Corea in the year 552, if we can believe the Nihougi, but it was long before the religion obtained much hold on the people. In the beginning of the ninth century, the priest Kûkai (now better known as Kôbô Daishi), compounded out of Buddhism, Confucianism and *Shintô*, a system of doctrine called *Riôbu Shintô*, the most prominent characteristic of which was the theory that *Shintô* deities were nothing more than transmigrations of Buddhist divinities. Buddhism, thus fairly introduced, ere long obtained complete ascendency; it became the religion of the whole nation, and held that position until the Sokugawa dynasty of Shôgun, when it was supplanted in the intellects of the educated class by the philosophy of Coo He. Its teachings were calculated to awaken man to a sense of his own short-comings, and to cause him to long for perfection: it encouraged belief in a succession of lives and transmigration of souls; and the highest reward promised to the true believer was to be absorbed into Buddha and to attain to absolute perfection. Under the Sokugawa family, many grants were made from their treasuries to famous Buddhist temples, notably to that of Zôjoji in the districts of Shiba, in Yedo, which was endowed by Iyéyasu himself in the concluding years of the sixteenth century. These grants were, however, withdrawn after the restoration of the mikado in 1868, and Buddhism has been virtually disestablished since Jan. 1, 1874. Many temples are still kept up, but these are maintained by voluntary contributions from the people and from former patrons."—*Ency. Britannica.*

Japan, CHRISTIANITY IN. Christianity was introduced into Japan by Francis Xavier, in 1549. Within two months he made five hundred converts at Yamaguchi, in Nagato province, and then going to Bungo province he soon after left Japan and died on an island off the coast of China. In 1553 new missionaries came to Japan, and within a few years thousands of converts were gathered, and the hostility of the Buddhist priests became fiercer and relentless. In 1582 three Christian nobles were sent on a mission to the Holy See. The year of their return (1585), Nobunaga, who was friendly to the new faith, was assassinated, and his successor, Hidéyoshi, concealed his hatred only a short time, and in 1587 ordered all the foreign priests to proceed to Hirado and leave the country. They did not do this, but continued their labors under the protection of Christian princes. By the bull of Gregory XIII. (dated Jan. 28, 1585, and confirmed by Clement III. in 1600), Japan was assigned exclusively to the Jesuits. In 1590 a party of Franciscans, under the plea that they came as attachés to the embassy, entered the country. They broke their promise made to Hidéyoshi that they would not preach, and, suspecting that they were working out political designs, that ruler, on a slight pretext, declared war against Corea, and in 1592 sent an army of a hundred and fifty thousand men, mostly converts led by Christian generals, to that island. The following year six Franciscans and three Jesuits were burned to death at Nagasaki. Other Spanish priests came to Japan, and after the death of Hidéyoshi, in 1598, the Christian leaders came back from Corea, and in 1600 a hundred Jesuit priests arrived from Europe. Hidéyori, the son of Hidéyoshi, was defeated in great battle (1600) by Iyéyasu, who issued a decree of expulsion against the foreign priests. In 1602 large numbers of missionaries arrived in the country. The number of Christians at this time has been estimated as high as eighteen hundred thousand. The intrigues of English and Dutch traders increased the hostility of Iyéyasu, and a decree was passed, in 1614, declaring the Christian religion dangerous to the state. The churches were destroyed and the Roman priests were arrested and sent out of the country. Those who attempted to return were seized and put to death. In 1624 the empire was closed against all foreigners, with the exception of the Dutch and Chinese. The native Christians were persecuted with relentless fury, and great multitudes of them fled to China, Formosa, and the Philippines. At length (1637) they rose in rebellion, and for two months held an old castle at Shimabara, in Kiusiu, against the government troops. The capture of these thirty-seven thousand Christians was followed by their massacre and drowning in the sea, and for a time the hated religion seemed to be stamped out of the empire.

When, after two centuries and a half of isolation from the outside world, Japan was opened to foreign trade in 1859, it was found that thousands of the native descendants of the martyrs of the Christian religion in the seventeenth century were still believers, and practiced their faith in secret. This gave an advantage to the Roman Catholic missionaries, who began their labors at Nagasaki and Kanagawa, but the government did not cease its persecutions of these Christians until 1872, and large numbers were imprisoned and exiled to the northern provinces.

Protestant missions were opened in 1859 by the London Missionary Society and four American churches — Reformed (Dutch), Episcopal, Presbyterian, and Baptist. For ten years only a handful of converts were gathered, and they held their faith at the risk of their life. The first Protestant Christian Church was organized at Yokohama, in 1872, by the Rev. James Ballagh, of the Reformed (Dutch) Church in America. In 1873 the edicts against the Christians were removed, and since that time the progress of Christianity in Japan makes one of the most interesting and remarkable chapters in the history of missions. All of the more important Protestant denominations are represented in the empire. Churches have been organized in the important centres of population and at many points in the interior. The Roman and Greek communions claim a large following, and the Protestant Missionary Statistics, at the close of 1889, give these figures:

Foreign Missionaries, 527 (of whom 166 are married males, 34 unmarried males, and 171 unmarried females); Organized churches, 274; Churches wholly self-supporting, 153; Baptized adult converts in 1889, 5,007; Present membership, 31,181 (year before, 25,514); Boys' boarding schools, 18, with 2,998 scholars; Girls' boarding schools, 51, with 4,249 scholars. Day schools, 56, with 3,269 scholars; Sunday-schools, 350, with 21,597 scholars; Theological schools, 17, with 275 students; Native ministers, 135; Unordained preachers and helpers, 409; Colporteurs, 1; Schools for Bible women, 3, with 46 pupils; Bible women, 125; 1 School for nurses, 3 Hospitals, 9 Dispensaries; Contributions of native Christians for all purposes during 1889, 53,503.13 yen. A yen is 76 cents gold. See Griffis: *The Mikado's Empire* (N. Y., 1876), and *Corea, the Hermit Nation* (1882); B. H. Chamberlain: *Things Japanese* (London, 1890).

Jarvis, SAMUEL FARMER, D. D., LL. D. b. at Middletown, Conn., Jan. 20, 1786; d. there, March 26, 1851. After graduating at Yale College (1805), he entered the ministry of the Episcopal Church in 1810. He was in active service in New York until 1819, and from 1820 to 1826 in Boston. The nine following years were spent in Europe. In 1835 he accepted the position of professor of Oriental literature in Trinity College, Hartford, Conn. From 1837 to 1842 he was rector of the Episcopal Church at Middletown, devoting the remainder of his life to literary work. He published: *A Chronological Introduction to the History of the Church* (London and New York, 1844); *The Church of the Redeemed; or, the History of the Mediatorial Kingdom* (Boston, 1850).

Ja'sher, BOOK OF. Two allusions are found to this work in the Bible; Josh x. 13 and 2 Sam. i. 18. It was probably a collection of national songs now lost. Several books claiming to be the Book of Jasher have been found to be fraudulent.

Ja'son, (1) the name of several Jews who were prominent during the period of the Maccabees. (2) A Thessalonian Christian with whom Paul lived at Thessalonica. (Acts xvii. 5–9.) He was probably a relation of Paul. (Rom. xvi. 21.)

Ja'van "designates in Hebrew, as in the other Oriental languages—Syriac, Arabic, Coptic, and Persian—the Greeks, and is derived from 'Ionians.' In the table of nations (Gen. x. 2–4) Javan is mentioned as the son of Japheth, and father of Elishah, Tarshish, Kittim, and Dodanim. The cuneiform inscriptions of Assyria contain the same notices. The Hindoos also call the people of the farthest West *Javana* (*juvenis*, young) because the Western nations were the youngest branches of the Indo-Germanic race. There was also a city of Javan in Arabia, alluded to in Ezek. xxvii. 19."—*Rüetschi.*

Jay, William, an English Congregational minister; b. at Tisbury in Wiltshire, May 8, 1769; d. at Bath, Dec. 27, 1853. His father who was a stone-cutter and mason, sent him to the Marlborough Academy, a Congregational training-school for the ministry. Before he was sixteen he began to preach, and after some ministerial experience he was ordained pastor at Bath, where he labored for nearly sixty-two years. He attracted large congregations, and John Foster styled him the "Prince of Preachers." His published sermons have had a wide circulation, and his *Morning and Evening Exercises* are well known.

Jealousy, The Trial of, is fully described in Num. v. 11–31.

Jeanne d'Albret (*zhan dal'brā*), queen of Navarre, and a devoted adherent of the Reformation; b. in Pau, Jan. 7, 1528; d. in Paris, June 9, 1572. She was the daughter of Henry d'Albret, king of Navarre, and Magaret d'Orléans-Angoulême, sister of Francis I. In 1548 she was married to Antoine de Bourbon, duke of Vendôme. Their third child became Henry IV. of France. In 1555, by the death of her father, she became queen of Navarre. The influence of her mother had early interested her in the cause of the Reformation, and in 1560 she publicly renounced Catholicism, and, after the death of her husband, she sought the advice of Calvin as her counselor. After the battle of Jarnac, March 13, 1569, and the assassination of Condé, she joined the imperiled cause of the Huguenots, and did all in her power to sustain it. She died in Paris, whither she had gone to attend the marriage of her son with Margaret of Valois. See H. M. Baird: *History of the Rise of the Huguenots* (1880), 2 vols.

Je'bus (*place trodden down*), the ancient name of Jerusalem as known among the Canaanites. (Judg. xix. 10, 11; 1 Chron. xi. 4, 5.) Jebus was probably a descendant of Canaan. (Gen. x. 16.) The name, as given to what afterward became the site of Jerusalem, was confined to the southwest hill, "Mount Zion," a point of great natural strength in its situation.

Jeb'usites, the name of the tribe living in that part of Canaan about Jebus or Jerusalem, whom the Israelites were commanded to destroy. (Deut. vii. 1; xx. 17.) Their land was allotted to Ben'jamin, but Jebus or Jebusi successfully resisted Joshua and later attacks. They were finally subdued by David (2 Sam. v. 6; 1 Chron. xi. 4), who made their stronghold his capital.

Jehoi'achin (*whom Jehovah has appointed*). the son and successor of Jehoiakim, king of Judah. (2 Kings xxiv. 8–16.) He reigned but three months and ten days, when he was taken captive by Nebuchadnezzar, and carried to Babylon with the royal family and the chief men of the nation. He remained in captivity for thirty-seven years, when he was released by Evil-merodach, who placed him at the head of all the captive kings. (Jer. lii. 31–34.)

Jehoi'ada (*whom Jehovah knows*), a high-priest of the Jews, and the husband of Jehosheba. He was the guardian of Joash, and having killed Athaliah he wisely directed the affairs of the young king during his life-time. In honor of his eminent services he was buried "in the city of David, among the kings." (2 Chron. xxiv. 16.)

Jehoi'akim, or **Eli'akim**, brother and successor of Jehoahaz, king of Judah, was made king by Necho, king of Egypt, at his return from an expedition against Carchemish (2 Kings xxiii. 34–36), B. C. 609. After four years he was defeated by Nebuchadnezzar and compelled to pay tribute to him. Three years afterward he rebelled, but was taken prisoner, and finally permitted to reign as a vassal. His impious career is given briefly in 2 Kings xxiii. 34–xxiv. 6; 2 Chron. xxxvi. 4–8; Jer. xxii. 13–19; xxvi.; xxxvi.

Jeho'ram, "(1) son and successor of Jehoshaphat, king of Judah (2 Kings viii. 16), was b. A. M. 3080, and associated with his father in the kingdom, A. M. 3112. He reigned alone after the death of Jehoshaphat, and d., according to Usher, B. C. 885. His queen, Athaliah, daughter of Omri, engaged him in idolatry, and other sins, which produced calamities throughout his reign. Jehoram, being settled in the kingdom, began his career with the murder of all his brothers, whom Jehoshaphat had removed from public business and placed in the fortified cities of Judah. To punish his impiety, the Lord permitted the Edomites, who had been subject to the kings of Judah, to revolt. (2 Kings viii. 20, 21; 2 Chron. xxi. 8, 9.) He died, and was buried in Jerusalem, but not in a royal sepulchre, B. C. 885."—*Calmet.* (2) A son of Ahab, slain by Jehu, B. C. 896–884. (2 Kings i. 17.) (3) A priest sent by Jehoshaphat with Elishama to teach Judah, B. C. 900.

Jehoshaphat, "(1) son of Asa, a pious and illustrious king of Judah, ascended the throne when aged thirty-five, and reigned twenty-five years. He prevailed against Baasha, king of Israel; and placed garrisons in the cities of Judah and Ephraim, which had been conquered by his father. He demolished the high places and groves, and God was with him because he was faithful. In the third year of his reign he sent officers, with priests and Levites, throughout Judah, with the book of the law, to instruct the people, and God blessed his zeal. He was feared by all his neighbors, and the Philistines and Arabians were tributaries to him. He built several houses in Judah in the form of towers, and fortified several cities. He generally kept an army, or, more probably, an enrolled militia, of a million of men, without reckoning the troops in his strongholds.

"Scripture, however, reproaches Jehoshaphat on account of his alliance with the idolatrous Ahab, king of Israel. (1 Kings xxii. 44; 2 Chron. xviii. 35; xix. 1.) Jehoshaphat repaired his fault by the regulations and good order which he afterward established in his dominions; both as to civil and religious affairs; by appointing honest and able judges, by regulating the discipline of the priests and Levites, and by enjoining them to perform punctually their duty. After this, God gave him, in answer to his prayers, a complete triumph over the Moabites, Ammonites, and others, people of Arabia Petræa.

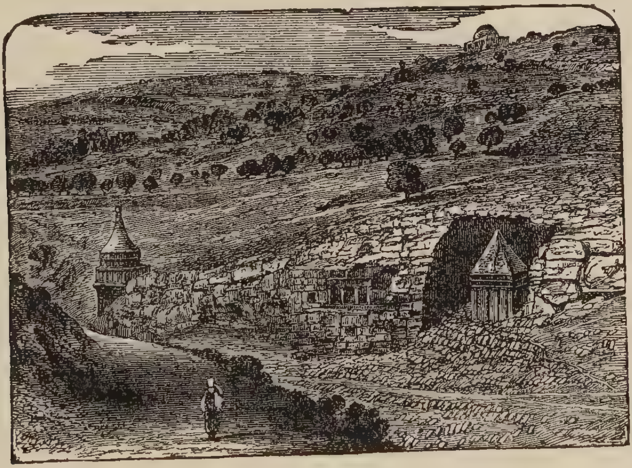
"Some time afterward Jehoshaphat, repeating his error, agreed with Ahaziah, the idolatrous king of Israel, jointly to equip a fleet in the port of Ezion-gaber, on the Red Sea, in order to go to Tarshish, and was punished by the loss of his fleet. He died, after reigning twenty-five years, and was buried in the royal sepulchre, B. C. 889. (2 Chron. xxi. 1, etc.; 1 Kings xxii. 42.)"—*Calmet.*

(2) Son of Ahilud, who filled the office of recorder or annalist in the courts of David (2 Sam. viii. 16, etc.) and Solomon (1 Kings iv. 3).

(3) One of the priests who (1 Chron. xv. 24) were appointed to blow trumpets before the ark when it was carried from the house of Obed-edom to Jerusalem.

(4) Son of Paruah, one of the twelve purveyors of King Solomon. (1 Kings iv. 17.)

(5) Son of Nimshi, and father of King Jehu. (2 Kings ix. 2, 14.)



VALLEY OF JEHOSHAPHAT.

Traditional Tombs of Absalom, Jehoshaphat and Zechariah, and Jewish Burying-ground. From a photograph.

Jehoshaphat, VALLEY OF, a valley mentioned by Joel only, as the spot in which, after the return of Judah and Jerusalem from captivity, Jehovah would gather all the heathen (Joel iii. 2; Heb. iv. 2), and would there sit to judge them for their misdeeds to Israel (iii. 12; Heb. v. 41).

For many centuries the name has been given to the deep ravine which separates Jerusalem from the Mount of Olives. Both Moslems and Jews believe that the last judgment is to take place there.

Jeho'vah (*he will be*), "a title of the Supreme Being, indicative of the attribute of eternal and immutable self-existence. (Ex. vi. 3.) It is similar in import to the title I AM. (Ex. iii. 14.) In the English Bible it is usually translated 'Lord,' and printed in small capitals. It occurs first in the second chapter of Genesis. As distinct from Elohim, it signifies the God of revelation and redemption, the God of the Jews, while Elohim is the God of nature, the Creator and Preserver of all men."—Schaff: *Bible Dictionary*.

Je'hu, anointed king of Israel (2 Kings ix. 6) by a messenger sent by Elisha, in accord with directions previously given by Elijah; he was the divinely used instrument in the destruction of the house of Ahab. Setting out in his chariot for Jezreel he was met by messengers from Joram, sent to ascertain his designs. When they did not return, Joram came to meet Jehu, who charged him with his sins, and then shot him dead. (1 Kings xxi. 1–24.) Jehu then rode on to Jezreel, and by his order the prophecy regarding Jezebel was exactly fulfilled. (1 Kings xxi. 23; 2 Kings ix. 32–37.) He exterminated the family of Ahab, root and branch, and under circumstances of great cruelty slaughtered the priests of Baal. (2 Kings x. 18–28.) Jehu himself was of a tyrannical and ambitious spirit, and fell into idolatrous practices. (2 Kings x. 31.) He reigned twenty-eight years (B. C. 884–856), and was succeeded by his son Jehoahaz.

Jeph'thah (*whom God sets free*), a judge of Israel whose tragic history is given in Judges xi., xii. The illegitimate son of Gilead, he was driven out of his father's house by the legitimate children, and became the head of a marauding party in the land of Tob in eastern Hauran. When war broke out between Israel and the Ammonites, the Israelites asked him to become their leader. This position he accepted, and after some negotiations with the Ammonites, which failed to secure peace, he fought a battle in which the Ammonites were defeated with great loss of life. On the eve of the battle Jephthah made a vow to dedicate to God, in case of victory, whatever he met first coming to meet him on his return home. This proved to be his daughter, an only child, who came at the head of a triumphal procession to welcome him home. Jephthah was sorely afflicted, but the noble daughter was ready to meet the performance of the vow, which took place on the expiration of two months. Not long after this the Ephraimites challenged the right of Jephthah to go to war, as he had done, without their consent, against Ammon, and at the head of his army he met and defeated them. He judged Israel six years before his death.

"The perplexing question, what Jephthah did with his daughter, will perhaps never obtain a satisfactory answer. The passage reads thus: 'And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.' (Judg. xi. 30, 31.) An unprejudiced reading of the text leads naturally to the conclusion that Jephthah offered her up as a burnt sacrifice, but the other opinion, that he devoted his daughter to a life of celibacy, is defended by these arguments: (1) The particle *van* which in the A. V. is translated 'and' ('and I will offer it up') should be translated 'or.' But there is a Hebrew word with that meaning. (2) The emphasis is laid upon 'him,' which is made to refer to the Lord, and the vow is thus interpreted as contemplating two things: (*a*) a person to be consecrated to Jehovah, and (*b*) the additional offering of a burnt sacrifice. But such a construction would be a solecism in Hebrew. (3) The 'burnt offering' has been taken in a spiritual sense, but that is to put an interpretation upon the word which the Hebrew will not bear. (4) Jephthah could not vow to God a human sacrifice, so abhorrent to him, and so contrary to the whole spirit of the Hebrew religion. (Lev. xx. 2–5; Deut. xii. 31.) But it must be borne in mind that Jephthah was a rude warrior in the semi-barbaric age of the Judges. Celibacy of a voluntary and religious character was unknown in Israel. Jephthah's daughter, on this supposition, would have been the first and last Hebrew nun. The Jews looked upon the family as a divine ordinance, and upon the unmarried as a misfortune, equalled only by that of being a childless wife. It may not be correct to say that each Hebrew woman looked forward to being the mother of the Messiah, but, at all events, to be a mother was to fulfil the function in society God had designed for her. A vow of celibacy, therefore, would have been contrary to the spirit of the Jewish religion as much as a vow of bloody sacrifice. The sojourn of Jephthah's daughter in the mountains for two months is inconsistent with any such dedication to Jehovah. But if she were to be sacrificed, her home would indeed be filled with too mournful associations, whereas the open air, especially to such a girl, and the solitude of the hills, would be real aids in preparing for death. Jephthah's intense sorrow when she came forth to meet him likewise harmonizes with the literal and natural interpretation."—Schaff: *Bible Dict.*

Jeremi'ah (*appointed by Jehovah*) "was the son of Hilkiah, a priest of Anathoth (a small village close to Jerusalem). He began to prophesy in the thirteenth year of Josiah's reign, about seventy years after Isaiah's death, and continued to do so all through the troubled times of the Babylonian invasion. His utterances were regarded as of evil omen by the rulers of Jerusalem, and he was subjected to cruel persecution. He saw the city besieged and taken, his warnings neglected but fulfilled, his fellow-citizens carried captive, and Jerusalem a heap of ruins; and in an adjoining cave he wrote his Lamentations over it. A remnant rallied round him after the murder of Gedaliah, and were forbidden by God, through his mouth, to flee into Egypt; but they accused him of falsehood, and, disregarding the Divine command, carried him with them into that country (xliii.), where, according to Jerome, he was put to death, having prophesied for about forty years.

"His prophecies are not in chronological order, but seem to have been re-arranged according to their subjects, viz.: (1) Warnings to the Jews. (2) Survey of all nations, with an historical appendix. (3) Prediction of brighter days to come, with a similar appendix. (4) Prophecies regarding Egypt. The concluding chapters (from li. 34) are supposed to have been compiled from the later portions of 2 Kings, and may have been added by Ezra. Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. He foretold the precise date of the Captivity, the fate of Zedekiah, the Return of the Jews, the future decay of Babylon, and the fall of many other nations. He is said to have buried the ark; and he predicted the abrogation of the Law, the inauguration of a spiritual worship, the blessing of the Atonement, the call of the Gentiles through the Gospel, and the final acceptance of the Jews. Bunsen and Ewald consider that the prophecies seem to be most naturally grouped together by the recurrence of the formula, "The word of the Lord came to Jeremiah," as follows: (1) (Chap. i): An introduction, probably prefixed to the whole at the final revision. (2) (ii–xxi): Probably the roll written by Baruch (xxxvi. 32), after the roll read in the ears of Jehoiakim had been burnt by him. (3) (xxii–xxv): Shorter prophecies delivered against the kings of Judah and false prophets. (4) (xxv–xxviii): Two great prophecies of the fall of Jerusalem. (5) (xxix–xxxi): The message of comfort for the exiles in Babylon. (6) (xxxii–xliv): The history of the last two years before the capture of Jerusalem, and of Jeremiah's work during that and the subsequent period. (7) (xlvi–li): The prophecies against foreign nations, ending with the great predictions against Babylon. (8) (lii): The supplementary narrative, which is also a preface to the Lamentations. The LXX. translation contains so many differences of reading, as well as variations in the arrangement of the chapters, that it would seem to have been made from some other recension of the Hebrew than any now extant; or else the translators endeavored to make the meaning more plain, and the arrangement more methodical. The genuineness of the book has never been seriously questioned; neither can its dates be doubted. Gesenius conjectures that more than thirty Psalms (v, vi, xiv, xxii–xli, lii–lv, lix–lxxi) were composed by Jeremiah; if so, they are a valuable record of the hymnology of that period."—"Oxford" *Bible Helps.* See *Commentary* of Nägelbach in Lange's *Com.*; *History of the Jews*, by Ewald and Stanley (ii. 570–622).

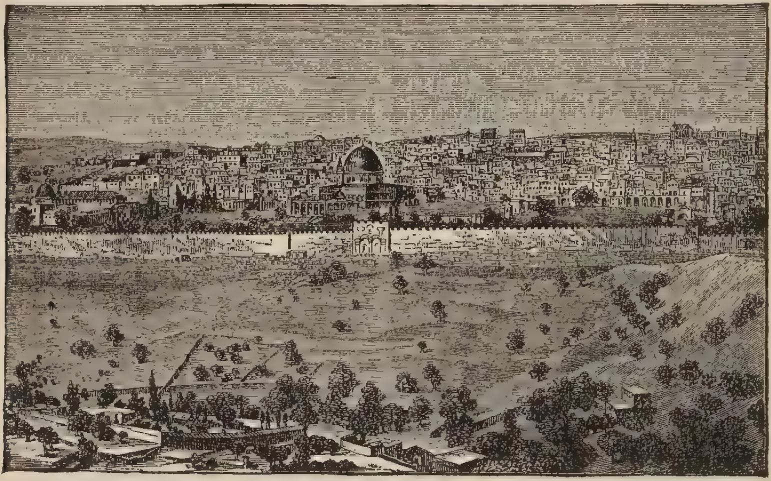
Jeremiah, EPISTLE OF. See APOCRYPHA, OLD TESTAMENT.

Jeremiah, LAMENTATIONS OF. See LAMENTATIONS.

Jer'icho was situated five miles west of the river Jordan and six or seven miles north of the Dead Sea. The city stood in an oasis of beauty and fertility made by the waters of several springs which gush forth at this point. This garden spot is in strange contrast with the scorched and desolate plain about it. In the times of Joshua it was known as "the city of the palm-tree" (Deut. xxxiv. 3), etc. When taken by the Israelites, it was a strongly fortified city and a royal residence. (Josh. ii. 3; vi. 2.) After it was conquered by the Romans, they built an excellent road to Jerusalem, and it was fortified by Antony who sold it to Herod who chose it as his winter residence, and embellished it with palaces. Destroyed by Titus, it was rebuilt by Justinian. Again destroyed by the Arabs, it was partially restored on a site near at hand by the Crusaders. The modern Jericho (*er-Riha*), consists of a group of squalid hovels inhabited by about sixty families, whom the Arabs look upon as a despised race.

Jerobo'am (*whose people is many*), (1) the first king of Israel after its separation from Judah. He was the son of Nebat, an Ephraimite, who attracted the attention of Solomon by his superior ability, and was appointed by him to superintend the levies furnished by the house of Joseph. While passing events portended revolution he was met by the prophet Ahijah, in a field near Jerusalem, who, tearing his mantle into twelve pieces, gave him ten, to indicate that the kingdom was to be dismembered and he was to rule ten tribes. Fleeing into Egypt to escape from Solomon, he remained there until the death of the king. He was then recalled as the leader of the ten tribes which had revolted. As a matter of policy he revived the ancient calf-worship at Bethel and Dan. While officiating at the altar in Bethel a nameless prophet appeared from Judah and predicted the birth of King Josiah, who would destroy that altar and slay its priests upon it. Upon Jeroboam's stretching forth his hand to order the arrest of the prophet, he found that he could not move it. The altar was rent by an unseen power, and Jeroboam had to ask the prophet's prayer for his restoration. He still persisted in his calf-worship, and when the Levites refused to obey him, and returned to Judah, he formed a new priesthood without regard to tribal connections. He reigned for twenty-seven years. (1 Kings xi. 26–39; xii. 1; xiv. 20; 2 Chron. x.–xiii.) (2) The son of Joash, and great-grandson of Jehu: he reigned over Israel with great success for forty-one years. (2 Kings xiv. 23–29.)

Jerome of Prague, a Bohemian reformer and martyr of noble birth; b. at Prague about 1365; burned at the stake in Constance, May 30, 1416. He studied at Oxford, where he was brought under the influence of Wycliffe's writings. Upon returning to Prague, in 1407, he coöperated with Huss in his plans and views. A few years after this he was suspected of heresy and fled to Vienna, but was put in prison, and released only on the demand of the University of Prague. In October, 1414, when Huss was about to leave Constance, Jerome encouraged him to stand fast, and promised him his assistance. In April of the following year he did go to Constance to aid his friend, but was constrained to leave the city the day after his arrival. He was so outspoken in his views that he was recognized and sent back to Constance in chains. After the death of Huss the council succeeded in getting Jerome to retract, on Sept. 10; but the following day he withdrew his retraction. The final hearing in his case took place in May, 1416, when he was condemned as a heretic. He died triumphantly.



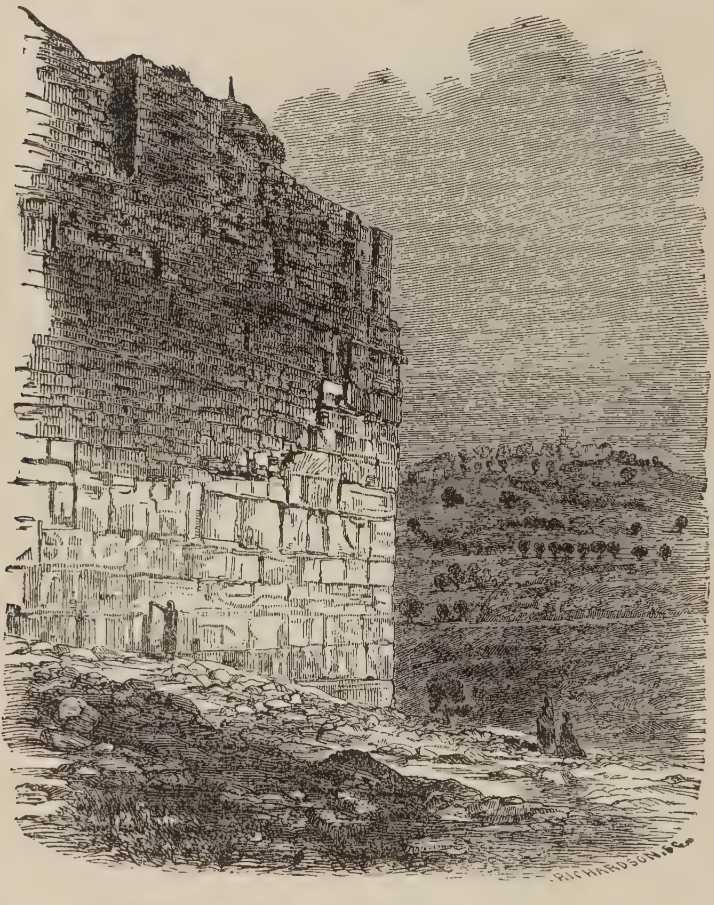
JERUSALEM.

Jerusalem. (1) *Historical.*—In the earliest existing records of this place it is known as "Jebus." At that time it was a stronghold, and was held by its original inhabitants until long after the conquest of the country under Joshua. Before the name *Jerusalem* was finally settled, there was a transition period when both names were used, the one to explain the other. (Josh. xv. 8; Judg. xix. 10; 1 Chron. xi. 4.) For a full discussion of the meaning of the name, recourse must be had to the lexicons and larger dictionaries: while the question is not beyond dispute scholars are, however, pretty well agreed that it is composed of two Hebrew words, signifying *foundation of peace*, or, possibly, *of security*. The name "Holy City," as applied to it, is used several times in both the Old and New Testaments, an interesting fact when we consider that the name given to Jerusalem at present by the Arabic-speaking world is El-Kuds, *The Holy*. A similar example is found in the designation of Hebron, which the Arabs call "El Khulîl," *The Friend*, reference being made to Abraham, who was called "The friend of God." Its conquest under David is recorded in 2 Sam. v., after which time he made it his royal residence, where he reigned thirty-three years, having reigned seven years and a half in Hebron. During the reigns of David and Solomon it rose to the position which it has ever since maintained as one of the most celebrated cities in the world.

Extensive preparations for building were made by David, but it was left for his son to carry out his designs, and Solomon's Palace, the House of the Forest of Lebanon, his Court House, his House for Pharaoh's Daughter, and especially his Temple, were most noteworthy among the new structures which adorned the capital of his empire. (1 Kings vii.) After the division of the kingdom, which followed at no great interval the death of Solomon, Jerusalem remained the capital of Judah and the residence of its many kings. Its wide reputation for wealth and beauty made it a tempting object of conquest to foreign potentates, and in the fifth year of Rehoboam, B. C. 945, the first great calamity of the kind overtook it in its capture by Shishak, king of Egypt, who stripped it of all its treasures. (1 Kings xiv.) Scarcely two generations later, B. C. 887, Jehoash, king of Israel, captured it, robbed it of its gold, silver, and sacred vessels, and threw down four hundred cubits of its wall. (2 Kings xiv.) Uzziah, who like Solomon was a great builder, repaired the damages which the city sustained in his father's reign, and added towers and other means of defence. The fortifications were still further strengthened by Hezekiah about B. C. 710, when the Assyrian king, Sennacherib, was approaching Jerusalem. (2 Chron. xxvi; xxxii.) Hezekiah did much, also, toward providing the inhabitants with wholesome water. Only a few years elapsed, however, before an Assyrian army was again at its gates. The city was taken, and its king, Manasseh, carried to Babylon. After a time he was released, and returned to Jerusalem whose gates, walls, and towers were strengthened by him. (2 Chron. xxxiii.) In the days of Jehoiakim, about B. C. 600, the city was again captured and plundered, but this time by Nebuchadnezzar, events which were repeated during the reign of his son Jehoiachin. Owing to the revolt of Zedekiah, Nebuchadnezzar and his Chaldean army appeared again before the walls, and after a siege protracted to a period of one year, five months, and seven days, characterized both by heroic deeds and terrible suffering, the place was captured, and the temple itself, after the vicissitudes of four and a quarter centuries, was entirely destroyed. This national disaster made such an impression upon the Jews, that it has ever since been commemorated by them on the tenth of the month Ab, corresponding to a part of July and August. For a long period the city lay in ruins, till Cyrus, about B. C. 536, gave permission for its rebuilding and likewise for the rebuilding of the temple. The chief care of Zerubbabel, leader of the first company returning from Babylon, was the erection of the temple. Nearly a century later, B. C. 445, by direction of Artaxerxes, Nehemiah came back, and to him belongs the honor of rebuilding the walls and towers of the holy city. (Ezra iii.–vii.; Neh. i.–vi.)

The long interval between the time of Nehemiah and that of Pompey (nearly four centuries) was full of sad events for Jerusalem, interspersed here and there with a gleam of prosperity and joy. In B. C. 320 Alexander the Great visited the city and entered the temple. During the years following that date it was many times taken and retaken, pillaged, its temple robbed, its inhabitants slain by thousands, in the bloody wars between the kings of Syria and those of Egypt. The worst form of desecration took place under Antiochus Epiphanes (he died in B. C. 164), who introduced the Greek style of dress, and established a gymnasium in which heathen sports were taught to the Hebrew youth, in order to turn them away from their national faith. To help crush out the Jewish religion, he even set up an idol on the holy altar, and caused offerings to be made to a pagan deity. The period of independence which was enjoyed under the Maccabees witnessed the expiring glories of Jerusalem as the capital of a strictly Jewish nation. Concerning the commotions and upheavals of those ten centuries, it was nothing less than miraculous that the first temple should have stood so long, or that the second temple was not demolished by some invading foe, or by the fanaticism engendered by internal strife.

Herod the Great, as king of Judea, became master of the city in B. C. 37, and the next marked change in its political history was its conquest by Titus in A. D. 70. The famous towers, Hippicus, Phasaëlus, and Mariamne, his two palaces, and the rebuilding of the temple on a larger and grander scale than either of its predecessors had been, were Herod's most important additions to Jerusalem. It was upon the "goodly stones" of this third Temple that our Lord and his disciples looked with wonder, and which he prophesied should be utterly thrown down. (Matt. xxiv. 1; Mark xiii. 1; Luke xxi. 5.) Titus would have preserved the temple, even after the greater portion of the city had been laid in ruins, but the fanaticism of the Jews made such an act impossible. In this memorable siege four legions (5th, 10th, 12th, and 15th), besides a large body of auxiliaries, were engaged, and the great engines of the Romans, and their military skill as well, were severely taxed before the massive walls were finally leveled. The Emperor Hadrian, in A. D. 130, rebuilt the walls and erected a city called Ælia Capi-



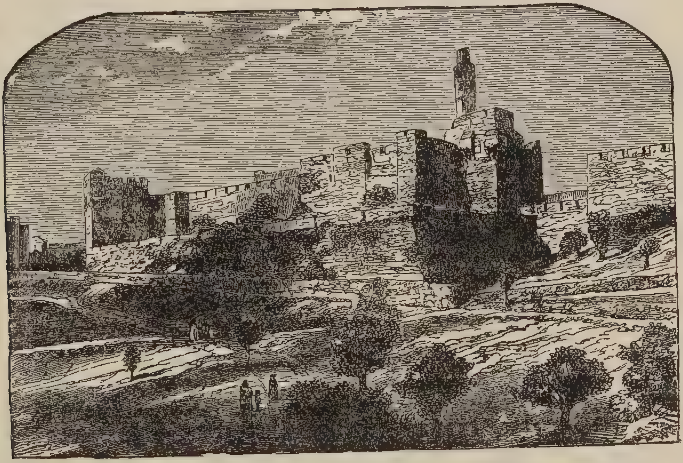
EAST CORNER OF THE SOUTH WALL.

The Mount of Olives appears on the right, crowned by the Church of the Ascension. From a photograph.

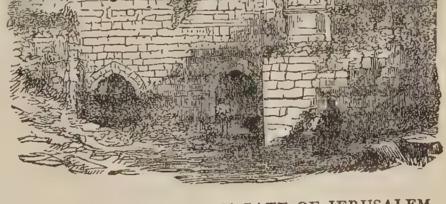
tolina—a name confirmed by the coins of that period—upon this ancient site, but a terrible rebellion against Rome soon followed, and after that had been suppressed, the Jews were forbidden to set foot within the walls of their holy city—theirs, indeed, no longer. It remained in the hands of the pagans and Christians till A. D. 614, when it was captured by the Persians, but was soon after restored. In A. D. 637 the followers of Mohammed appeared before the walls, to whom the city yielded, and in whose hands it has remained until the present day, with the exception of nearly one hundred years (A. D. 1100–1187), while the Crusaders were in power.

(2) *At the present time.*—The first view of the city is generally disappointing to the visitor, but if he is a devout person this feeling soon passes away, and he becomes deeply interested in a site where so many thrilling events in sacred history have transpired. Jerusalem is surrounded by a wall from forty to sixty feet in height, which was built by Sultan Suleiman, "the Magnificent" (1520-1566), about A. D. 1542.

The material is by no means uniform, many parts showing that stones of different periods, some of them very ancient, were used in its construction. The extent of this wall is less than three miles, and its outline is very irregular, owing to the fact that Jerusalem stands on a cluster of hills separated by intervening valleys. On the east of the city is the valley of Jehoshaphat, and on the west and south that of Hinnom, while between these were three others, the largest "the Tyropœon," running directly through the city from north to south. These valleys all trend from northwest to southeast. The branch which passed down near the present St. Stephen's Gate is scarcely perceptible, and only excavations have established its existence and great depth. The one leading from the Jaffa Gate is nearly obliterated, and the Tyropœon has been filled to a depth varying from twenty feet at the Damascus Gate to ninety feet at the southwest corner of the temple area. Jerusalem has been destroyed so many times that the city of David and that of Christ's time are buried under an



THE CASTLE OF DAVID AND JAFFA GATE. From a photograph.



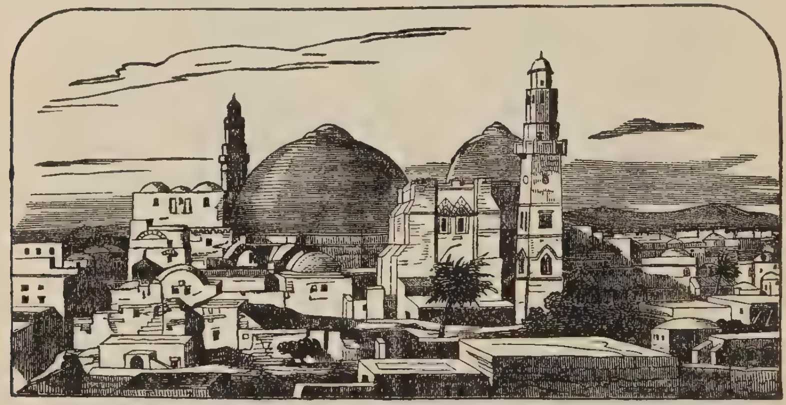
THE SO-CALLED GOLDEN GATE OF JERUSALEM.

accumulation of débris almost incredible in its depth.

The hill to the west and southwest is Zion, north of that is Akra, and the eastern portion is best described as a prolonged hill divided into sections, of which the centre is Mount Moriah, Ophel being to the south, and Bezetha to the north of it. These five elevations are usually spoken of as five distinct hills, Zion and Moriah being the most conspicuous, Moriah being 2,440, Zion 2,540, and the northwest corner of the city 2,580 feet above the level of the Mediterranean.

The city has four gates, the Jaffa Gate on the west, the Damascus Gate on the north, St. Stephen's Gate on the east, and Zion Gate on the south. No account is here made of gates that have long been closed, nor is the Dung Gate, in the lower part of the Tyropœon valley, included, for the reason that a person can scarcely pass through it on horseback, and it is used only by a few water-carriers and peasant women who bring vegetables to the town. All these gates bear different names among the Arabs, but those are now given by which they are best known among Christians. The northeastern portion of the city is known as the Mohammedan quarter, the southern the Jewish, and all the western portion the Christian; the Armenians occupying the southern part, or Mount Zion, the Greeks and Latins the northern part, including the holy sepulchre, and the sections lying to the north and west of it. Like most Oriental cities the streets of Jerusalem are very narrow, winding, dingy, many of them being mere lanes in which two loaded animals can scarcely pass each other. In ancient times it was necessary to build in this manner for purposes of defence: the phrase in Psa. cxxii. 3, " a city that is compact together," is a most significant one. Sanitary matters in the city are in the worst possible condition, and during the rainy season indescribable filth abounds.

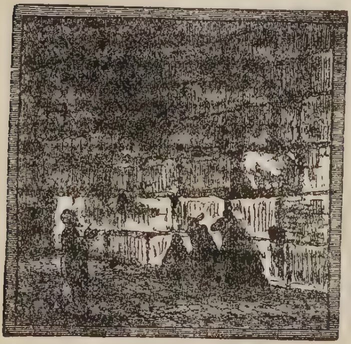
Following the most reliable sources (no absolute data being obtainable), the present population is not far from 45,000; Christians of all sects, 8,000; Mohammedans, 12,000; and the rest Jews. Between 1881–1884 several thousand Jews went to Jerusalem to reside, but soon after that the number dwindled to almost nothing, owing to objections to their coming that were raised by the Turkish authorities. There is little wealth in Jerusalem; the houses are poor, many of them squalid, the city is poor, and a large proportion of the inhabitants live in a condition of abject poverty. The Greek and Latin convents own a large amount of property and they do much for their own poor, and the Jews likewise are aided, many of them being thus kept from actual starvation by funds (" Haluka," *distribution* or *present*) sent thither by their brethren in the different countries of Europe.



THE CHURCH OF THE HOLY SEPULCHRE. From a photograph.

Clustering immediately around the city are many points and objects of interest among which are the Garden of Gethsemane on the east side of the valley of Jehoshaphat, which cannot be far from the place to which Christ went on the night of his betrayal; below that, the tomb of Absalom, a curious structure whose age has never been determined; the tomb of Jehoshaphat; the grotto of St. James (many sepulchral chambers); and the tomb of Zacharias; also the Virgin's Fountain; **En** rogel or Job's Well; and in the mouth of the Tyropœon Valley the Pool of Siloam; west of the city are the so-called "Upper and Lower Pools of Gihon," and north of it are found the Grotto of Jeremiah, the hill above which has now become famous as the probable site of the crucifixion of our Lord, and still north of that the Tombs of the Kings, where exists a large, flat, circular stone which can be rolled back and forth before the entrance of the tomb, and may well illustrate the "stone at the door of the sepulchre" of the gospel narratives.

Within the city, the Church of the Holy Sepulchre, which has been destroyed and rebuilt several times during its history, occupies the site where Constantine erected a church, the spot having been selected by the Empress Helena. The building has two great domes over the Latin and Greek sections respectively, which are conspicuous objects from many points. Tradition, which is discarded by most modern scholars, makes this the site of the crucifixion and burial of our Lord. The Mosque of Omar, "Dome of the Rock," octagonal in form, one of the finest remains of Arabic architecture in the East, and the Mosque el-Aksa, stand on the temple area, which embraces not far from thirty-six acres. Beneath the dome of Omar, which rises to the height of nearly one hundred feet, the native rock appears, over which the altar in the Jewish temple was built. A large part of the southeastern section of this vast platform is supported on massive pillars, and the cavernous region thus formed is known as "Solomon's Stables." It is probable, however, that this is Herodian work. The supporting wall of this area is, on the west side, exposed, and here is the famous wailing-place of the Jews, where, on their feast days and always on Friday, a strange group of men and women may be seen, kissing the stones and chanting their lamentations over the downfall of their ancient city.



JEWS' WAILING-PLACE.

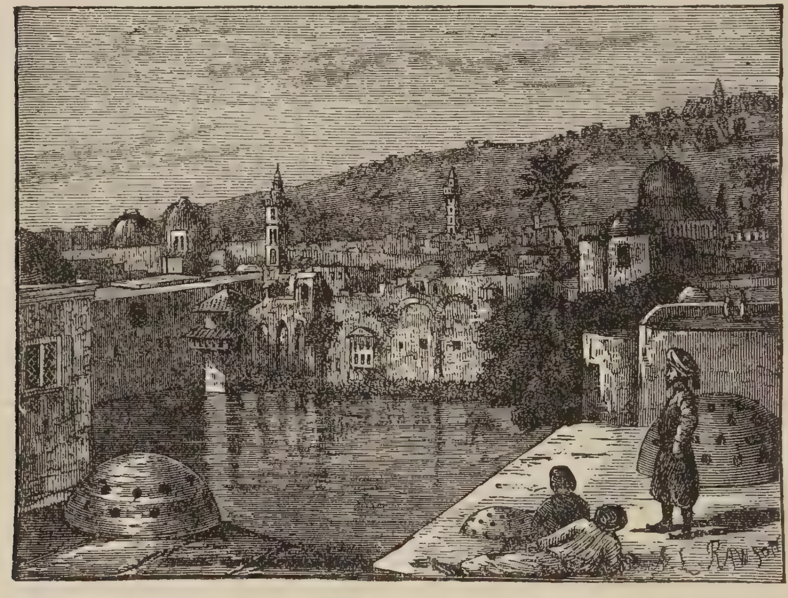
Very few of the multitude of traditional sites in the city are worthy of a moment's consideration. The excavations made during the past twenty-five years, and the investigations of scholars have settled some important points in its topography, such as the place where the Jewish altar stood, from which the exact position of the Holy of Holies is determined; the site of the Castle of Antonia where Paul was confined; the bridge spanning the Tyropœon and leading from the temple area to Mount Zion, and the *termini* of the "second wall," without which Christ was crucified.

Before 1860 it was not safe to reside outside the walls of Jerusalem; but since that date, particularly within the past ten years, buildings have multiplied, so that to the west and north there has sprung up a new city. Here are schools, hospitals, and consular residences, many stores and shops, and numbers of private dwellings. In view of the poverty of Jerusalem, this growth is unaccountable; but it is explained by the fact that most of it was accomplished by foreign money. Rents are high, and the safest way of investing money is in buildings. Several hundred travelers from all parts of the world visit Jerusalem every year, and, in addition, 10,000 or 15,000 pilgrims. These, aside from the Mohammedan pilgrims, come chiefly from Catholic countries—nearly one-half the number being from Russia. The great Latin, Greek, and Armenian establishments have pilgrim houses that would accommodate a small army; and in these vast apartments the pilgrims are sure of a comfortable sleeping-place free of cost, they themselves providing their own food. At Easter—and especially when the Latin and Greek Easters occur at the same time—the city is packed with strangers, and the crowded streets present, in the variety of costumes and languages, a notable and impressive scene.

The inhabitants of Jerusalem obtain their water supply chiefly from cisterns, the only other sources being the Virgin's Fountain, the Pool of Siloam, and Job's Well. The aqueduct, which formerly brought water to the temple from Solomon's Pools, near Bethlehem, has been neglected by the authorities so that it is of little or no use. The Pool of Hezekiah, within the city, is seldom dry, but the water in it can never be used for drinking purposes.

Lepers have not for many years past been allowed within the city. In the valley south of the city there is a leper house, where they find shelter; and in the German colony a hospital for them has been established, supported chiefly by the Moravians, where they receive medical treatment and the kindest attention. No law compels them to enter the hospital, and many prefer the ancient custom of sitting by the wayside and begging. The form of leprosy known in Jerusalem is not contagious.

Jerusalem has several printing establishments, but no newspaper. The poverty and ignorance of the people make the necessity very great for schools, missions, hospitals, and charitable institutions of various kinds. Montefiore and Rothschild have done much for the poor Jews; Schneller (German Protestant) has a fine orphanage for boys; the Kaiserswerth Deaconesses have a hospital that is marvelous for its neatness, and a flourishing school for girls; the London Society for the Promotion of Christianity among the Jews has a church, an industrial school where young men (Hebrews) are taught various trades while receiving a Christian education, and a school for Jewish boys, and another for Jewish girls; also a well-conducted hospital; the Church Missionary Society has, besides, a church (service is in Arabic) and school, a number of out-stations, and is doing a good work; connected with that society is the school on Mount Zion, founded by Bishop Gobat, where native youth receive a higher education; and the Israelite Alliance has an establishment where the industrial arts and languages are taught to Hebrew youth, and which seems to flourish in spite of the opposition it meets with from fanatical Jews—the general characteristic of those in Jerusalem. The order of St John of Jerusalem (English) established in 1882 an eye infirmary, which has been a blessing to thousands of afflicted people. There are no American missions in Jerusalem, nor in all Palestine. Among the foreign residents, the Germans form the largest body, and a Lutheran church is maintained by them, where the service is in the German language. The churches belonging to the other Christian sects—the Greek, Latin, Coptic, Abyssinian, Syrian, Armenian—are interesting, and connected with them are schools of different grades.

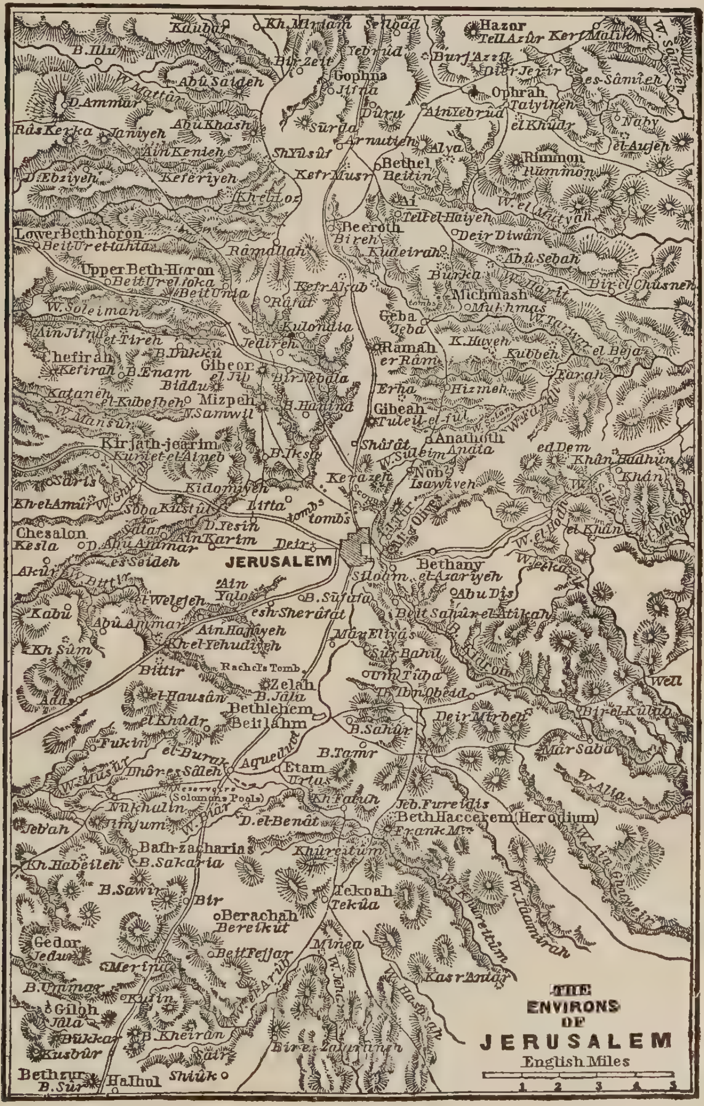


POOL OF HEZEKIAH, INSIDE THE JAFFA GATE.

From the voluminous literature relating to Jerusalem, a few of the more important works are selected:

For accurate details, the Handbooks of Murray and Baedeker—especially that of the latter—are invaluable; Wilson and Warren: *The Recovery of Jerusalem*; Warren: *Underground Jerusalem*; Palestine Exploration Fund Committee: *Our Work in Palestine.* The Quarterly Reports of the same society contain many valuable papers and discussions on matters pertaining to the Holy City. In the small volumes called *Records of the Past* will be found many documents from the Assyrian, illustrating the conquests of Jerusalem by the Assyrian and Babylonian kings; Besant and Palmer: *Jerusalem, the City of Herod and Saladin;* C. R. Conder: *Tent Work in Palestine.* Of older works the most valuable is E. Robinson's *Biblical Researches.* Other important works are: W. M. Thomson: *The Land and the Book* (the new edition, New York, Harpers, has a different title); G. Williams: *The Holy City;* W. H. Bartlett: *Walks About Jerusalem;* J. T. Barclay: *The City of the Great King.*

SELAH MERRILL.


THE ENVIRONS OF JERUSALEM
English Miles
1 2 3 4 5
JERUSALEM
Hazor
Tell Azûr
Kefr Malik
Bir Zeit
Yebrûd
Gophna
Jifna
Burj Azzil
Ophrah
Taiyibeh
Abu Saideh
D. Ammâr
Râs Kerka
Janiyeh
Abu Khash
Ain Kenieh
Sh. Yûsuf
Sûrda
Dûra
Ain Yebrûd
el Khudr
Naby
el Aujeh
Arnutieh
Alya
Bethel
Beitîn
Rimmon
Rummon
D. Ebziyeh
Keferiyeh
Kefr Musr
Ai
Tell el Haiyeh
W. el Asas
Beeroth
Bîreh
Kudeirah
Deir Diwân
Abû Sebah
Lower Beth-horon
Beit Ur et tahta
Râmallah
Upper Beth-Horon
Beit Ur el foka
Beitunia
Kefr Aḳab
Burka
Bir el Chusneh
W. Soleiman
Rafat
Michmash
Mukhmas
Ain Jifna
et Tireh
Kulondia
Geba
Jeba
W. Tawanish
Chefirah
Kefirah
B. Dukku
Jedireh
Ramah
er Râm
K. Haiyeh
Kubbeh
el Beja
B. Enam
Gibeon
el Jib
Bir Nebâla
Farah
Biddu
Katanneh
el Kubeibeh
Mizpeh
N. Samwil
B. Hanina
Erha
Hizmeh
Gibeah
Tuleil el Fûl
W. Mansur
Kirjath-jearim
Kuriet el Aineb
B. Iksa
Shafat
Anathoth
Anata
ed Dem
Khan Hadhur
Khan
Sâris
Kidonyeh
Kerazeh
Nob
Isawiyeh
Kh. el Amûr
Soba
Kustul
Lifta
tombs
Sâtâf
D. Yesin
Ain Karim
Chesalon
Kesla
D. Abu Ammar
Deir
es Saideh
el Khan
Akûr
Bethany
el Azariyeh
Siloam
Ain Yalo
B. Safafa
Abu Dis
el Welejeh
esh Sherafat
Kabû
Abû Ammar
Ain Hanniyeh
Beit Sahûr el Atikah
Kh. el Yehudiyeh
Mar Elyas
Kh. Sûm
Sûr Bahil
Bittir
Rachel's Tomb
Umm Tûba
Zelah
D. Ibn Obeid
Well
el Hausân
B. Jâla
Bethlehem
Beit Lahm
Deir Mirbeh
Bir el Kulab
el Khudr
B. Sahûr
Fukin
el Burak
B. Tamr
Mar Saba
Aqueduct
Dhôr es Sâleh
Etam
Urtas
W. Musurr
W. Alia
Reservoirs
(Solomons Pools)
Kh. Fatin
Nuhhalin
Jeb. Fureidis
Beth Haccerem (Herodium)
Jeb'ah
D. el Benât
Frank Mt.
Jimjum
Beth-zacharia
B. Sakaria
Khureitun
Kh. Habeileh
B. Sawir
Tekoah
Tekûa
Bir
Berachah
Bereikut
W. Ta'âmirah
W. Khureitun
Gedor
Jedur
Beit Fejjar
Mineu
Merina
Kasr Antar
B. Ummar
Kufin
Gilôh
Jâla
B. Kheirân
Bukka
Kusbur
Sâfa
Bir ez Zafaraneh
Beth-zur
B. Sur
Halhul
Shiûk

Jerusalem Chamber, a large hall in the deanery of Westminster, London, famous as the place where the Westminster Assembly met in the seventeenth century, and the English revisers of the Authorized Version in the nineteenth century. The hall is hung with tapestries, and some think that its name is derived from the pictures of Jerusalem upon them; others suggest that it is taken from the adjoining sanctuary ("the place of peace"). See Dean Stanley: *Memorials of Westminster Abbey.*

Jesuits. The order of Jesuits, or Society of Jesus, was founded in 1534 by Ignatius Loyola (*q. v.*), with the help of Peter Le Fèvre, James Lainez, Francis Xavier, Nicholas Bobadilla, and Rodriguez. Pope Paul III. approved of the plan, and it was authorized by a bull in 1540. The chief objects of the society were: The education of youth, preaching to and instructing grown-up people, the confutation and suppression of heresy, and teaching Christianity to heathens by missionaries. The chief differences between the Jesuits and the old monastic orders were that their society was strictly monarchical, that they did not keep the canonical hours, and therefore had more time for study, and they adopted no particular dress, but simply wore that of a secular priest. The society consisted of four classes. In the lowest class were novices who spent their time in prayer, meditation, and study, for two years, until they became scholastics, and either continued their studies, or taught in the schools. The next class was the Coadjutors, some of whom—the Temporal—acted the part of lay-helpers, while the Spiritual, who had been ordained, preached and helped the Professed of the highest class. The candidates had to work ten or twelve years before they reached this last class. From among them was chosen a general, who governed the whole society. The first of these generals was Loyola. He drew up the "Constitutiones," or rules of the order, which were published in Rome two years after his death by Lainez, his successor as general. They consisted of ten parts, subdivided into chapters, and gave instructions concerning the different orders, their manner of life, etc. The Jesuits soon spread into other countries, and at the time of Loyola's death were established in Italy, Spain, Portugal, and Germany. About 1561 they began to open schools and colleges in France, where they taught gratis, for which the University attacked them; but it was a common belief that they were formed to destroy Protestantism, so they were allowed to stay, and formed a college in Paris. In the War of the League they were opposed to Henry IV., and two of their number attempted to assassinate him. The Parliament of Paris decreed their banishment; but Henry, at the pressing request of the pope, recalled them in 1603, and they remained in France till their expulsion in 1764. It is said that Ravaillac, the actual murderer, was instigated by the Jesuits. In Germany they were received with great favor; and in the time of Lainez almost all the German towns of note had a Jesuit College. They first came to England in the reign of Queen Elizabeth, and many were executed for conspiring against her. One of the Fawkes conspirators—Garnet—was a Jesuit. A very important part of the history of the Jesuits is their missions. The first attempts were made by Francis Xavier (*q. v.*) in the East. But the country where they had most influence was Paraguay. They went to South America after the Spaniards had conquered the country, and formed a colony on the banks of the Paraguay and Parana which is said to have included between one and two hundred thousand Indian converts, whom they governed for a century and a half. In 1750, Spain gave up part of her possessions in Paraguay to Portugal, and ordered the Jesuits and their pupils to move to some other part of the Spanish dominions. The Indians rebelled, and some noblemen attempted to murder the Portuguese king, which was laid to the charge of their confessors, the Jesuits, who were expelled from the Portuguese territories, and their lands confiscated.

This example was soon followed by the French. The Jansenists had risen in opposition to the society, the Parliament of Paris had never lost its old hostility, and they had also private enemies in the Minister Choiseul and Madame de Pompadour. An opportunity was soon found for these parties to bring about their object. Father Lavalette, the head of the missions in Martinique, speculated in colonial produce; his goods were seized by the English, and he became bankrupt. His French creditors proceeded against the society, condemned them, and in 1764 a proclamation was published by which they were suppressed in France and their property confiscated.

Three years after, they fell in Spain through the instigation of Choiseul, who persuaded Charles III. that an insurrection which had broken out in Madrid, in 1766, was their work. A decree was made against them, and on March 31st, 1767, they were all commanded to turn out of their homes, were escorted to the coast, and embarked for Italy. They were refused admittance at several ports; and after being for some months on board, where many died, the survivors were landed in Corsica. They were, at the same time, expelled from Spanish America.

In 1768 the Society was suppressed in the Two Sicilies; but it still remained in the papal dominions and in Sardinia. Pope Clement XIII., who had been their supporter, died, and Ganganelli was raised to the papal chair. He was begged on all sides to utterly exterminate the society; and in 1773 he issued a bull, in which he said that disputes were always rising up among them, which had compelled the Catholic princes to expel them, and then he declared them suppressed and extinct, and their statutes annulled. The society now remained only in Russia and Prussia; and from the former they were expelled in 1817.

The Jesuits remained suppressed for about thirty years, but at the beginning of the present century several attempts were made to restore them, in the hope that they might help to bring peace to the countries which were convulsed with revolutions and wars. Several briefs were issued allowing them to return to the various countries; and in 1814 Pius VII. issued a bull solemnly reëstablishing the society under the constitutions of St. Ignatius. They now exist in every country, both Protestant and Roman Catholic, in Europe, but their public institutions are suppressed in France. They have at present thirty-three establishments in England, among which are six colleges, the chief one being at Stonyhurst, near Whitby, in Lancashire. See JANSENISTS; LOYOLA.—Benham: *Dict. of Religion.*

Jesus Christ. Jesus is the personal name and Christ the official title of our Lord. The name "Jesus" is derived from a Hebrew word signifying "to save" or "sent to save" (Matt. i. 21; Luke ii. 11, 21), while that of Christ (Gr. *Christos*) signifies *Anointed*, in allusion to the custom of anointing with oil those who were set apart to sacred or regal office. In the New Testament the name Christ is used as equivalent to Messiah (John i. 41), the name given to the promised prophet and king whose coming had long been anticipated. (Acts xix. 4; Matt. xi. 3.) The story of the life, the person, and the work of Christ is so wonderfully told in the Gospels that it is not necessary to repeat it here. "Each Gospel has its own characteristics. Matthew depicts Christ as the promised Messiah and the son of David. Mark portrays him as the Son of God, who established his Messianic mission by miraculous deeds. Luke describes him as the Saviour and revealer of truth, sent from God to save and enlighten all peoples. John differs very materially from the other evangelists by exhibiting more of the inner life and thoughts of Christ. The other writings of the New Testament are very valuable as witnesses to the truth of the gospel narratives, and their picture of Christ which they presuppose. They corroborate many individual traits, the Acts giving an account of the ascension (Acts. i. 4–11), and an otherwise unrecorded saying of our Lord (xx. 35); while Paul makes a valuable addition to the history of the days succeeding the resurrection. (1 Cor. xv. 3–8.) The writers of the New Testament agree in their testimony to the reality of the revelation of God in Christ; and their narrative lays claim to our respect in proportion as it can stand alone, and does not need any illustration from the dull and flickering light of the apocryphal inventions."—*Zöckler* in Schaff-Herzog: *Ency.*, *s.v.* Among the best of the many Lives of Christ written in recent times, are those of Ellicott (1860); S. J. Andrews (1862, 4th ed., 1879); F. W. Farrar (1875); C. Geikie (1877); A. Edersheim (1883). See CHRISTOLOGY; MESSIAH; GENEALOGY OF JESUS CHRIST, and other articles.

Jesus Christ, THREE OFFICES OF. As early as the time of Eusebius a threefold office of prophet, high-priest, and king was ascribed to Jesus. "Three passages in the Old Testament are guiding lights (Deut. xviii. 15; Psa. cx. 4; Zech. vi. 13); and this idea of the Threefold Office must be conceded to have strong claims on the score of giving a living impression of Christ's whole work, in a form at once adapted to popular use, and sufficiently comprehensive. It calls up vivid images of the whole of the Mediator's functions. We seem to see him as the Great Teacher, imparting words of heavenly truth; as the High-Priest suffering upon the cross, and as our Prince and King ruling in divine majesty."—*H. B. Smith.*

Jesus, SOCIETY OF THE SACRED HEART OF, is the society of the Jesuits, only under another name. At the time, near the close of the last century, when the Jesuits were being suppressed, they formed organizations under other names to propagate their work and doctrines. The most prominent was the Society of the Sacred Heart of Jesus, established in Belgium in 1794. In 1798, by request of the pope, they were united with the Baccanarists. A female society, The Ladies of the Sacred Heart, was organized at Paris in 1800, and now numbers over ten thousand. Its object is female education, and its rules are those of the order of Jesuits.

Jeter, Jeremiah B., D. D., a Baptist minister of great influence; b. in Bedford County, Va., July 18, 1802; d. in Richmond, Feb. 25, 1880. He entered the ministry in 1822, and spent most of his life in Richmond.

Jew, The Wandering. The legend of the Wandering Jew appeared first in English and French literature some time in the thirteenth century. Matthew Paris, an English monk (d. 1259), who lived in the monastery of St. Albans in Paris, tells the story of a certain Cartaphilus who was a doorkeeper in the palace of Pilate, and when Jesus was led out to be crucified he struck him, and said to him, "Go, Jesus; go on faster," to which Jesus replied, "I go, but thou shalt wait till I return." The tradition was that he was baptized by Ananias, and assuming the name of Joseph settled in Armenia, where he was living when Paris wrote his *Historia Major.* The legend appeared in German literature in a small pamphlet published in 1602. According to this, "Ahasuerus is the name of the Wandering Jew; and he was a shoemaker in Jerusalem at the time of Christ. When Jesus, on his way to Golgotha, passed by his house, he stopped for a moment, and leaned against the door-post; and when Ahasuerus pushed him aside, and bade him to move on, Jesus said to him, 'I will stand here and rest, but thou shalt go on until the last day.' From that day Ahasuerus found rest nowhere. Wandering about from place to place, he was seen in Spain, Germany, and other places."

Jewel, John, bishop of Salisbury, and one of the greatest apologetical writers of the Church of England; b. at Buden, Devonshire, May 22, 1522; d. at Monkton, Farleigh, Sept. 23, 1571. He was graduated at Corpus Christi College, Oxford, 1540. In 1549 he espoused the cause of the Reformation, and for many years he suffered greatly, and spent much time in Europe. On the death of Mary in 1558 he returned to England, and in 1560 was consecrated bishop of Salisbury. In 1562 he published the work upon which his fame rests, *Apology of the Church of England.* This book was translated into many languages, and found readers in every part of Europe.

Jewish Christians, Judaizers. When Gentile Christian churches were organized, the hatred of the unconverted Israelites increased, and the question of the real relation of Judaism to Christianity claimed discussion. This caused a split among the Jewish Christians. Some of them maintained that the whole Law was binding upon the converted heathen; others, and they were the majority in the Councils of Jerusalem, that it was binding only upon the Jewish Christians. The minority organized a counter-mission to that of Paul, opposed him vigorously, decried him, and strove to bring the Gentile Christians to their views. These were the *Judaizers* who gave Paul so much trouble. They claimed the countenance of James, and with some show of reason. Exactly when the Jewish Christians were forbidden the temple is not determinable; they would scarcely be tolerated in it down to the destruction of the city. It must have been a trying time for the converts, and many, doubtless, chose to give up the Messiah rather than their people and the old religion. The Epistle to the Hebrews, written at this period, gives us a hint of this perplexity. The final separation between Jewish Christianity and Israel may be set down as taking place when Hadrian ordered *all* Jews to leave Jerusalem.—*Uhlhorn;* see his art. in Schaff-Herzog: *Ency.* See Ebionites.

Jews. We purpose under this head to give a short sketch of the history of the Jews after the destruction of the temple by Titus. About fifty years after, the Jews murdered nearly five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. They made Jamina the seat of learning and of the reorganization of their religious life. About 130 one Bar-Cocheba pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the heathen and Christians who came in their way. But he was defeated by the forces of Hadrian. In this year it is said that sixty thousand Jews were slain or perished. Hadrian then built a city on Mount Calvary, and erected a marble statue of a swine over the gate that led to Bethlehem; no Jew was allowed to enter the city, or to look toward it at a distance, on pain of death. In 360 they began to rebuild their city and temple, but a terrible earthquake killed the workmen and scattered their materials. In the third, fourth, and fifth centuries many of them were harassed and murdered. In the fifth century Babylonia became their centre instead of Palestine. In the sixth century twenty thousand were slain and as many more sold into slavery. In 602 they were severely punished for their horrible massacre of the Christians at Antioch. They fared somewhat better at the time of the rise of Mahomet, for, though expelled from Arabia, they were favorably received in Spain and Mauritania, and also in France under the

Carlovingian monarchs. In Spain in 700 they were ordered to be enslaved, and in the eighth and ninth centuries they were greatly derided and abused, and in some places were made to wear leathern girdles, and ride without stirrups on mules and asses. In France multitudes were burnt. In England in 1020 they were banished, and at the coronation of Richard I. the mob fell upon them and murdered a great many of them; about one thousand five hundred were buried in the palace of the city of York, which they set fire to themselves, after killing their wives and children. In Egypt, Canaan, and Syria the Crusaders greatly harassed them. Provoked with their mad running after pretended Messiahs, Caliph Nasser scarce left any of them alive in his dominions of Mesopotamia. In Persia the Tartars massacred them in multitudes. In Spain Ferdinand persecuted them furiously, and in 1349 there was a terrible massacre of them at Toledo. In France in 1253 many were murdered and others banished, but they were recalled in 1275. In 1320 and 1330 they were massacred in the Crusades by the fanatic shepherds, who wasted the south of France; in 1358 they were totally banished from France, and since then few of them have entered that country. In 1291 Edward I. banished them from England to the number of one hundred and sixty thousand. In 1348, when the Black Death was raging, the Jews were accused of causing it by polluting the rivers and wells, and they had rendered themselves very unpopular with the Christians by having the control of financial affairs entirely in their hands. Spain and Portugal likewise banished them, and they took up their abode chiefly in Germany and Italy. At the time of the Reformation the Jews fared somewhat better; they were let alone because Christians were too busy with their own disputes to heed them. But in most European countries they have at different times since then suffered violent persecution and frequent banishment, but in general their present condition is tolerable. In Poland, however, which is now their chief residence, they were greatly oppressed even up to present times. In England and the United States they enjoy absolute liberty. In England in 1723 they acquired the right to possess land, and in 1753 they obtained the long-desired permission of naturalization. Since 1830 civic corporations, since 1833 the profession of advocates, since 1845 the office of Alderman and of Lord Mayor, and since 1858 admission into Parliament have all been accorded to Jews. In fact, Jews are now, if natural-born subjects, nearly on the same footing with English subjects; their schools and places of worship stand much in the position of those of Protestant Dissenters. Before they can hold office in any municipal corporation they must sign a declaration that they will not use their influence so as to injure or weaken the Protestant Church. By Statutes 21 and 22 Vict., c. 49, Jews are excluded from holding the office of guardians or justices of the United Kingdom, or of Lord High Chancellor, Lord Keeper, or Lord Commissioner of Great Britain or Ireland, or the office of Lord Lieutenant, or deputy, or other chief governor of Ireland, or Her Majesty's Commissioner to the General Assembly of the Church of Scotland.

In their religious observances the modern Jews adhere as closely to the Mosaic dispensation as their scattered condition will allow. Their service consists chiefly in reading the Law in their synagogues, together with a variety of prayers. They abstain from the meats prohibited by the Levitical Law; they observe the same ceremonies as their ancestors at the Passover. They offer prayers for the dead, because they believe in purgatory as a place where the souls of the wicked go, but they limit the time of their remaining there to a year, and they believe that only very few will suffer eternal punishment. All Jews are obliged to live and die in the profession of the following Thirteen Articles, which were drawn up for them about the end of the eleventh century by a celebrated rabbi named Maimonides:

I. That there is one God, Creator of all things, the first principle of all beings, who is able to subsist and continue his perfections without any part of the Universe, but that nothing in the world can maintain their existence without him.

II. That God is an uncompounded, indivisible essence; but that his unity is different from all other unities.

III. That God is an immaterial being, and that no corporeal quality, however refined, can possibly make part of his essence.

IV. That God is eternal, *a parte ante* as well as *a parte post*, and that every thing excepting the Deity had a beginning in time.

V. That God alone ought to be worshipped, and that we ought to adore no other beings either as mediators or intercessors.

VI. That there have been prophets qualified to receive Divine inspiration, and that there may be such for the future.

VII. That Moses was the greatest prophet that has hitherto appeared, and that the degrees of supernatural light communicated to him were altogether singular, and much above the communications and illapses vouchsafed to other prophets.

VIII. That the law which Moses left them was, all of it, dictated by Almighty God; that there is not so much as a syllable in it not received by inspiration; and that by consequence the traditionary expositions of these precepts are entirely a Divine revelation given to Moses.

IX. That this law is immutable, and that it is lawful neither to add nor diminish.

X. That God knows all our actions, and governs them according to his pleasure.

XI. That God rewards the observance and punishes the violation of his Law; that the best rewards for virtue are reserved for the other world, and that the damnation of the soul is the deepest punishment.

XII. That a Messiah will appear, of much more merit and lustre than all the kings before him; that though his coming is delayed, we ought neither to doubt the certainty nor prescribe the time, and much less offer to foretell it from the Scripture.

XIII. That God will raise the dead at the last period of time, and pass judgment upon all mankind.

This truth, with the consequences of it, they maintain from Dan. xii. 2: "And many of them that sleep in the dust shall awake; some to everlasting life, and some to shame and everlasting contempt."—Benham: *Dict. of Religion.*

Jez'ebel (*chaste*), the wife of Ahab, and the daughter of a Zidonian king. (1 Kings xvi. 31.) Educated under the influences of idolatry, she was the means of introducing the worship of Baal into Israel. Energetic and unscrupulous, she completely swayed the mind of her weak and vacillating husband. At her own expense she maintained 400 priests of Astarte, while Ahab supported 450 priests of Baal. (1 Kings xviii. 19.) She sought to destroy the prophets of Israel (1 Kings xviii. 4), and threatened the life of Elijah. (1 Kings xix. 2.) She plotted the murder of Naboth in order that Ahab might secure his vineyard. (1 Kings xxi. 5.) Surviving Ahab, she had great influence at court under her son, and saw her daughter, Athaliah, married to the king of Judah. (2 Kings viii. 26.) Her doom, as predicted by Elijah, was fulfilled to the letter. (2 Kings ix. 30–37.)

Jezreel, the plain or valley between Gilboa and Little Hermon, to which the name of Esdraelon has been applied in modern times. It was also applied to the city which Ahab chose for his chief residence. In the neighborhood was a temple and grove of Astarte with 400 priests supported by Jezebel. Her seraglio was on the city walls. Whether the vineyard of Naboth was here or at Samaria is doubtful. The site of the city is now occupied by a little village called Zerin.

Jimenes, CARDINAL. See XIMENES.

Jo'ab (*whose father is Jehovah*), the eldest of the three sons of Zeruiah, David's sister, and the commander-in-chief of the army. (1 Chron. ii. 16; xi. 6.) Joab was a man of courage, but ambitious and revengeful. He won a brilliant victory at Gibeon over Abner (2 Sam. ii. 18–24), and at a later period murdered him under circumstances (2 Sam. iii. 27) that aroused the indignation of David. When Absalom rebelled, Joab remained true to his master, but, contrary to the express orders of David, put Absalom to death with his own hands. His last recorded deed of blood was his treacherous murder of Amasa, whom David had promoted to be his general-in-chief. In the last years of David's reign, Joab conspired to place Adonijah on the throne. After Solomon became king, although David had charged him to punish Joab for his crimes, he spared him for a time, but finally had him put to death at the altar of the sanctuary where he had fled for safety. (1 Kings ii. 28–34.)

Joachim, abbot of Floris, a Cistercian monk who claimed to be inspired, said to have been born at Cælicum in 1145; d. 1201. After making a pilgrimage to the Holy Land he became a monk, and afterward abbot of the monastery at Corace in Calabria. From here he retired to the mountain solitudes of Sylæ, near Cosenza, where he built the monastery of Floris, and introduced very severe rules. He wrote against Peter Lombard, who maintained that there was but one essence in God, though there were three persons, while Joachim asserted that since there were three persons there must be three essences. For this and other speculations his writings were condemned by the Fourth Lateran Council.

Joan, POPE, a fable first related by Stephen of Bourbon, a French Dominican, who d. in 1261. It found considerable credence through its insertion in the Chronicle of Martinus Polonus, a popular text-book. According to this story, Joan reigned for more than two years, and died in 855 from bearing a child while in a procession between the Colosseum and the Church of St. Clement.

Joan of Arc, or JEANNE D'ARC, "b. at Domremy, in the modern department of Vosges, France, about A. D. 1411; d. at the stake in Rouen, May 30, 1431; the daughter of a small French farmer, who, during the wars of Henry VI. of England with France, is said to have rendered the most important services to her country. While employed as a servant at an inn, she fancied that St. Michael, the tutelary saint of France, had commissioned her to rescue her country from its enemies. After some hesitation, the Dauphin accepted the assistance of the maiden, who predicted that the siege of Orleans (then invested by the English) would be raised, and that Charles would be invested at Rheims with the crown and sceptre of the Capets. By the aid of Joan, whose enthusiasm and heroism inspired the French soldiery, both these events were brought about. In nine days she drove the English from Orleans, which they had been assailing for nearly seven months. Within two months Charles was crowned at Rheims, Joan standing by his side with the sacred banner she had borne in her hands. At the siege of Compiègne, in the following year, she was captured by the Burgundians, and delivered to the English, by whom, after the merest pretence of a trial, she was burned as a heretic and witch in the old market-place of Rouen, where her statue now stands. It has been asserted, however, that the story of her martyrdom is fictitious, and that six years after her supposed death she was married to a French knight, Robert des Armoise. Whatever her end, the story both of her life and of her death has furnished a theme for innumerable writers, in both verse and prose. The *Joan of Arc* of Southey, and the *Maid of Orleans* of Schiller, in addition to the remarkable *Essay* by De Quincey, are only samples of the literary compositions of note which her history has suggested or inspired."—*Cassell's Ency.*

Job. "This book, which takes its name from the man, the history and interpretation of whose afflictions form the theme of it, has been pronounced 'one of the grandest things ever written with pen: grand in its sincerity, in its simplicity, in its epic melody, and repose of reconcilement.' One perceives in it 'the seeing eye, the mildly understanding heart; true eyesight, and vision for all things; sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars;' the whole giving evidence 'of a literary merit' unsurpassed by anything 'written in the Bible or out of it.'

"(1) *Date and Authorship.*—The book of Job was for long believed to be one of the oldest books in the world, and to have had its origin among a patriarchal people, such as the Arabs; but it is now pretty confidently referred to a Jewish author of the age of Solomon or later. The character of the book bespeaks a knowledge and experience peculiarly Jewish. The problem, both in the statement and the solution of it, points both to a recent date and to a Jewish origin, although in the treatment there is an overstepping of the limits, both of properly Jewish life and Jewish ideas. It is not a Jew's book merely, but 'all men's book.'

"(2) *Subject and Problem.*—The book may be regarded as a sublime drama of God's providence and man's suffering. It is based on a narrative of unparalleled calamities. But it consists for the most part of dialogue, poetic and passionate, vehement in denunciation, keen in satire, sublime in its higher thoughts. The several characters are true to their individual differences throughout. Job is a righteous man sorely tried, not infallibly patient, but unflinchingly faithful to God, who nevertheless needs to be rebuked for his pride, while he is honored and rewarded by God for his fidelity. The three friends represent the conventional notion of their age—that suffering is a sure sign of sin. But they have their several *rôles*. Eliphaz is the prophet of visions and oracles; Bildad is the sage, the pedant of ancient lore, the rabbi of his day, who bases his statements on the dicta of venerable authorities; Zophar is neither a prophet nor a sage, but a common respectable person, yet bigoted and dogmatic. Elihu, on the other hand, is a young man in whose mind a new light is breaking. He is far superior in intelligence and in heart to the 'three comforters.' But he has the pride of his own self-assurance, in spite of his becoming politeness in addressing his seniors.

"The problem of the book is complex. The primary object seems to be to show that God can win, and man can give, disinterested devotion. Thus Satan is answered when he asks scornfully, 'Doth Job serve God for naught?' Job's fidelity is a lesson to Satan, and the record of it is a lesson to all cynical disbelievers in truly disinterested service of God, and an encouragement of all attempts to live the higher life in spite of loss and suffering. Here a secondary purpose emerges. The popular notion that suffering is only the punishment of sin has to be refuted, and it is refuted most passionately. But no full explanation of the meaning of adversity is offered. On the contrary, the attempt to solve the mystery is regarded as beyond the scope of human thought. Nevertheless, through all God can be trusted, and in the vision of God the soul of the sufferer finds its rest. Moreover, one end of the affliction of the servant of God is discovered in the purging of the vision of God. Thus at the last Job exclaims, 'Now mine eye seeth thee.'

"There are three views given of the character of human sufferings; the first, that of Job's three friends, that they are punitive and corrective; the second, that of the Prologue, that they are probative; and the third, that revealed by the Almighty, that they are part of a system of things, the secret and scope of which no one knows anything of but himself, being understood only by him 'whose way is in the deep, whose path is in the great waters, and whose footsteps are not known.' This last is the view which Job in the end accepts, and which is by implication the author's also. Traces of this sentiment pervade the book, and it is more or less familiar to all the speakers; but it was matter of mere hearsay till the Lord himself opened Job's own eyes, as Job himself felt assured he would at length do (chap. xix. 25, *et seq.*). The object of the appearance of the Almighty to Job in the end, according to Ruskin, 'is to convince Job of his nothingness; and so, when the Deity himself has willed to end the temptation, and accomplish in Job that for which it was sent, he does not vouchsafe to reason with him, still less does he overwhelm him with terror or confound him by laying open before his eyes the book of his iniquities. He opens before him only the arch of the dayspring and the fountains of the deep, and amidst the covert of the reeds, and on the heaving waves, he bids him watch the kings of the children of pride: "Behold now Behemoth which I made with thee."'

"(3) *Contents.*—The book consists of five parts; (*a*) the Prologue (chaps. i., ii.); (*b*) a series of Discussions divided into three cycles, all, except the last, of four speeches each (chaps. iii.–xiv., xv.–xxi., and xxii.–xxxi.); (*c*) that in which Elihu expostulates (chaps. xxxii.–xxxvii.); (*d*) that in which the Almighty appears (chaps. xxxviii.–xlii. 1–6); and the Epilogue (chap. xlii. 7–17)."—Bagster: *Bible Helps.* See Commentaries of Davidson, Delitzsch, Lange; W. H. Green: *The Argument of the Book of Job Unfolded.*

Joel. "Of the author of this book we know nothing, except that he belonged to the kingdom of Judah, and lived probably in Jerusalem, and was, perhaps, a priest. His book testifies, too, that he was a man of tender feeling, warm enthusiasm, and glowing imagination, and that he possessed a gift, unsurpassed by any other Old Testament writer, of clear, vivid, and eloquent expression. We are as much in the dark about the time and circumstances of his life as we are about his personal history, seeing there are no data given in the book by which we can certainly identify its composition with any single event as occurring at the time in the national history. We can only conclude, as there is no mention in it of Assyria or Babylon, and none of the internal controversies which exercise the other prophets from Amos to the Captivity, such as that between the worship of Jehovah and idolatry, that it was not written within the period when the latter prophesied, but must have been written either before or after. The manner and purity of the style, and certain vague allusions to early events, as in chap. iii. 7–11, would seem to point to the former conclusion, and the book has accordingly been generally referred to the time of Joash, a date somewhere between 877 and 857 B. C. On the other hand, recent criticism seeks to assign it to a period later than the Captivity, the purity of the style alleged in evidence of the former view being accounted for as in great part 'the fruit of literary culture.' The grounds adduced in favor of the post-exilian theory are—first, the mention in chap. iii. 1, 2, of the Captivity, the dispersion of the people, and the allotment of their land to others; secondly, that there is no mention of a king in the land, only 'of sheikhs and priests;' and thirdly, that the character of the worship prevalent at the time (chaps. i. 9; ii. 14), is, in the regard of recent criticism, of post-exilian origin. But be this as it may, the book is written on the great broad lines of all Hebrew prophecy, and reads us the same great moral lesson which all the other prophetic books do, that from the judgments of God there is no outlet for the sinner except in repentance, and that in repentance lies the pledge of deliverance from all evil, and the enjoyment of all good.

"*Divisions.*—The occasion of the warning of the prophet in this book is the visitation on the land of a plague of locust-swarms, and the occurrence of an all-withering drought; and as this warning, from chap. ii. 18, showed signs of proving effectual, the prophet gives reins to his imagination in picturing the blessed time sure to follow. Thus the book divides itself into two sections of chap. ii. 18, the former (*a*) being a description of the present calamity and a call to repentance and prayer; and the latter (*b*) being a promise from the Lord, who has heard the prayer of his people, that he will, on the ground of its sincerity, henceforth shed only blessing on them, and reserve all his fury for, and ere long pour it out upon, those that rise up against them.

"*Contents.*—(*a*) Chap. i. delineates the double plague of the locusts and the drought, and calls upon the people to humble themselves before the Lord. Chap. ii. 1–17 represents these plagues as forecasts of greater, as calls to repentance, and as effective for this end. (*b*) Chap. ii. 18–27 promises to recompense the people abundantly for all they have suffered. Vers. 28–32 promise an outpouring of the Spirit, and threaten collateral judgments. Chap. iii. continues the threat of judgment and the promise of blessing."—Bagster: *Bible Helps.* See Commentaries on the Minor Prophets, by Henderson (And. ed., 1866; Pusey ed., New York, 1885); Lange (1875).

John the Apostle. "Originally, like his father, Zebedee, a fisherman on the Galilæan Lake, he became first a disciple of John the Baptist, and then a follower, one of the earliest, of Jesus Christ. He was perhaps the youngest of Christ's disciples, a youth of an ardent, affectionate nature; and he appears from the first to have won the special love and confidence of his Lord and Master, being at length specially designated as that disciple 'whom Jesus loved.' He was one of the three who were privileged to be present on occasions on which more than usual manifestations were vouchsafed of the Lord's glory; and it was to his keeping, when he was dying, that the Lord committed his sorrowing mother, as to the one of the twelve that would stand to her in her Son's stead, and was the likest of them all to himself. After his Master's death, John appears to have lived principally at Jerusalem, probably till the death of Mary, and afterwards to have taken up his residence at Ephesus, somewhere about the year 67 A. D., and after the death of Paul. Of this city he became virtually bishop, an office which he appears to have held, under various forms of persecution, till his death, which is vaguely conjectured to have taken place somewhere between 89 and 120 A. D. He lived to see the rise of the Gnostic heresy, which sought to resolve the facts of the gospel into the mere symbols of a philosophical system; and he died protesting against it as a denial of the incarnation which he had witnessed in the person of his Master. His Gospel, bearing witness against this heresy, was almost, if not quite, his last legacy to the Church. In Christian art he is represented either as writing his Gospel, or as bearing a chalice from which a poison once given to him to drink seems to issue in the form of a serpent. He is also sometimes represented in a cauldron of boiling oil into which, it was said, he had been thrown, and from which he escaped unhurt."

John, THE GOSPEL OF. "The negative critics have made a special attack upon this Gospel, and have attempted to show that it was not known till the second half of the second century after Christ. It is impossible here to enter into the elaborate arguments on either side of the question. But it is a remarkable fact that, step by step, the opponents of the genuineness of the Gospel have had to give ground, and confess an earlier date for the appearance of the Gospel. In the first place, the discovery of the writings of Hippolytus shows that the Gospel was known to Gnostic heretics by at least as early a date as 125. Then Bishop Lightfoot's vindication of the Ignatian Letters puts it back another ten years, for these letters are soaked through and through with the leading ideas of the fourth Gospel. Moreover, it has been shown that Justin Martyr frequently alludes to the peculiar ideas of this Gospel. The author of the Epistle to Diognetus, who lived about the time of Justin, evidently moulds his writings on the thoughts of John. There can be no reasonable doubt that the same man wrote the Gospel and the first Epistle of John; and Polycarp, in his Epistle to the Philippians, quotes from the latter. The Epistle of the Churches of Lyons and Vienne, in the reign of Marcus Aurelius, quotes John xvi. 2. Even Keim, who rejects the Gospel, dates it at 110–117. But that brings it back almost to the time of the apostle. If it was published thus early, it is unreasonable to suppose that so great a work could have come from an unknown author, and have been accepted as the composition of the Apostle John. Lastly, the sublime character of the work is its best witness. Here we have the very crown and glory of the Bible.

"*Date.*—This Gospel would appear to have been written at Ephesus, at the instance, Jerome alleges, of the bishops of the Asiatic churches, with a view to confirm the faith of the Church in the divinity of Christ, of which he was the special witness. Its date must be long after the writing of the other Gospels, and toward the end of the first century. It is one of the latest books of the New Testament—much later than the 'Revelation.' On this calculation it must have been composed after the destruction of Jerusalem. According to the author himself, the aim he had in writing his Gospel was, that its readers 'might believe that Jesus was the Christ, the Son of God, and that believing they might have life through his name.' His object is to show that in Jesus Christ the eternal Word became flesh, in order that we might become partakers of the Divine life revealed in him, which, however, the evangelist is all along careful to show, no one can become who prefers the darkness to the light. This Gospel has been from of old defined as the spiritual Gospel, because it pre-eminently unveils the hidden spiritual principle, or the Divine nature of the person of Christ. But its great design is to bear witness to the Son of God as having come in the flesh; as, therefore, not an ideal, but a real being, and as, in the reality of that being, the light and life of men. John's Gospel presupposes the existence and prior circulation of the other three; and whereas the scene of their narratives is mostly laid in Galilee, the scene of his is mostly laid in Judæa, recording as it does no fewer than seven visits of the Lord to the capital in the course of his ministry. The style of the Gospel is peculiar, and words, such as 'light,' 'life,' and 'truth,' occur in it which do not occur in the others; or, if they do, without the specialty of meaning and the frequency peculiar to it. Some affect to stumble at this, but there is no occasion; for, as Neander says, this Gospel 'could have emanated from none other than that "beloved disciple" upon whose soul the image of the Saviour had left its deepest impress.' Conceiving of Christ as the Incarnate Word, it gives greater prominence to his utterances than his acts, and the latter only in connection with the former. And this Word is uniformly represented as misapprehended by those who hear it, as if the text of the Gospel were, as indeed some think it is, 'the light shineth in darkness, and the darkness apprehended it not.'" — Bagster: *Bible Helps.* See Trench: *Life and Character of St. John the Evangelist* (London, 1850); Commentaries of Hengstenberg (1863, Eng. trans., 1865); Meyer (6th ed., edited by Weiss, 1880); Godet (1865, translated and edited by President Timothy Dwight, of Yale University, New York, 1886), 2 vols.; Westcott (in *Speaker's Commentary*, 1879); Ezra Abbot: *The Authorship of the Fourth Gospel: The External Evidences* (1880).

John the Baptist, more properly "the Baptizer" (Matt. iii. 1), the son of the priest Zacharias and Elizabeth. His birth and work were predicted by the angel Gabriel. (Luke i. 5–15.) For thirty years he lived in solitude, and then began to preach in the wilderness of Judæa, calling men to repentance, and baptizing all who came making confession of their sins. (Luke iii. 8.) The fame of John spread among all classes, and multitudes flocked to hear his words and be baptized. Many thought him to be the Messiah (Luke iii. 15; John i. 20; Acts xiii. 25), but in the spirit of humility he rejected all such claims, and pointed to Him whose shoe's latchet he was not worthy to unloose. (Matt. iii. 11; John i. 27.) His testimony to the divine nature and offices of Christ was full and distinct. (John iii. 28–32.) The brief ministry of John was brought to a close by his imprisonment by Herod for his bold arraignment of him for his unlawful connection with Herodias (John iii. 24, etc.), and he was subsequently beheaded in obedience to an oath made to Salome, Herodias' daughter. (Matt. xiv. 3 *sqq.*) Christ pronounced John the Baptist the greatest among the prophets. He did no miracle, but he prepared the way of the Lord, and in his life and work exhibited a character of singular courage, humility and self-denial.

John, THE FIRST EPISTLE GENERAL OF. "*Its Authenticity.*—The external evidence is of the most satisfactory nature. Eusebius places it in his list of 'acknowledged' books, and we have ample proof that it was received as the production of the apostle John in the writings of Polycarp, Papias, Irenæus, Origen, Clement of Alexandria, Tertullian, Cyprian, and there is no voice in antiquity raised to the contrary. On the other hand, the internal evidence for its being the work of St. John, from its similarity in style, language, and doctrine, to the Gospel, is overwhelming. The allusion, again, of the writer to himself is such as would suit St. John the apostle, and very few but St. John. (1 Ep. i. 1.) With regard to the time at which St. John wrote the Epistle there is considerable diversity of opinion. It was most likely written at the close of the first century. Like the Gospel, it was probably written from Ephesus. Lardner is clearly right when he says that it was primarily meant for the churches of Asia under St. John's inspection, to whom he had already orally delivered his doctrine (i. 3; ii. 7). The main object of the Epistle does not appear to be that of opposing the errors of the Docetæ, or of the Gnostics, or of the Nicolaitans, or of the Cerinthians, or of all of them together, or of the Sabians, or of Judaizers, or of apostates to Judaism; the leading purpose of the apostle appears to be rather constructive than polemical. In the introduction (i. 1–4) the apostle states the purpose of his Epistle. It is to declare the Word of Life to those whom he is addressing, in order that he and they might be united in true communion with each other, and with God the Father, and his Son Jesus Christ. The first part of the Epistle may be considered to end at ii. 28. The apostle begins afresh with the doctrine of sonship or communion at ii. 29, and returns to the same theme at iv. 7. His lesson throughout is, that the means of union with God are, on the part of Christ, his atoning blood (i. 7; ii. 2; iii. 5; iv. 10, 14; v. 6) and advocacy (ii. 1)—on the part of man, holiness (i. 6), obedience (ii. 3), purity (iii. 3), faith (iii. 23; iv. 3; v. 5), and, above all, love (ii. 7; iii. 14; iv. 7; v. 1). There are two doubtful passages in this Epistle, ii. 23, 'but he that acknowledgeth the Son hath the Father also,' and v. 7, 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.' It would appear without doubt that they are not genuine. The latter passage is contained in four only of the 150 MSS. of the Epistle, the Codex Guelpherbytanus of the seventeenth century, the Codex Ravianus, a forgery subsequent to the year 1514, the Codex Britannicus or Monfortii of the fifteenth or sixteenth century, and the Codex Ottobonianus of the fifteenth century. It is not found in any ancient version except the Latin; and the best editions of even the Latin version omit it. It was not quoted by one Greek Father or writer previous to the fourteenth century." —Smith: *Dict. of the Bible.*

John, The Second and Third Epistles of. "*Their Authenticity.* — These two Epistles are placed by Eusebius in the class of 'disputed' books, and he appears himself to be doubtful whether they were written by the evangelist, or by some other John. The evidence of antiquity in their favor is not very strong, but yet it is considerable. Clement of Alexandria speaks of the First Epistle as 'the larger.' (*Strom.* lib. ii.). Origen appears to have had the same doubts as Eusebius. Dionysius and Alexander of Alexandria attribute them to St. John. So does Irenæus. In the fifth century they are almost universally received. If the external testimony is not as decisive as we might wish, the internal evidence is peculiarly strong. Mill has pointed out that of the thirteen verses which compose the Second Epistle, eight are to be found in the First Epistle. The title and contents of the Epistle are strong arguments against a fabricator, whereas they would account for its non-universal reception in early times. The Second Epistle is addressed *eklektō kuria.* An individual woman who had children, and a sister and nieces, is clearly indicated. Whether her name is given, and if so, what it is, has been doubted. According to one interpretation she is 'the Lady Electa,' to another, 'the elect Kyria,' to a third, 'the elect Lady.' The English version is probably right, though here too we should have expected the article. The Third Epistle is addressed to Gaius or Caius. We have no reason for identifying him with Caius of Macedonia (Acts xix. 29), or with Caius of Derbe (Acts xx. 4), or with Caius of Corinth (Rom. xvi. 23; 1 Cor. i. 14), or with Caius, bishop of Ephesus, or with Caius, bishop of Thessalonica, or with Caius, bishop of Pergamos. He was probably a convert of St. John (Ep. iii. 4), and a layman of wealth and distinction (Ep. iii. 5) in some city near Ephesus. The *object* of St. John in writing the Second Epistle was to warn the lady, to whom he wrote, against abetting the teaching known as that of Basilides and his followers, by perhaps an undue kindness displayed by her toward the preachers of the false doctrine. The Third Epistle was written for the purpose of commending to the kindness and hospitality of Caius some Christians who were strangers in the place where he lived. It is probable that these Christians carried this letter with them to Caius as their introduction. We may conjecture that the two Epistles were written shortly after the First Epistle from Ephesus. They both apply to individual cases of conduct the principles which had been laid down in their fulness in the First Epistle. The title 'Catholic' does not properly belong to the Second and Third Epistles."—Smith: *Dict. of the Bible.* See Commentaries of Calvin, Neander (1851, Eng. trans. by Mrs. Conant, 1852); Ebrard, in Olshausen's *Commentary* (1859, trans. by W. B. Pope, Edinburgh, 1860); Haupt (1869, trans. by Pope, Edinburgh, 1879); B. F. Westcott (1883). See Revelation.

John is the name of twenty-three popes. See Popes.

John of Chur, a leader among the Pietists in the latter part of the fourteenth century, who were called "Friends of God." The son of a wealthy merchant, he suddenly forsook a life of pleasure-seeking for that of a mystic. He distributed his fortune in benevolence. He regarded suffering as a gift of grace, and deemed that evil suggestions and doubts were to be endured patiently, rather than striven against. He taught that the perfect man "has become one with God when he wants nothing else except what God wills." It is supposed, from his writings, that Chur, in the canton of the Grisons, Switzerland, was his native place. Seeking a life of retirement, the tradition is that, with two companions he was miraculously led by a black dog to a mountain where he built a chapel, located by some near the Castle Rütberg, in the canton of St. Gall. He died about the year 1380.

John of Damascus, an eminent theologian of the early Greek Church; b. at Damascus about the close of the seventh, or the beginning of the eighth, century. On account of his eloquence he received the epithet Chrysorrhoas (*gold-pouring*). His father, Sergius, was a Christian, and the son was educated under the care of an Italian monk, whom Sergius had redeemed from a party of captive slaves. About 730 he wrote several treatises in favor of image-worship, which the Emperor Leo was seeking to suppress. Leo in revenge, through a forged letter purporting to come from John, aroused the anger of the caliph, who ordered the traitor's right hand to be cut off. According to tradition, his severed hand was miraculously restored by the intercession of the Virgin Mary. Although the caliph, convinced by the miracle, offered to restore John to his former office he decided to forsake the world. Dividing his fortune among his friends and the poor, he retired to the monastery of St. Sabus at Jerusalem, where he spent the rest of his life. He is a saint, both in the Roman and Greek Churches. According to Dorner, he "remains in later times the highest authority in the theological literature of the Greeks." He has been styled the "Father of Scholasticism," and the "Lombard of the Greeks." See J. H. Lupton: *St. John of Damascus* (London, 1882).

John, Monophysite bishop of Ephesus, flourished in the sixth century. His fame rests upon a church history, in three parts, from the first Roman emperors to 585. A portion of this work was discovered in 1853 among some Syriac manuscripts, and edited by Cureton, under the title, *Third Part of the Ecclesiastical History of John, Bishop of Ephesus* (Oxford, 1853; Eng. trans. by R. Payne Smith, Oxford, 1860).

John of Salisbury, eminent for his attainments in philosophy and theology; b. about 1120 in Salisbury; d. in France, Oct. 25, 1180. He studied under Abelard, and after his return to England became chaplain and secretary to Theobald, archbishop of Canterbury. He was an intimate friend of Thomas à Becket, and stood in close relations to the popes and prelates of his time. He was chosen bishop of Chartres in 11 . His complete works were edited, in 5 vols. by Giles (Oxford, 1848).

John, St., of Nepomuk, the patron saint of Bohemia; b. at Pomuk, about 1330. He was a canon of the Cathedral of Prague and Vicar-General of the diocese. He appears to have incurred the hatred of King Wenceslaus IV., who caused him to be tortured and thrown into the river Moldau, in March, 1383. Much of his history is involved in obscurity and legendary incidents. He was canonized by Benedict XII.

John, St., Eve of. This festival was of heathen origin, and refers to the summer solstice, falling on June 24. A Christian interpretation was put upon its symbols; the fire representing baptism. Among Germanic nations the festival was kept by lighting bonfires and dancing about them. Within the last century the observance of these festivities has almost entirely passed away.

John, St., Knights of. See Military Orders.

Johnson, Herrick, D. D. (Western Reserve College, Hudson, O., 1867), LL. D. (Wooster University, Wooster, O., 1880), Presbyterian; b. near Fonda, Montgomery Co., N. Y., Sept. 21, 1832; was graduated at Hamilton College, Clinton, N. Y., 1857, and at Auburn (N. Y.) Theological Seminary, 1860. He was pastor at Troy, N. Y., 1860–62; Pittsburg, Penn., 1862–68; Philadelphia, Penn., 1868–74; professor of homiletics and pastoral theology at Auburn, 1874–80; professor of sacred rhetoric since 1880 in the Theological Seminary of the Northwest, Chicago, Ill., and for a time pastor of the Fourth Church in that city. He is the author of: *Christianity's Challenge* (1882); *Plain Talks about the Theatre* (1883); *Revivals: Their Place and Power* (1883).

Johnson, Samuel, D. D., first president of King's (now Columbia) College, New York City; b. in Guilford, Conn., Oct. 14, 1696; d. in Stratford, Conn., June 6, 1772. After graduating from Yale College in 1714, he entered the Congregational ministry (1720), but in 1723 went to England and received episcopal ordination. He returned to this country as a missionary of the Church of England, and settled in Stratford, Conn. In 1753 he was chosen president of King's College. After resigning this position, in 1763, he spent the remainder of his life in Stratford. He was an earnest advocate of episcopacy, and wrote a number of works in defence of his opinions. See his *Life*, by Beardsley (New York, 1874).

Johnson, Samuel, b. in Salem, Mass., Oct. 10, 1822; d. at North Andover, Mass., Feb. 19, 1882. He was graduated at Harvard College, 1 2, and the Divinity School, 1843. In 1853 he became pastor of an Independent Church in Lynn, Mass., when he labored for twenty years. He was never connected with any religious denomination. As an active sympathizer with the anti-slavery agitation, he was widely known, but his fame rests upon a work upon which he was engaged for many years: *Oriental Religions and their Relation to Universal Religion*, of which *India*, *China*, and *Persia* have appeared.

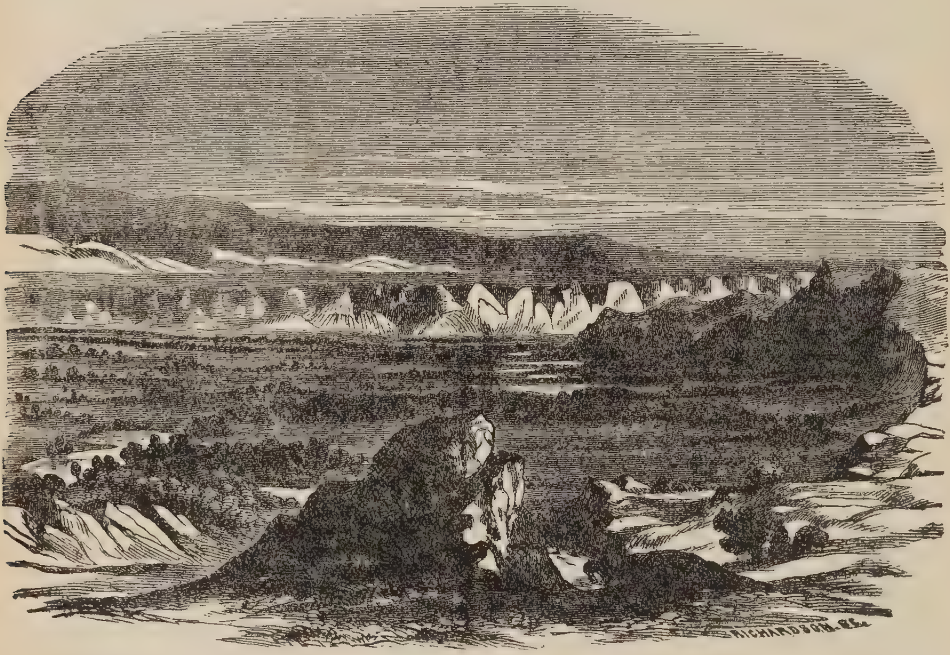
Joktan, "son of Eber (Gen. x. 25, 30; 1 Chron. i. 19); head of the Joktanite Arabs. His settlements were in S. Arabia, 'from

Mesha unto Sephar, a mount of the East' (*Zafari*, a seaport E. of Yemen; an emporium of trade with Africa and India). The Arab Kahtan, whose sons peopled Yemen or Arabia Felix. Cushites from Ham (Gen. x. 7) and Ludites from Shem (ver. 22) were already there, and intermingled with them. The seafaring element was derived from the Cushites, the Shemites not being seafaring; also the Cyclopean masonry and the rock-cut Himyeritic inscriptions indicate the presence of Cushites. Arab tradition makes J. or Kahtan progenitor of the purest tribes of central and southern Arabia. The Scripture list of his descendants confirms this; almost all the names are certainly connected with this locality: 'Almodad (El-Mudad), Sheleph (Sulaf or Silfan), Hazarmaveth (Hadramaut), etc."—*Fausset.*

Jo'nah (*dove*), "one of the Minor Prophets, was the son of Amittai, who, according to 2 Kings xiv. 25, uttered a prophecy concerning Jeroboam II. The book of Jonah is distinguished from the other prophetical books by the fact that it is not the prophecy, but the personal experiences of the man, in which the interest centres. In order to escape the divine summons to preach repentance to Nineveh, he embarked from Joppa for Tarshish, but during a storm was, at his own advice and by the issue of a lot, thrown overboard, and swallowed by a great fish (i. 17). Three days afterward he was thrown up upon the land, and after a second summons began preaching to the Ninevites. When both king and people began to repent, Jonah became indignant at the divine compassion, but was convinced by God of his foolishness by a gourd (iv). Such are the contents of the book; and many have regarded it as an allegory or a poetic myth. The prevailing view at present among the representatives of modern criticism is, that it was a national prophetic tradition designed to serve a didactic aim, and with some elements of historic truth. The historical view appeals to the geographical and historical notices in the prophecy; as, for example, the evident accuracy of the description of Nineveh, the fitness of Jonah's mission at that particular period, when Israel was for the first time coming into contact with Assyria, etc. Those who deny the credibility make much of the miraculous story of the great fish, but this very incident is attested by our Lord's use of it. (Matt. xii. 39; xvi. 4; Luke xi. 29.) He here, in the most complete manner, compares himself with Jonah, whose deglutition by the whale typified his burial. But Christ was greater than Jonah. The latter escaped only from the peril of death: the former overcame death. If this be a right interpretation of our Lord's words, then the miraculous preservation of Jonah gets its significance from the fact that it happened to him as a prophet. The central purport of the book is not that repentance was preached to the heathen, but that the prophet of God must do whatever the Lord commands; that not even death can frustrate his calling, and that the prophet must leave the fulfilment to God. Following the line of these three thoughts, the book details historical facts which were a prophecy of him in whom the prophetic calling culminated. As for the prophet's prayer (ii. 3–10), we may say with Luther, that Jonah in the fish's belly did not utter these words with the mouth, in their present form, but he indicates how he felt, and what the thoughts of his heart were while he was engaged in such a fearful contest with death. It cannot be proved that the prophet left his work in its present form. The abruptness of the record leads us to suppose that it was originally one of a series of similar accounts. An old Haggadah calls Jonah a prophet of Elisha's school, and it is possible that it originated in one of these schools. Opinion has been divided about the date, some putting it as late as the period of the Maccabees. This view is entirely ruled out by the fact of its reception into the prophetical canon, and there can be no doubt that it was written before the Babylonian captivity. Jonah's tomb is still shown near the site of ancient Nineveh."—*Volck* in Schaff-Herzog: *Ency.*, vol. ii., p. 1197. See Kleinert (in Lange's *Com.*, N. Y., 1875); Huxtable (in *Speaker's Commentary*, N. Y., 1876); Perowne (London, 1882); Stuart Mitchell on *Jonah* (Phila., 1875).

Jop'pa, "the name given in the Greek of the New Testament to a town called in Hebrew, *Yafo;* modern, *Yafa* or *Jaffa*, *i. e.*, beauty. It is situated on the sea-coast of Syria, about thirty-three miles n. w. of Jerusalem, and, according to Stanley, still deserves its name. Joppa is a place of great antiquity. Here, according to the classical myth, it was that Andromeda was chained to the rock, and exposed to the sea-monster; a story that has been supposed to shadow out, in an obscure way, the early intercourse between Greece and Syria. In sacred history it appears as the port of Jerusalem in the time of David and Solomon, and the place to which the cedars of Lebanon were floated from Tyre for the building of the temple. It was at Joppa that the apostle Peter saw the vision which corrected his Jewish prejudices concerning the Gentiles and the spirit of Christianity.

In the reign of Constantine the Great, Joppa was made a bishop's see, but it attained its highest prosperity in the times of the crusades, when it became the principal landing-place of the warriors of Christendom. In 1799 it was stormed by the French under Bonaparte, and here was perpetrated his shameful massacre of Turkish prisoners. In 1832 Mohammed Ali made himself master of it; but the Turks, with the assistance of the British and Austrians, took it from him again in 1840. Pop. about 12,000 (of whom 3,700 are Christians and 800 Jews)."—Chambers: *Cyclopædia.*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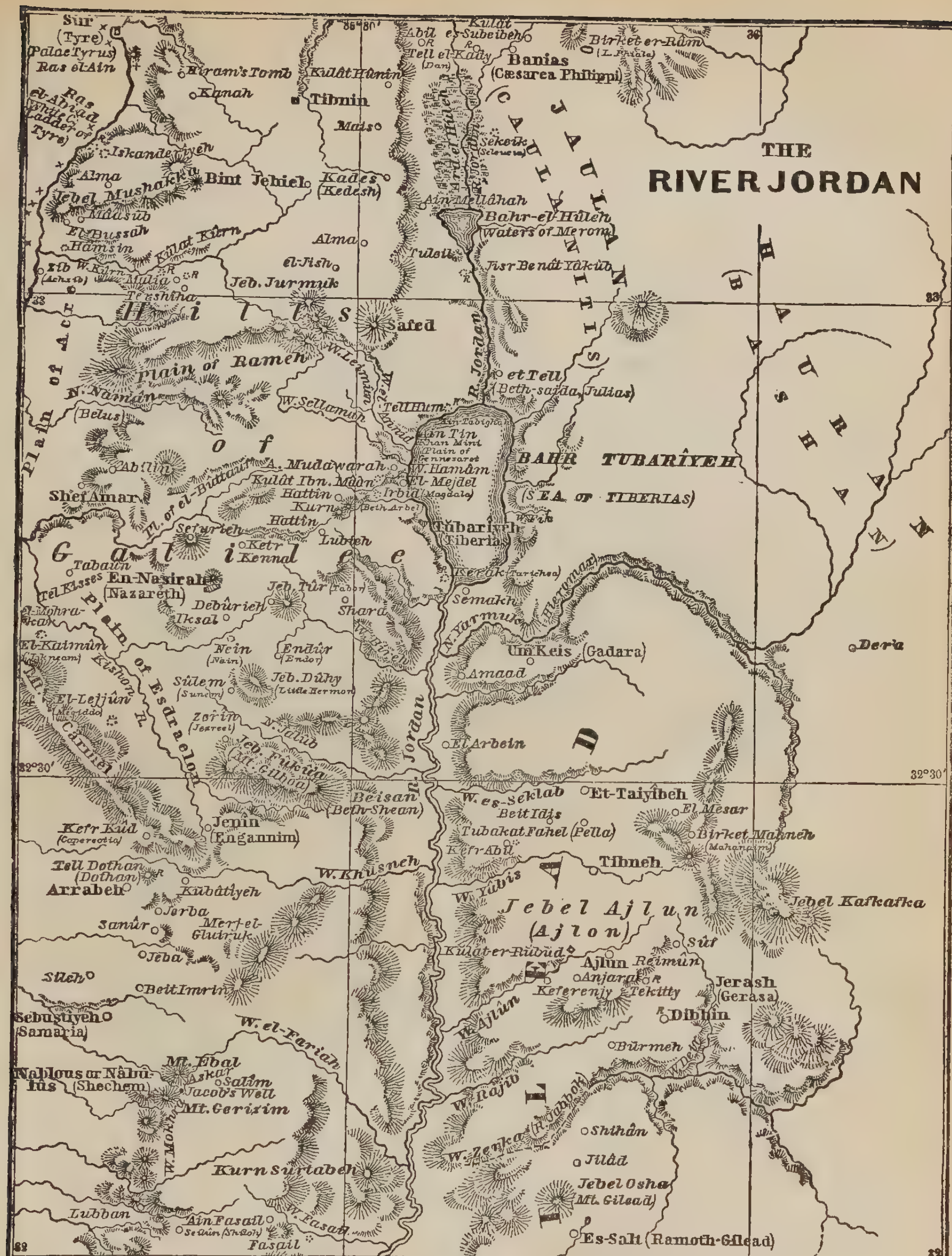
THE JORDAN ON THE ROAD FROM *NABULUS* (SHECHEM) TO *ES-SALT* (RAMOTH-GILEAD ?).

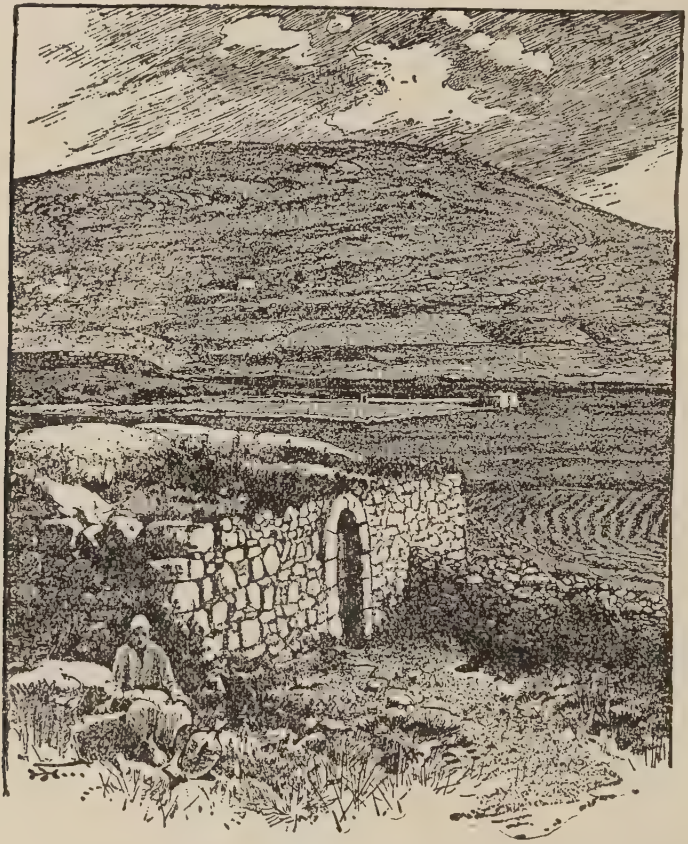
Jordan, "the principal river of Palestine, the bed of which forms a great valley, stretching from n. to s. in the eastern part of the country. The Jordan, deriving its head-waters partly from the eastern branches of the Lebanon mountains, and partly from Mt. Hermon, flows s., and after a course of 150 miles, having passed through the small lake of El Huleh (the waters of Merom) and the lake of Tiberias (sea of Galilee), it falls into the northern extremity of the Dead Sea (*q. v.*). The bed of the river varies much in breadth, and its banks are in some places flat; in others, steep. Where it enters the Dead Sea it is 180 yards broad, and 3 ft. deep; but a little way further up it is only 80 yards broad, and 7 ft. deep. From the lake of Tiberias to the Dead Sea the Jordan is crossed by no bridge, although in two or three places there are ruins of bridges. Above the lake of Tiberias is a bridge called Jacob's Bridge, over which the road from Damascus to the sea-coast passes. In a number of places the Jordan is fordable; in some, even when the river is in flood. The course of the Jordan was explored by Lieut. Molyneux, an English officer, in Aug., 1847, during the dry season; and by Lieut. Lynch, with an expedition sent out by the United States government in April, 1848, when the river was in flood, and by McGregor in 1869."—Chambers: *Cyclopædia.* See PALESTINE.

Joris, JOHANN DAVID, a famous leader among the Anabaptist fanatics of the time of the Reformation. He professed to receive divine revelations, and became the head of a party who recognized him as their Messiah. Many were burned at the stake, and others suffered imprisonment rather than renounce their leader. Having accumulated a fortune he removed to Basel


THE RIVER JORDAN
Sur (Tyre)
PalaeTyrus
Ras el-Ain
Ras el-Abiad (White C. or Ladder of Tyre)
Hiram's Tomb
Kanah
Kulât Hunin
Tibnin
Mais
Abil
Kulat es-Subeibeh
Tell el-Kady (Dan)
Banias (Cæsarea Philippi)
Birket er-Ram (L. Phiala)
Sekeik (Seleucia)
Iskanderiyeh
Alma
Jebel Mushakka
Bint Jebiel
Kades (Kedesh)
Ain Mellâhah
Bahr-el-Hûleh (Waters of Merom)
Mudasub
El-Bussah
Hamsin
Kulat Kurn
Alma
Tuleil
Jisr Benât Yakûb
el-Jish
Zib
Mulia
Jeb. Jurmuk
Tershiha
33
H i l l s
Safed
GAULANITIS
BASHAN
HAURAN
Plain of Acre
Plain of Rameh
N. Namân (Belus)
W. Leimun
W. Sellamah
W. el-Amud
Tell Hum
R. Jordan
et Tell (Beth-saida Julias)
Ain Tabighah
Ain Tin
Khan MinI
Plain of Gennesaret
of
Abilin
A. Mudawarah
W. Hamâm
El-Mejdel
Kulât Ibn. Maân
Irbid (Magdala)
BAHR TUBARÎYEH (SEA OF TIBERIAS)
Shefâmar
N. or el-Buttauf
Hattin
Kurn Hattin (Beth Arbel)
Tubarîyeh (Tiberias)
Seffurieh
Kefr Kennal
Lubieh
G a l i l e e
Tabaun
En-Nasirah (Nazareth)
Tell Kisses
Kerak (Tarichea)
Semakh
Jeb. Tûr (Tabor)
Shara
Debûrieh
Iksal
Plain of Esdraelon
El-Mohrakah
El-Kaimûn (Jokneam)
Kishon R.
Nein (Nain)
Endûr (Endor)
Jeb. Duhy (Little Hermon)
Sûlem (Sunem)
W. Bireh
N. Yarmuk
Hieromax
Um Keis (Gadara)
Amaad
Der'a
El-Lejjûn (Megiddo)
Mt. Carmel
Zerin (Jezreel)
N. Jalud
Jeb. Fukua (Mt. Gilboa)
Jordan
El Arbein
32°30'
Beisan (Beth-Shean)
W. es-Seklab
Et-Taiyibeh
El Mesar
Beit Idis
Tubakat Fahel (Pella)
Birket Mahneh (Mahanaim)
Kefr Kud (Caparcotia)
Jenin (Engannim)
Kefr Abil
Tibneh
Tell Dothan (Dothan)
Arrabeh
W. Khusneh
W. Yabis
G I L E A D
Kubâtiyeh
Jerba
Sanûr
Merj el-Ghuruk
Jebel Ajlun (Ajlon)
Jebel Kafkafka
Jeba
Kulat er-Rubud
Sûf
Ajlun
Reimun
Silet
Beit Imrin
Anjarah
Keferenjy
Tekitty
Jerash (Gerasa)
Dibbin
W. Ajlûn
Sebustiyeh (Samaria)
W. el-Fariah
Bûrmeh
Nablous or Nâbulus (Shechem)
Mt. Ebal
Askar
Salim
Jacob's Well
Mt. Gerizim
W. Rajib
W. Zerka (R. Jabbok)
Shihân
W. Mokh
Jilâd
Kurn Surtabeh
Jebel Osha (Mt. Gilead)
Lubban
Ain Fasail
Seilûn (Shiloh)
W. Fasail
Fasail
Es-Salt (Ramoth-Gilead)
32
El Mezrâah
Ain Haramiyeh
Fuheis
El-Aujeh
Beitin (Bethel)
W. el-Aujeh
W. Nimrin
Tel-el-hajar (Ai)
Ain Duk
Es-Sumrah
Bireh (Beeroth)
Dier Duwan
Tawakin
es-Sukkar
Nimrin (Beth Nimrah)
Arak el-Emir
Seir (Jazer)
Bare hills
Ammân (Rabbath-Ammon) (Philadelphia)
Mukhmas
Geba (Geba)
Jeb. Kuruntul (Quarantania)
Er Riha
R. Jordan
BELKA
Tuleil el-Fûl (Gibeah)
Er-Ram (Ramah)
Keferein (Abil Shittim)
Pine Forest
W. Kelt
(Jericho)
N. Samwil
Anâta
K. Enab
K. Hajla
Er-Rameh
Naûr
Mt. of Olives
EL KUDS JERUSALEM
Bethany
W. Dabor
Wady Musa
W. Hesban
Bittir
Siloam
Hajar Lesbah
Hunah
Elâl
Hesbân (Heshbon)
36

in 1544, and there played the rôle of a rich and pious citizen. The deception was not known until after his death. His sect did not die out until nearly a century after his death, which occurred in 1556.

Jo'seph (*he will add*), the oldest son of Jacob by Rachel, and his favorite child. The envy of his brothers stirred up their hatred, and they sold him to a caravan of Midianites, by whom he was carried into Egypt. He was then but seventeen years of age. The story of his resistance of temptation, his imprisonment, deliverance, and exaltation to a position next to the throne, his meeting with his brothers, and the filial care of his aged father, is familiar to every Bible reader. Joseph died at the age of one hundred and ten. At his express request, his bones were taken with the Israelites when they left Egypt, and after they had conquered Canaan were deposited at Shechem (Josh. xxiv. 32), within a stone's throw of Jacob's Well. Ebers, the eminent Egyptologist, says, "the whole history of Joseph must be declared, even in its details, to correspond throughout with the real state of affairs in ancient Egypt." Most authorities place the Pharaoh of Joseph's time in the Hyksos dynasty. Tradition has singled out Apophis, one of the last of the Shepherd-kings.



JOSEPH'S TOMB.

Josephus, FLAVIUS, the Jewish historian; b. at Jerusalem, 37 A. D. Of a noble and wealthy family, he early joined the Pharisees. In 64 he visited Rome to secure the release of some priests, whom Felix the Governor had sent there as prisoners. Through the aid of a Jewish actor, named Alityrus, who was a favorite of Nero, he gained access to the Empress Poppæa, and was successful in his mission. He took part in the revolt against the Romans (66), and was chosen governor of Galilee. When Jotapata was captured by the army of Vespasian, he was taken prisoner, but found favor at the hands of Vespasian because of his prophecy that his captor would gain the empire. Josephus was with Titus at the siege of Jerusalem, and afterward lived in Rome, and under the protection of the emperors studied and wrote. He died during the reign of Trajan. His works are: *History of the Jewish War; Jewish Antiquities;* his *Autobiography;* and a work against Apion of Alexandria, entitled *Antiquity of the Jews.*

Joshua (Gr. *Iesous,* "whence 'Jesus,' in the A. V. of Heb. iv. 8; another form of the name is Hoshea, Num. xiii. 8, 16), first the lieutenant, and afterward the successor of Moses, was the son of Nun, of the tribe of Ephraim, and left Egypt along with the rest of the children of Israel at the time of the exodus. In the Pentateuch he is first mentioned as being the victorious commander of the Israelites in their battles against the Amalekites at Rephidim (Ex. xvii. 9–13), and he is represented as having earned further distinction along with Caleb by his calm and courageous demeanor in the midst of the popular tumult caused by the report of the spies. (Num. xiv. 6–9, 38.) On the death of Moses he assumed the leadership, to which he had previously been designated by his chief, and the book known by his name is entirely occupied with details of the manner in which he carried out the task thus laid to his hand—that of taking possession of the land of Canaan. On the completion of the reconnaissance by the two spies, he left Shittim with his army, preceded by the priest-borne ark of the covenant. The Jordan having been miraculously crossed, his first encampment was at Gilgal. Jericho and Ai soon fell into his hands, and the people of Gibeon became vassals. In the neighborhood of Gibeon the five kings of the Amorites were crushed in a decisive battle, in which the very elements conspired to favor the invader, and (to use the poetical language of the book of Joshua) 'the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies.' The victorious arms of Israel were now directed northward against a league of Canaanite potentates, under the hegemony of Jabin, king of Hazor; anticipating the attack of the enemy, Joshua surprised and crushed them at the waters of Merom, Hazor itself being taken and burnt. Thus far the first twelve chapters of the book of Joshua: the remaining twelve describe the partition of the (conquered and unconquered) country among the twelve tribes, and conclude with a resumé of his parting exhortations. At the age of one hundred and ten he died, and was buried in his inheritance in Timnath-serah, in the territory of Ephraim."—*Ency. Britannica.* See the Histories of Israel, by Ewald, Stanley, etc.

Joshua, Book of, "the first of the twelve so-called 'Historical Books,' embracing a period of twenty-five years, is supposed to have been written by Joshua, whose name it bears. It consists of three parts: (1) The conquest of Canaan during the seven years' war, and destruction of its thirty-one kings. (2) Distribution of the country by lot, and settlement of the tabernacle at Shiloh. (3) Final admonitions, and death of Joshua, which must have been added by one of his survivors. The characteristic feature of the book is that 'the Lord drove out the nations before them,' and that 'He fought for Israel.' The conquest opens with the miraculous fall of Jericho, after the renewal of circumcision, and the apparition of the 'Captain of the Lord's host.' Then follows a march into the interior, to the primary altar of Abraham at Shechem, where the covenant is renewed by oath and sacrifices; and next the miraculous victory at Beth-horon, and general panic of the heathen inhabitants. It closes with a general assembly at Shiloh (where the tabernacle was permanently fixed), the allotment of territory to each tribe, and a final renewal of the covenant at Shechem, followed by Joshua's death. The typical aspect of the history is pointed out in the Epistle to the Hebrews, chap. iv.

"*Date and Authorship.*—That the events are recorded by a contemporary is evidenced by such passages as iii. 15, 16; v. 1; the prophetic character of the writer by vi. 26; though some later additions to the original are traceable in x. 13; xix. 47; xxiv. 29–33. The expression used of certain memorials as remaining 'up to this day,' which occurs fourteen times, does not in any case seem to be inconsistent with the period embraced by the narrative; while it is difficult to imagine that any but a contemporary could have written such passages as vi. 25; and his two addresses (xxiii. and xxiv.), as well as the various records of his intercourse with God, would appear to have been committed to writing by Joshua himself, who is expressly declared to have written some documents (xxiv. 26). Ewald supposes that the book has undergone five transformations at the hands of successive compilers; but this view has met with little support. Others have tried to discriminate between an Elohistic and Jehovistic narrative; but this hypothesis is difficult to maintain. The authorship has been variously attributed to Joshua (according to the tradition of the Jews and early Christian writers), Phinehas, Eleazar, one of the elders who survived Joshua, Samuel, and Jeremiah; again, some have assigned its date to the time of the Judges, the reign of Josiah, and even to the time after the Babylonish Captivity. All these conjectures present far greater difficulties than the old tradition that it is the work of Joshua, who followed the example of Moses by writing the annals of his own time; a task which seems to have been divinely committed to him on his first appointment as the assistant of Moses. (Exod. xvii. 14.)"—"Oxford" *Teacher's Bible.* See Fay, in Lange's *Com.* (New York, 1872); Crosby: *Notes* (N. Y., 1875); Miss Smiley: *The Fulness of Blessing* (New York, 1876).

Joshua, Spurious Book of. This compilation was made among the Samaritans, but is not recognized by them. The only manuscript copy of it now in existence is in the library at Leyden.

Josiah, "the last but four of the kings of Judah, was the son of Amon, whom he succeeded when only eight years old, the people having declared in his favor against the conspirators who had murdered his unworthy father. The circumstances of the regency which must have existed during his minority are not recorded; it is not until his eighteenth year (for 2 Chr. xxxiv. 3 cannot be set against the explicit testimony of 2 Kings xxii.; xxviii.) that he emerges into the light of history, when we find him interested in the repair of the temple at Jerusalem. The religious movement, of which this was a symptom, took more definite shape with the finding by Hilkiah, the high-priest, of a copy of 'the book of the law.' The reasons for believing this to have been (substantially at least) the book of Deuteronomy cannot be detailed here. They were already appreciated by Jerome and Chrysostom, and no very careful examination is required to show that the effect of its perusal was to bring about a religious reformation, which in all its features was in accordance with the prescriptions and exhortations of that remarkable composition. On the secular aspects of the reign of Josiah, Scripture is almost wholly silent. Thus, nothing is related of the great Scythian invasion which, as we know from Herodotus (i. 105), took place at this period, and must have approached Judah, being probably alluded to by Zephaniah and Jeremiah. The storm which shook the great world powers was favorable to the peace of Josiah's kingdom; the power of Assyria was practically broken, and that of the Chaldeans had not yet developed itself into the aggressive forms it afterwards assumed. But in the thirty-first year of his reign, Josiah, for some unexplained reason, was rash enough to place himself in the path of Pharaoh-Necho in his military expedition against the king of Assyria; a disastrous encounter took place at Megiddo, in which he lost at once his crown and life (aet. 39)."—*Ency. Britannica, s. v.*

Jo'tham (*Jehovah is upright*), (1) the youngest son of Gideon, and the only member of his family who escaped the massacre of Abimelech at Ophrah. (Judg. ix. 5.) (2) The son and successor of Uzziah, or Azariah, king of Judah. (2 Kings xv. 32–38.) He reigned in connection with his father seven years, and for sixteen years as sole ruler. (Comp. 2 Kings xv. 30, 32, 33.) His reign was prosperous and his life pious and exemplary. (2 Chron. xxvii. 5.) Isaiah prophesied under him.

Journey. Among Orientals it is the custom to travel in the early morning or evening, resting during the heat of the day. A day's journey covered 10 to 20 miles (Deut. i. 2); a Sabbath day's journey was 2,000 paces, or three-quarters of a mile. The term, "a day's journey," as found in the Bible, probably means the distance traveled on a particular day, and not a definite length.

Jubilee, Year of, among the Hebrews. See Sabbatical Year.

Jubilee Year, in the Roman Catholic Church, is an institution observed every twenty-fifth year, from Christmas to Christmas. During this time plenary indulgence may be obtained by all Catholics on certain conditions. The abuses of this institution have been recognized by those high in authority, but it has not been abrogated. The last ordinary jubilee was observed in 1875.

Jubilees, Book of. See Apocrypha, Old Testament.

Judæ'a was the lowermost of the three divisions of the Holy Land. It was that part of Canaan occupied by the captive exiles on their return from Assyria and Babylonia. The word first occurs in Dan. v. 13 (A. V., "Jewry"); and the first mention of the "province" of Judæa is in Ezra v. 8, and it is also alluded to in Neh. xi. 3 (A. V. "Judah"). In the Apocrypha and the New Testament it is designated as the "land of Judæa" and "Judæa." It became a portion of the Roman province of Syria after the deposition of Archelaus (A. D. 6), and was governed by a procurator subject to the governor of that country. In a loose sense the name "Judæa" was sometimes given to the whole country of the Canaanites.

The *Hill Country of Judæa* (Luke i. 65) was the central ridge of mountains running from north to south through Palestine.

The Wilderness of Judæa is the wild and desolate region extending from the hill country near Jerusalem, southeast to the Dead Sea, with an average width of fifteen miles. (Matt. iii. 1.) Here John preached, and tradition has placed the scene of the temptation of Christ.

Ju'dah (*praise*), a name given to the fourth son of Jacob and Leah as an expression of his mother's gratitude. By his energy of character he virtually supplanted his elder brother Reuben. He advised the selling of Joseph into Egypt, and his touching plea before Joseph for Benjamin is an address of singular beauty. (Gen. xxxvii. 26, 27; xliii. 9.) "In the matter of Tamar (xxxviii.) he does not appear in a favorable light; but even then his sense of justice and his inherent nobility came out. These traits characterized his descendants; and the prophecy of Jacob was fulfilled, according to which the right of primogeniture was given to him by his brethren, and he held the sceptre until Shiloh came. (Gen. xlix. 8–12.)"—*v. Orelli.* The descendants of Judah occupied the southern section of Canaan, bounded on the east by the Jordan, and the west by the Mediterranean Sea, and extending north to the territory of Benjamin and Dan. (Josh. xv. 1–63.)

Judah, KINGDOM OF. See ISRAEL.

Judah, TRIBE OF. See TRIBES OF ISRAEL.

Judaizers. See JEWISH CHRISTIANS.

Judas, or JUDE, "one of the twelve apostles, carefully distinguished by the evangelists from Judas Iscariot; called also Lebbæus and Thaddæus. (Matt. x. 3; Mark iii. 18; Luke vi. 16; John xiv. 22; Acts i. 13.) His surnames, Lebbæus and Thaddæus, mean the same thing. We know nothing about his history before or after his connection with Jesus." — *Sieffert.* Tradition is contradictory. According to Abdias he preached in Persia, and was martyred there, while Nicephorus says he died a natural death at Edessa.

Judas Iscariot, "the son of Simon Iscariot (John vi. 71; xiii.), and one of the twelve apostles; he is enumerated last, with special mention of the fact that he was the betrayer of Jesus. If the now generally accepted explanation of his surname 'man of Kerioth' (see Josh. xv. 25) be correct, he was the only original member of the apostolic band who was not a Galilean. (For suggested etymologies of the name see Miner's *Bibl. Realwörteil, s. v.*) The circumstances which led to his admission into the apostolic circle are not stated; according to the Fourth Gospel (vi. 64) his treachery had been foreseen by Jesus from the very first, but this is not suggested by the synoptist. The motives by which he was actuated in rendering to the Jewish authorities the petty and base service of enabling them to arrest his Master without tumult have been analyzed by scholars with very various degrees of subtlety and insight. According to some his sole object was to place Jesus in a position in which he should be compelled to make what had seemed to his followers the too tardy display of his Messianic power. According to others (and their view seems the best supported by the narrative of the Gospels), he was simply an avaricious and dishonest man, who felt that his opportunities for petty peculation as keeper of the common purse (John xii. 6; xiii. 29) were rapidly disappearing. As regards the effects of his subsequent remorse and the use to which his ill-gotten gains were put, the strikingly apparent discrepancies between the narratives of Matt. xxviii. 3–10 and Acts i. 18, 19 have continually attracted the attention of biblical scholars ever since Papias in his fourth book, of which a fragment has been preserved, discussed the subject; the probability is that they simply represent divergent traditions, one of which has possibly been colored by the history of Ahithophel. In ecclesiastical legends and in sacred art Judas Iscariot has taken a prominent place, being generally treated as the very incarnation of treachery, ingratitude, and impiety."—*Ency. Britannica.*

Judas Maccabæus. See MACCABEES.

Jude, EPISTLE OF. "I. *Its authorship.* —The writer of this epistle styles himself, ver. 1, 'Jude the brother of James,' and has been usually identified with the apostle Judas Lebbæus or Thaddæus. (Luke vi. 16.) But there are strong reasons for rendering the words, 'Judas *the son* of James:' and inasmuch as the author appears, ver. 17, to distinguish himself from the apostles, we may agree with eminent critics in attributing the epistle to another author. The most probable conclusion is that the author was Jude, one of the brethren of Jesus, and brother of James, not the apostle the son of Alphæus, but the bishop of Jerusalem. II. *Genuineness and canonicity.*—Although the Epistle of Jude is one of the so-called *Antilegomena*, and its canonicity was questioned in the earliest ages of the Church, there never was any doubt of its genuineness among those by whom it was known. The question was never whether it was the work of an impostor, but whether its author was of sufficient weight to warrant its admission into the Canon. This question was gradually decided in its favor. It is wanting in the Peshito, nor is there any trace of its use by the Asiatic churches up to the commencement of the fourth century; but it is quoted as apostolic by Ephraem Syrus. The earliest notice of the epistle is in the famous Muratorian Fragment (circa A. D. 170). Clement of Alexandria is the first Father of the Church by whom it is recognized. Eusebius also informs us (*H. E.* vi. 14) that it was among the books of Canonical Scripture, of which explanations were given in the *Hypotyposes* of Clement. Origen refers to it expressly as the work of the Lord's brother. Of the Latin Fathers, Tertullian once expressly cites this epistle as the work of an apostle, as does Jerome. The epistle is also quoted by Malchian, a presbyter of Antioch, and by Palladius, and is contained in the Laodicene (A. D. 363), Carthaginian (397), and so-called Apostolic, Catalogues, as well as in those emanating from the churches of the East and West, with the exception of the Synopsis of Chrysostom, and those of Cassiodorus and Ebed Jesu. III. *Time and place of writing.*—Here all is conjecture. The author being not absolutely certain, there are no external grounds for deciding the point; and the internal evidence is but small. Lardner places it between A. D. 64 and 66, Davidson before A. D. 70, Credner, A. D. 80, Calmet, Estius, Witsius, and Neander, after the death of all the apostles but John, and perhaps after the fall of Jerusalem. There are no data from which to determine the place of writing. IV. *For what readers designed.*—The readers are nowhere expressly defined. The address (ver. 1) is applicable to Christians generally, and there is nothing in the body of the epistle to limit its reference. V. *Its object and contents.*—The object of the epistle is plainly enough announced, ver. 3: the reason for this exhortation is given, ver. 4. The remainder of the epistle is almost entirely occupied by a minute depiction of the adversaries of the faith. The epistle closes by briefly reminding the readers of the oft-repeated prediction of the apostles—among whom the writer seems not to rank himself—that the faith would be assailed by such enemies as he has depicted (vers. 17–19), exhorting them to maintain their own steadfastness in the faith (vers. 20, 21), while they earnestly sought to rescue others from the corrupt example of those licentious livers (vers. 22, 23), and commending them to the power of God in language which forcibly recalls the closing benediction of the Epistle to the Romans. (vers. 24, 25; cf. Rom. xvi. 25–27). This epistle presents one peculiarity, which, as we learn from St. Jerome, caused its authority to be impugned in very early times—the supposed citation of apocryphal writings (vers. 9, 14, 15). The former of these passages, containing the reference to the contest of the archangel Michael and the Devil 'about the body of Moses,' was supposed by Origen to have been founded on a Jewish work called the 'Assumption of Moses.' As regards the supposed quotation from the book of Enoch, the question is not so clear whether St. Jude is making a citation from a work already in the hands of his readers, or is employing a traditionary prophecy not at that time committed to writing. VI. *Relation between the Epistles and 2 Peter.*—It is familiar to all that the larger portion of this epistle (vers. 3–16) is almost identical in language and subject with a part of the Second Epistle of Peter. (2 Pet. ii. 1–19.) This question is examined in the article PETER, SECOND EPISTLE OF."—Smith: *Dict. of the Bible.* See Fronmüller, in Lange's *Com.* (Eng. trans. by Mombert, New York, 1867); Alford; J. R. Lumby in *Speaker's Commentary* (N. Y., 1881), and Introductions to New Testament.

Judges of Israel. "The foundation of Jewish theocratic legislation was laid by Moses, and its regulations were first carried out in Jehovah's name by the administration of judges both during the founder's lifetime and after his decease. These judges were, for the most part, the heads of clans or families, each of whom in times of peace administered justice among his clansmen, and in times of war acted as their military head. In judging their several tribes these functionaries had frequent occasion to refer the matter to Jehovah, and this was done by recourse to the sanctuary and the priests. Thus were the tribes taught to look upon themselves as acting under Jehovah's instructions, and, in going forth against their enemies, as fighting the battles of the Lord. In the field, however, they proved unable to hold their own against their adversaries, and it was deemed politic, if they were to maintain their integrity among the nations, that they should array themselves under a single chief; and by their election of a king they took rank, to the detriment of their religious life however, among the nationalities of the earth. To Samuel, the seer, belongs the merit of having selected Saul, the son of Kish, as the man under whom they would unite, and of having called him to the leadership of their several hosts. At the same time, by their union with the Canaanites they advanced from the pastoral to the agricultural stage of civilization." —Bagster: *Bible Helps.*

Judges, Book of. "This book is so called, because it contains an account of certain signal deliverances which the Lord wrought out by the hands of ministers so named, and selected for the purpose, when now this tribe of Israel, and now that, was threatened with extinction by the Canaanites, who had been left in the land. These ministers were of the character of heroes rather than judges, but they are justly named, as it was by them the Lord executed his judgments. There is mention by name of twelve judges in this book, though only six attain special distinction; and they are all rather tribal than national heroes, there being as yet no king in Israel to unite the tribes into one. The account embraces a period of at least three hundred years, covering the time from the death of Joshua to the birth of Samuel, and is not so much a history as a collection of narratives of events, some of which were contemporaneous. The text of the book, of which the body supplies the examples, is given in chap. ii. 14–23, and there are six cycles of revolt, chastisement, and deliverance recorded. The story is one throughout: the apostasy and consequent affliction of the people, their conversion, deliverance, and consequent state of peace; and the object of the book is to show that, as often as Israel sins against the Lord, so often does she fall under the power of her enemies, and that, so soon as she returns to her allegiance, so soon will the Lord raise up a deliverer for her; while, at the same time, from the emphasis now and again laid on the fact that there was no king in Israel, a reference is implied to the better state of things to be expected from the establishment of the kingdom. The narrative, in its present form, seems to belong to the prophetic period, and date, in the main, from the beginning of the reign of David. Tradition ascribes its origin to Samuel; and in this there is probably a measure of truth."—Bagster: *Bible Helps.* See Commentaries by Kiel (1863, Eng. trans. Edinburgh, 1865); Cassel in Lange's *Com.* (New York, 1872); Hervey in *Speaker's Commentary.*

Judgment, Day of. The Old Testament is full of declarations of coming judgments of God, sometimes executed by virtue of prerogative as King, sometimes as one of the works of the promised Messiah. When our Lord declared his kingdom he spoke emphatically of this judgment, and connected it, not with ideas of abstract justice and retribution, but with his own especial work. He (the Father) hath given him (the Son) authority to execute judgment, because he is the Son of man. It is evident that there have been many rehearsals of the great consummating judgment to come. The language of our Saviour respecting the fall of Jerusalem in Matt. xxiv. cannot be taken as other than a prediction of judgment, and the Book of Revelation so treats the downfall of imperial Rome. And we need none to tell us that the judgment of God upon sin is a part of the individual experience. But all creation moves to "one far-off event;" "it is groaning and travailing, waiting for the manifestation of the sons of God." How far the sublime passage which closes the prophecy of Matt. xxv. has been realized by human imagination we cannot tell. It is one of the hidden things of God. To some writers that passage has appeared as "the Great Assize," the gathering together in one view all who have ever lived on the face of the earth. Pictorial art, as in the great picture of Michael Angelo, has striven to realize it, and it is one of the commonest subjects of elaborate sculpture on cathedral doors. But the inadequacy of any such attempts becomes to other interpreters an argument against such views, which seem to them, at best, only parables of a truth too tremendous for the intellect or imagination to grasp. They maintain that the prophecy is a declaration that, as with individuals, so with churches and with nations; they are all gathered before the throne of the Judge. Not only Christians but heathens are judged by him "because he is the Son of man." To realize that Christ is the Son of man exalted to the throne of God—this is the foundation of all Christian belief and knowledge. Those who have so realized it can wait for his second coming, and humbly and prayerfully await the fulfilment and explanation of the profession that then "he shall judge the quick and the dead."—Benham: *Dict. of Religion.* See ESCHATOLOGY.

Judith. See APOCRYPHA.

Judson, ADONIRAM, the missionary apostle of Burmah; b. Aug. 9, 1788, at Malden, Mass.; d. on board a vessel off the coast of Burmah, April 12, 1850. He was graduated at Brown University in 1807. He entered Andover Seminary the following year, and although deeply interested in the subject of religion, he did not make a profession of faith until some months later. His attention was drawn to the need of missionary service, and in 1812 he was ordained and commissioned with four others —Nott, Newell, Hall, and Rice—as a missionary to India. He went out under the direction of the American Board, but on the voyage to Calcutta his views in regard to the mode of baptism changed, and he and Mrs. Judson were baptized by immersion in the Baptist church at Calcutta. His work soon after was done under the care of the American Baptist Missionary Union. The East India Company would not allow him to labor in India, and in 1813 he removed to Rangoon, Burmah. Here he labored with characteristic vigor, and became a proficient scholar in the native language. It was six years before he baptized his first convert in Burmah. During the war of England against Burmah, 1824–26, both Mr. and Mrs. Judson suffered great hardship. For seventeen months he was imprisoned in the jails of Ava and Oung-pen-la, much of the time bound in fetters. But for the heroic devotion and efforts of his noble wife, it is not probable that he would have escaped alive. Worn out with the heavy strain that had been put upon a never robust body, Mrs. Ann Hasseltine Judson died, Oct. 24, 1826.

In 1830 Judson began to preach to the Karens, and in 1835 he completed the revision of the Old Testament in the Burmese language, and in 1837 that of the New Testament. In 1845 he returned for the first time to his native land. On the voyage his second wife, the widow of Dr. Boardman, died at St. Helena. It is seldom that as general interest and enthusiasm is aroused as that which greeted this noble man. In the summer of 1846 he returned to Burmah, having married, not long before, Miss Emily Chubbuck, of Eaton, N. Y., who afterward wrote under the name of "Fanny Forester." The remaining years of his life were occupied mostly in editing a dictionary of the Burmese language. His health, however, was broken, and he died while making a voyage to the Isle of Bourbon. He lived to see hundreds in Burmah converted to Christ, and his name holds an exalted place in the history of modern missions. See *Life and Labors of Adoniram Judson, D. D.*, by Francis Wayland; also *Life of Adoniram Judson*, by his son, the Rev. Edward Judson (1887).

Juggernaut, a town in Orissa, Bengal, famous as a place of pilgrimages. It is estimated that a million pilgrims visit every year the Hindoo god, Vishnu, whose temple is here. This temple was completed in 1198, and its name is a corruption of the Sanscrit word, *Jaggânatha—i.e.*, "The Lord of the World." The image is carved from a block of wood, painted black, and having hideous features. There are two other idols in the temple, *Siva*, white; and *Sudhadra*, yellow. At the festival in March these idols are drawn through the streets on heavy cars. The pilgrims in great crowds follow them, and in their frenzy many throw themselves before the cars, and are crushed to death. In recent years European influence has mitigated to some extent the more cruel and revolting part of this worship.

Ju'lian, "surnamed the *Apostate*, on account of his renunciation of Christianity; Roman Emperor 361–363 A. D., was b. at Constantinople, Nov. 17, 331, and was the son of Julius Constantius, the brother of Constantine the Great. His proper name was Flavius Claudius Julianus. He and his brother Gallus, who were too young to be dangerous, were spared when Constantius II., son of Constantine, massacred the rest of the imperial family. They were, however, removed to a castle in Cappadocia, where they were subjected to a system of rigorous espionage. Julian's life was very miserable, and the monkish education which he received produced no other result than a strong detestation of the religion professed by his tormentors. He was fond of literature and speculation, and he instinctively turned away from the rude asceticism, gloomy piety, and barbarous janglings of *Homoöusians* and *Homoiousians*, to the cheerfulness, refinement, and pure intellectual meditativeness of the old Greek philosophers. Some of his teachers appear to have been (secretly) pagans, for the sudden change in the state religion brought about by Constantine had necessitated a great deal of hypocrisy, especially among scholars and government officials. At the age of twenty Julian was at heart a disbeliever in the divine origin of Christianity. On the death of his brother Gallus, he was removed by Constantius to Milan, but was subsequently allowed to go to Athens, the home of Greek learning, where he gave himself up to philosophical pursuits, and enjoyed that cultivated society, which he so highly relished. The emperor—though still jealous and suspicious—now conferred on him the title of Cæsar, and sent him to Gaul to protect it from the incursions of the Germans. Julian defeated the Alemanni at Strasburg (357 A. D.), and compelled the Franks to make peace. His internal administration in Gaul was mild and judicious. His popularity, in consequence, became very great, and when Constantius ordered him to set out for the East, Julian's soldiers rose in insurrection and proclaimed their favorite emperor, who most reluctantly acceded to their demands. The death of Constantius at Mopsocrene, in Cilicia, Nov. 3, 361 A. D., removed the only obstacle out of his way; and on Dec. 11 he made a triumphal entrance into Constantinople. He now publicly avowed himself a pagan, but surprised both Christians and pagans by his edict of toleration. Yet he was not absolutely impartial, for he chose most of his officers from the professed followers of the old religion, and compelled the Christians to contribute to the restoration of the heathen temples. In 362 A. D. he made great preparations at Antioch, in the hope of bringing the war with the Persians to a successful termination; and in the following year advanced to Ctesiphon and across the Tigris, but want of provisions and treachery necessitated his retreat. He was followed and attacked by the enemy, who were repeatedly repulsed, but in one of the engagements he was mortally wounded by an arrow, and died, June 26, 363. Julian was both a great monarch and a great man. His rule, compared with that of many of the so-called Christian emperors, was just, liberal, and humane; and though only thirty-two years of age when he perished, he had composed a great number of orations, letters, satires, and even poems (collected and published by Spanheim in 1696). Among his last works are his *Refutation of the Christian Religion*, and memoirs of his German campaigns and his diary. Julian appears to have been more attached to philosophy than religion, and to have more readily apprehended as truth what commended itself to the intellect, than what spoke to the heart. See Neander: *Ueber den Kaiser Julian;* Strauss: *Der Romantiker auf dem Throne der Cäsaren;* also the works of Mangold, Semisch, and Rode (1877) on Julian."—Chambers: *Cyclopædia.*

Julius. The name of three popes: Julius I. (337–352); II. (1503–1513); III. (1550–1555). See POPES.

Julius Africanus, SEXTUS, a great ecclesiastical scholar, who flourished early in the third century. He lived in Emmaus (Nicopolis), in Palestine. His chief work was his *Chronographia*, a history of the world, beginning with the creation, 5499 B. C., and closing with the third year of the reign of Heliogabalus. Only fragments have come down to us.

Jumpers, a name given to certain Welsh enthusiasts in the last century, who introduced into their worship the practice of dancing and jumping. The practice started with the Welsh Methodists, who quoted the passages, "David danced before the Lord with all his might. . . . Michal saw David leaping and dancing before the Lord (2 Sam. vi. 14–16), and "Rejoice ye in the day, and leap *for joy*." (Luke vi. 23.) The jumping usually followed the sermon, and was accompanied by singing. Mr. Wesley thought these people were sincere but ignorant, and having "little experience of the ways of God or the devices of Satan." See Tyerman: *Life of John Wesley*, vol. ii., pp. 480, 481.

Ju'niper, a shrub of the broom family. It is found in the sandy region of Arabia, northern Africa and Spain, and is very abundant in the desert of Sinai. Growing to a height of about twelve feet it affords a grateful shelter to travelers, who often lie down to rest at mid-day under its shade. The roots of the juniper are quite large, and the Bedouins make an excellent quality of coal from them, which they sell at Cairo and other towns. Sometimes its bitter roots have been used for food. (Job xxx. 4.)

Junkin, GEORGE, D. D., LL. D., a prominent Presbyterian minister and instructor; b. near Kingston, Pa., Nov. 1, 1790; d. in Philadelphia, May 20, 1868. He was graduated at Jefferson College, and after studying theology under Dr. John M. Mason, he was pastor successively at Milton and McEwensville, Pa. In 1832 he became president of Lafayette College. He remained here until 1841, when he accepted the presidency of Miami University. In 1844 he returned to Lafayette, and in 1848 became president of Washington College, at Lexington, Va. At the breaking out of the war in 1861 he returned to the North. During his active life Dr. Junkin was prominent in the councils of the Presbyterian Church (Old School). He was the accuser of Albert Barnes in his famous trial. Among his works are: *Treatise on Justifi-*

cation (1839); *Commentary on the Hebrews* (Philadelphia, 1873).

Justification. The exact signification of the words *justification* and *justified*, which occur repeatedly in St. Paul's Epistles, has been the subject of prolonged controversy. That they imply a state in which the sinner, by reason of the redemption effected by Christ, is become acceptable to God, is not disputed; but two different views have been taken of the way in which this acceptableness is brought about. These views maybe briefly stated thus:—The one, that God *accounts* the sinner to be righteous because the righteousness of Christ is *imputed* to him; the other, that God *makes* the sinner righteous by *infusing* the righteousness of Christ into him. In the former case, the word "justify" is used in the forensic sense of "acquit," "pronounce guiltless;" and, although the primary signification of the Greek verb is "to make righteous," yet it is frequently found in Holy Scripture in the sense of *accounting* or *regarding a person as righteous.* Thus, in Luke x. 29 we have, "He, willing to justify himself" —*i. e.*, wishing to make himself out righteous; xvi. 15, "Ye are they that justify yourselves before men"—*i. e.*, present the appearance of righteous men; vii. 29, "All the people justified God"—*i. e.*, acknowledged God's justice; xviii. 14, "This man went down to his house justified rather than the other"—*i. e.*, counted righteous before God; Matt. xii. 37, "By thy words thou shalt be justified"—*i. e.*, acquitted. In all these sentences the word is used in a sense more or less connected with the ideas of acquittal, pardon, acceptance, or approbation—*i. e.*, in a legal or judicial sense. And the same is to be observed of its use in the Old Testament—*e. g.*, Deut. xxv. 1; 1 Kings viii. 32; Prov. xvii. 15, etc. On the other hand, there is no instance of its use in Holy Scripture in the sense of "making righteous." The usage of the word elsewhere is, therefore, regarded as in favor of the view that the terms *justification* and *to justify*, in the Epistle to the Romans, imply the *imputation* of the merits of Christ to the sinner, rather than the *infusion* of righteousness into him; and to this view support is said to be given both by detached expressions, and also by the whole course of St. Paul's argument in the earlier chapters of this epistle. It is stated (iv. 9) that Abraham's faith was *reckoned* for righteousness; in iii. 24–26, *the remission of sins* is equivalent to the act of *justifying;* while in v. 18 *condemnation* and *justification* are opposed to one another. Moreover, St. Paul's argument is that all have sinned—all, Jews as well as Gentiles; all are *condemned* by a law, the Jews by the Mosaic Law, the Gentiles by the law of nature under which they lived. All, without exception, need release from this condemnation. This cannot be effected by the works of a law, whether of Moses or of nature, because it is through law that the condemnation has passed upon all men. God has revealed the remedy. It is the righteousness of God through faith in Jesus Christ unto all them that believe—that is to say, justification. And *justification*, being thus contrasted with *condemnation*, must mean pardon for sins committed and deliverance from condemnation incurred: such pardon and deliverance are implied in *imputed* righteousness, but not in *infused* or *imparted* righteousness. St. Paul's teaching, therefore, appears to be that the justification of the sinner is effected by the *imputing* to him the righteousness of Christ.

A further controversy with regard to justification disputes whether the *instrument* by which man receives justification from God is faith alone, or faith in conjunction with the Christian graces of charity. It is to be observed that St. Paul's argument in the Epistle to the Romans is directed against the doctrine that justification could be claimed by merit, through obedience to the Mosaic law. This leads him to the precise statement, "We reckon that a man is justified by faith apart from the works of the law" (iii. 28, Rev. Ver.); but the same apostle in his Epistle to Titus, iii. 8, in close connection with the words "justified by his grace," writes, "Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works." It is evident that he is not concerned to separate works from faith, except where any *claims* of merit and worth are founded upon them. The distinction is drawn plainly by Hooker, Book v., Appendix, p. 553: "To the imputation of Christ's death for the remission of sins we teach faith alone to be necessary, whereby it is not our meaning to separate thereby faith from any other quality or duty which God requireth to be matched therewith, but from faith to seclude, in *justification*, the fellowship of *worth* through precedent *works*. Nor doth *any faith* justify, but *that* wherewith there is joined both hope and love. Yet justified we are by *faith alone*, because there is no man whose works in whole or in particular can make him righteous in God's sight." And the homily on salvation, Part I., puts the matter thus: "Faith doth not shut out repentance, hope, love, dread, and the fear of

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God, to be joined with faith in every man that is justified; but it shutteth them out from the *office* of justifying." Having regard on the one hand to St. Paul's words—Rom. iii. 24, "Being justified freely by his grace;" ch. iii. 28, "Justified by faith apart from the works of the law;" ch. v. 1, "Justified by faith;" ch. v. 9, "Justified by his blood;" and Gal. ii. 16, "Justified by faith in Christ, and not through the works of the law;" and, on the other hand, to his positive assertion—1 Cor. xiii. 2—that faith is worthless unless conjoined with love, it is concluded that the instrument of justification is faith alone, but such faith only as is productive of good works, or, at least, is capable of producing them where the opportunity is given. Regarding justification, then, as the imputation of Christ's righteousness to the sinner, and faith as the instrument by which the sinner receives justification, it is concluded further that justification is the free gift of God, and that its meritorious cause is the atonement made by Christ—"Who died for our sins, and rose again for our justification." Man is put in possession of this free gift through the operation of the Holy Spirit (1 Cor. vi. 11), who is thus the efficient cause of justification. The Church holds that the channels of the conveyance of this gift are those of the ministry of the Word and Sacraments, especially the sacrament of Baptism (see Rom. vi. 4–8)—"We were buried therefore with him through baptism into death. . . . . He that hath died is justified from sin." 1 Cor. vi. 11., "But ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God;" Titus iii. 5, 7, etc., and faith is in the internal instrument by which man becomes the "recipient of God's bounty." While, however, we distinguish between the imputation of Christ's righteousness"—*i. e.*, justification — and "the infusion of his righteousness"—*i. e.*, sanctification—such a phrase as "justification of life" (Rom. v. 18) makes it plain that, while justification and sanctification are distinct, they are not separate; the *making* righteous follows on the accounting righteous; where justification is accepted, there sanctification will follow. It is hardly necessary to add, after all that has been written on the subject, that there is no opposition between St. Paul's language about justification "by faith apart from the works of the law," and that used by St. James, who writes that "by works a man is justified, and not only by faith." The two apostles treat the subject from different points of view, and the *works* spoken of by the latter are not the works of the Law, but works which are the fruits of a lively faith. Both would hold that faith, to be justifying faith, must be, not dead, but living and productive.—Benham: *Dict. of Religion.*

Justin Martyr, "a father, and, after Tertullian, the most distinguished apologist of the Christian church, was a native of Flavia Neapolis, a Roman city erected on the site of the ancient Shechem in Samaria. The date of his birth is variously assigned to the years 89, 113, 114, and 118 A. D. His father, Priscus, was a heathen, and Justinus was educated in the religion of his father. He became an ardent student of the philosophy of his age, beginning with the school of the Stoics, but finally adhering to that of the Platonists. With the last, as he himself relates, he was in the commencement highly satisfied; but, as he was one day wandering along the sea-shore, he encountered a man of mild and venerable aspect, who created in Justinus' mind a desire for higher knowledge than Plato had reached, referring him to the study of the Jewish prophets, and through them to the great Christian teacher whom they foretold. The result was his conversion to Christianity, at some date between 119 and 140 A. D. After his conversion he retained the garb of a philosopher, but, as a Christian philosopher, he strove by his writings and his instructions to bring others to the truth which he had himself discovered. He is said to have been beheaded about the year 165, in the reign of Marcus Aurelius, because he refused to offer sacrifice to the heathen gods. His death is attributed by the ancients to the enmity and malignant arts of the Cynic philosopher, Crescens. The works of Justinus, although not very voluminous, are highly interesting and important. The books ascribed to him with certainty are two *Apologies for the Christians*, the first addressed 'to Antoninus Pius,' the second 'to the senate;' a *Dialogue with Tryphon the Jew*, which professes to be the record of an actual discussion held at Ephesus. The *Address to the Greeks* is no longer held to be a genuine work of Justinus.' The *Exhortation to the Greeks*, the *Letter to Diognetus*, and a work *On the Monarchy of God*, an argument against the polytheism of paganism, and other works once ascribed to him, are certainly spurious. The first edition of his works is that of Robert Stephens (Paris, 1551)."—Chambers: *Cyclopædia.* English translation of Justin in Clark's *Ante-Nicene Christian Library* (Edinburgh, 1867).

Justinian I., Roman Emperor of the East, from A. D. 527 to 565. Under the leadership of Belisarius, his armies won many victories in the East. But the great fame of Justinian rests upon his codification of the then existing Roman law, his *Institutiones*, and three other legislative works, *Digesta*, *Codex*, and *Novellæ*, forming, under the general name of *Corpus Juris Civilis*, the Roman law as now received in jurisprudence. Justinian was a Christian, and upheld his faith by the most strenuous and often violent methods. In later life he adopted heretical views regarding the person of Christ.

K.

Kaaba. See MOHAMMED.

Ka'desh (EN-MISH'PAT, KA'DESH-BAR'-NEA, MER'-IBAH-KA'DESH), a place near the southern boundary line of Canaan. (Num. xxxiv. 4; Josh. xv. 3.) It was on the border of Edom (Num. xx. 16); not far from Gerar (Gen. xx. 1), in the desert of Zin (Num. xiii. 17, 26; xx. 14, 16; xxvii. 14; xxxiv. 4; Deut. i. 19, 20), and was distant from Sinai an eleven-days' journey. (Deut. i. 2.) Kadesh appears to have been the rallying-place of the Israelites during their wanderings. (Deut. i. 46.) Here Miriam died and was buried, and the rock was smitten for water (Num. xx. 1–21), and here the people gathered, after their forty years' wandering, and prepared for their march to Canaan. (Num. xx. 1.) The location of Kadesh was long a matter of dispute. Robinson, Porter, and others identified it with *'Ain el Weibeh*. In 1842 Rowlands located it at *'Ain Qadîs*, and since that time this site has been accepted by the most eminent authorities. The springs of *'Ain Qadîs* were rediscovered by H. Clay Trumbull, in 1881. As the result of his explorations and study Dr. Trumbull says: "All the conditions of the Bible-text are met in *Qadîs*, as in no other suggested site. A Wady Qadîs, a Jebel Qadîs, and an 'Ain Qadîs are there. Wady Qadîs is an extensive hill-encircled region of sufficient extent to encamp and guard a host like Israel's. Large portions of it are arable. Extensive primitive ruins are about it. Springs of rare abundance and sweetness flow from under a high cliff. By name and by tradition it is the site of Kadesh. Just north of it is a lofty mountain, over which is a camel-pass toward Hebron. It lies just off the only feasible route for an invading army from the direction of Sinai, or from east of Akabah, and is well adapted for a protected strategic point of rendezvous prior to an immediate move northward. It is at that central position of the southern boundary-line of Canaan which is given to Kadesh in its later mentions in the Bible-text. Its relations to the probable limits of Edom, and to all the well-identified sites of Southern Canaan, and its distance from Mount Sinai, conform to the Bible record."—Schaff-Herzog: *Ency. s. v.* See Palmer: *Desert of the Exodus* (London, 1871), vol. ii., chap. 4; Robinson: *Biblical Researches in Palestine* (Boston, 1874), vol. ii. pp. 175, 194; Trumbull: *Kadesh-Barnea* (New York, 1883).

Kant, EMMANUEL, was b. April 22, 1724, in Königsberg, in which place he spent his entire life, dying there, Feb. 12, 1804. This great philosopher and metaphysician may be called the father of modern German theology. Germany has always been a home of deep thought and inquiry. Even in mediæval times it produced the great mystics, such as Tauler. In the sixteenth century it begat the Reformation, and out of the same source, namely, profound meditation upon things visible and invisible, not as seen through the media of the Church, or of evidences, but through converse of the personal soul with God. The Church of Rome was obnoxious, as resting its claims on tradition; the seventeenth century Deism of England and France, as resting upon apologetic evidences. So far from Germany rejecting either on religious grounds, it was because each professed a religious object that it was accepted at all. When the claims of each were pronounced insufficient, the attempt was made to find a new ground for faith, namely, the internal reason. Scripture was to be accepted on the ground that it was in harmony with that, not that it came with external proofs in its hands. This is the origin of what is known to us as German Rationalism.

Kant was born and educated at Königsberg, and in 1770 was appointed Professor of Logic and Metaphysics in his university. He was so attached to his native place that he hardly ever left it all his long life, and never to go any distance. He never married. It was not until he was fifty-seven years old that he published the great work which formed the basis of his philosophy, *Kritik der Reinen Vernunft* ("Critique of the Pure Reason"). He is said to have been a splendid lecturer, illustrating from travels, novels, all kinds of literature, with wonderful profusion, and possessed of such humor that he would keep a whole table in a roar, while he preserved his own gravity unshaken. But no sign of humor or lightness appears in his book. He writes with deep gravity, as though cognizant of the serious interest of his subject. It is impossible to give any kind of conspectus of this great work here. Kant's philosophy was opposed to that of Hume on one side, and to the later views of Paley on the other. We will quote F. D. Maurice's admirable summary: "All three start from the moral ground. All three regard speculation, philosophical or theological, as important only for moral ends. Hume lays his ethical groundwork in an easy happiness mainly social, but which permits the amusement of a free exercise of thought to those who like that amusement. To remove impediments from this happiness he devotes himself to abstruse philosophy; he sweeps away the doctrine of causality, the belief in miracles, supernatural fears and hopes generally. Paley lays his ethical groundwork also in happiness, but not exactly in easy social happiness. The world must be kept in order. The polity of nations must be upheld. There must be a motive violent enough to hinder men from doing mischief. The Will of God, which Hume had thrown aside, is necessary for these purposes. Such a Will must somehow be proved (miracles Paley thinks the only sufficient proof) to have given laws to man, and to have confirmed those laws with sanctions of fear and hope. Such a Will must somehow be proved (Paley thinks the adaptations of works to different ends a sufficient proof) to have designed our world. Kant is no fine gentleman. He has no special vocation as the protector of drawing-rooms from reproaches of conscience, or fears of the future. Neither does he perceive that it is his function to provide the policeman with those reproaches and fears to assist him in his work. But he has a strong conviction that there *is* an authority over him, which does not suspend his liberty, but without obedience to which he cannot enjoy his liberty. The existence of this law for himself and for his kind—for himself as one of a kind—makes morality possible and real for him. *He* devotes himself to abstract philosophy like Hume, also with a moral end always before him. But the results are different, as the starting-point was different. He accepts all Hume's *positive* statements so far as they assert the dignity of experience, so far as they make that the key to knowledge. He accepts Hume's *negative* statements so far as they show the baselessness of attempts to draw principles out of experience which are not in it. He says more than had ever been said before of the limitation of the human intellect. He says more than had ever been said before of the helplessness of mere speculation. But all this searching criticism, all this denial lead us at last to the conclusion, adopted without a single theological prejudice, arrived at by casting all such prejudices aside, that there are eternal grounds of morality, that they have their basis in an Eternal Being, that conformity with them is the condition of man's eternal blessedness."

The rationalizing arguments for the being of a God which had been adduced by the Deists, and which form the basis of Paley's natural theology, being rejected by Kant, he put forth another, namely, the needs of our moral nature. The sense of responsibility within us necessitates our freedom. Conscience says, You ought, therefore you can. Nevertheless, reason tells us we are not free. How is this difficulty to be solved—the voice of conscience against the testimony of fact? It can only be solved by the conclusion that the voice of conscience is the harbinger of the future, that we have instincts which cannot be satisfied with temporal ends. Therefore there must be a life beyond this, and a law in whose light the soul shall find its perfect freedom. This is the doctrine to which the name Transcendentalism has been given. It was taken up and put into English methods of thought by Coleridge, and is the basis of a great living school of English divines. Upon this basis Kant proceeded to construct his theory of Christianity. But, setting aside all external authority, as he did, his reconstruction was simply an adaptation to his preconceived ideas, executed by cutting away whatever objective facts stood in its way. The historical Christ might be true, but was not a necessity; the ideal Christ sufficed, as representing the necessary truth. "It would be unjust," says Dr. Matheson in his excellent hand-book to the study of German theology, "to deny that the Kantian philosophy has great and lasting merits, and has left a claim to the gratitude of all. . . . It has indirectly borne a testimony to the truth of Christianity, for it has shown that the ideas of Christianity are eternal ideas, that the historical framework is the expression and embodiment of the deepest instincts of the human heart."—Benham: *Dict. of Religion.*

Karaites (from the Hebrew *Kara*, to read or recite), a Jewish sect which, unlike the Rabbinites, rejects tradition and strictly adheres to the letter of the Bible. Their founder was Anan, a Babylonish Jew, who flourished about the middle of the eighth century. He accepted only the twenty-four books of the Bible which are in the Jewish canon. He spoke of Christ with great respect as a wise, holy, and God-fearing man. The number of Karaite Jews has never been very large. In the Crimea they number about six thousand, and at Damascus, Constantinople, and Jerusalem there are a few families.

Karens, a race of people found in different parts of Burmah, living in temporary villages. Drs. Boardman and Judson were the first missionaries who went among them. They found them without any definite forms of religion and with no priesthood, the slaves of oppressive Burman masters. They received the truth of the gospel gladly. Among the converts was a slave, Kho-Thah-byu, whose freedom had been purchased by the missionaries. He had been a man of desperate and murderous character, but after his conversion he was indefatigable in his labors to win his people to Christ. In 1882 there were 21,889 native church-members, and 432 Karen Baptist churches, with ninety-one ordained and 293 unordained preachers. They have a theological seminary at Rangoon with thirty-one students. See King: *Life of Boardman;* Wayland: *Life of Judson.*

Keble, John, one of the most popular of English sacred poets; b. at Fairford, Gloucester, April 25, 1792: d. at Bournemouth, Mar. 29, 1866. He entered Corpus Christi College, Oxford, in 1806 and was made a fellow of Oriel in 1811. While here he was brought into close relation with Arnold, Pusey, Newman, and others whose names have become so widely known. Declining other opportunities in the line of scholarly advancement, he sought ordination and became curate of East Leach and Burthorpe (1823), from which he removed in 1825 to assume the curacy of Hursley, Hampshire, where he became vicar in 1835, and spent the remainder of his life. From 1831 to 1841 he held the lectureship of poetry at Oxford.

Keble was prominently connected with the development of the Oxford, or Tractarian movement, but it is as a writer of devotional poetry that he is most widely known. His collection of sacred lyrics, published under the title of *The Christian Year*, appeared in 1827 and attained to great popularity. Between 1827 and 1873, when the copyright expired, a hundred and forty editions had been called for. In 1839 Keble published a *Metrical Version of the Psalter*, and in 1846 a collection of poems for children, entitled *Lyra Innocentium.* He also prepared an edition of the *Works of Richard Hooker*, published at Oxford in 1836. A few of Keble's hymns have found a place in English hymnals. Among them are the well-known "O God of mercy, God of might," and the beautiful evening song, "Sun of my soul, thou Saviour dear." Keble prepared several of the once famous *Tracts for the Times*, and while in sympathy with the extreme High-Church party, he did not leave the communion of the English Church. Genial and modest in spirit, he was an earnest and impressive preacher, and attractive in social intercourse. See Tractarianism.

Ke'dron. See Kidron.

Keim, Carl Theodor, D. D., rationalistic theologian and historian; b. at Stuttgart, Dec. 17, 1825; d. at Giessen, Nov. 17, 1878. He studied at Tübingen and Bonn, and after teaching a few years he became pastor in Esslingen, Würtemburg, 1856–59; ordinary professor of historical theology at the University of Zürich, 1860–73; at Giessen from 1873 until his death. It was as a student and historian of the beginnings of Christianity that he won his great fame. His *Jesus of Nazareth and the National Life of Israel* Zürich, 1867–72, Eng. trans. London, 1873–82), is the most remarkable life of Jesus that has been written, from a rationalistic standpoint. His last work was a series of *Essays upon Points Connected with Primitive Christianity* (Zürich, 1878). He was the most learned and eminent historian of the Reformation in Swabia. Theologically he belonged to the school of Baur. He rejected the fourth Gospel, but admitted the superhuman character of Christ. See sketch of his life by H. Ziegler, prefixed to his *Rom und das Christenthum*, published posthumously (1881).

Keith, Alexander, D. D., famous as the author of several works on prophecy; b. at Keith Hall, Aberdeenshire, Scotland, 1791; d. in Buxton, Feb. 7, 1880. He was ordained as minister of St. Cyrus, Kincardineshire, in 1816, and in 1824 published his first work, *Evidence of the Truth of the Christian Religion, derived from the Literal Fulfilment of Prophecy.* Forty editions of this book were published in the author's life-time. Among his works are: *The Signs of the Times* (1832); *The Harmony of Prophecy* (1851); *History and Destiny of the World and of the Church* (1861). In 1843 he aided in founding the Free Church of Scotland. He early retired from the active work of the ministry and devoted himself to literary work.

Keith, George, b. in Aberdeen, Scotland, about 1640; d. in Edburton, Sussex, about 1714. In early life he was an ardent Quaker, and was associated with Robert Barclay and George Fox in public discussions for the defense of the sect. In 1684 he was imprisoned in Newgate for preaching without license, and for refusing to take an oath. Soon after this he sailed for America, and became surveyor-general of East Jersey. Visiting New England in

1690, he became engaged in disputation with Cotton and Increase Mather. On returning to Philadelphia he became involved in a doctrinal controversy with his own people, that led to his founding a new sect known as Christian Quakers or "Keithians." Soon after, he entered the Church of England, and became a missionary in America among the Quakers, many of whom were led by him to renounce their faith. He returned to England in 1706, and was appointed rector of Edburton, where he died. He was a man of wide learning, and wrote several volumes, among them, *The Standard of the Quakers Examined; or, An Answer to the Apology of Robert Barclay* (1702). See Janney's *History of the Friends* (Phila. 1867).

Kempis, THOMAS A, the author of the *De Imitatione Christi* ("The Imitation of Christ"); b. in 1379 or 1380, at Kempen, forty miles north of Cologne; d. July 26, 1471, at Zwolle, in the Netherlands. He was educated at a famous school in Deventer. In 1400 he entered the Augustine convent at Mount St. Agnes, near Zwolle; was ordained priest in 1413, and became subprior in 1429. His life was uneventful, and found its highest enjoyment in the quiet of the convent cloisters and the cultivation of a mystical type of piety. He wrote a number of works in Latin of a devotional character, but his fame rests upon the *De Imitatione Christi*. This remarkable book of spiritual meditations, next to the Bible, has been more extensively used as a manual of devotion than any other work. Translated into many languages it has passed through innumerable editions. During the seventeenth century a heated discussion arose as to the authorship of the *Imitation of Christ*. Some ascribed it to the learned chancellor of Paris, John Gerson (*q. v.*), others to an abbot of the order of St. Benedict, John Gersen. As to the chancellor, there is no contemporary testimony favoring his claim, and the latter appears to have been a mythical person, brought forward to advance the interests of the Benedictine order. The burden of proof is altogether in favor of Thomas à Kempis. See Kettlewell: *The Authorship of the De Imitatione Christi* (London, 1877).

Ken, THOMAS, bishop of the Church of England and author of the doxology, "Praise God from whom all blessings flow;" b. at Berkhampstead, Hertfordshire, July, 1637: d. at Longleat, March 19, 1711. He was a graduate of Oxford, and fellow of Winchester, and prebendary of the cathedral in 1669. He was with Charles II. in his last hours and offered him the sacrament, which the king refused, while he respected the man who had faithfully admonished him in days of health and prosperity. He was loyal to James II., but was one of the seven bishops sent to the Tower for refusing to read the Declaration of Indulgence. After the accession of William and Mary, he was deprived, in 1691, of his see, and retired to Longleat where he spent the rest of his life. He was a man of devout spirit, and fearless independence. He was the author of many well-known hymns; among them are the Doxology, and "Awake, my soul, and with the sun," and "Glory to thee, my God, this night." Ken's *Poetical Works* with *Life*, by Hawkins, were published in 4 vols., London, 1721; his *Prose Works*, London, 1838.

Kendrick, ASAHEL CLARK, D. D. (Union College, Schenectady, N. Y., 1845), LL. D. (Lewisburg University, Lewisburg, Penn., 1870), Baptist; b. at Poultney, Vt., Dec. 7, 1809; was graduated at Hamilton College, Clinton, N. Y., 1831; professor of Greek in Madison University, Hamilton, N. Y., 1832–50, and since then has taught in the Rochester (N. Y.) University and the Theological Seminary in same city. He was a member of the American Bible Revision Committee (1871–81) and has published valuable translations: Olshausen's *Commentary* (1856–58), 6 vols.; Moll on *Hebrews* in Lange series (1868); Meyer's *Commentary on John* (1884).

Ken'ite (*smith*), a small tribe belonging to the Midianites. They dwelt in the region east of the Gulf of Akabah, between Palestine and Sinai. They are first mentioned in Abraham's time. (Gen. xv. 19.) Balaam mentions them in his prophecy. (Num. xxiv. 21.) At a later period some of them lived in the northern part of Canaan (Judg. iv. 11), and some in the extreme south, near Judah. (Judg. i. 16.) Because of their kindness to Israel while in the wilderness, Saul spared them and allowed them to share in the spoils taken from the Amalekites. (1 Sam. xv. 6; xxvii. 10; xxx. 29.)

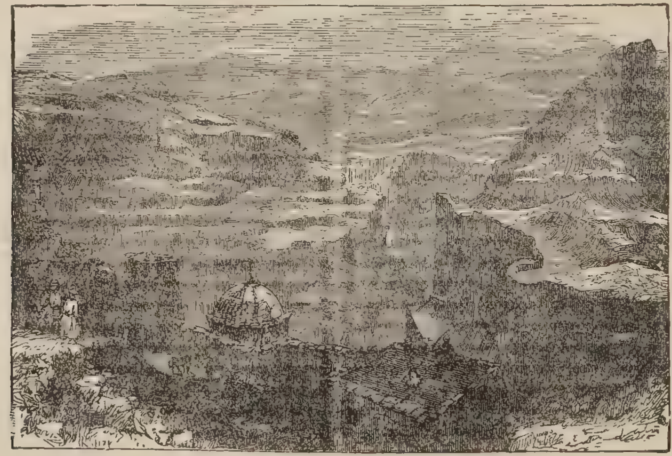
Kennicott, BENJAMIN, an eminent Hebrew scholar; b. at Totnes, Devonshire, April 4, 1718; d. at Oxford, Sept. 18, 1783. Educated at Oxford, while still an undergraduate he published two dissertations: the first on *The Tree of Life in Paradise*, and the second on *The Oblations of Cain and Abel*, which were received with such favor that he was made fellow of Exeter College. His great life-work was the preparation of his Hebrew Bible. Aided by large contributions for this purpose, a number of learned scholars labored under his directions in collating Hebrew manuscripts. Nine years were devoted to this work, and Dr. Kennicott published an annual account of the progress made. His preference for the Samaritan Pentateuch and neglect of the Massorah has been severely criticised, but his service in textual criticism merits the highest praise.

Kenōsis. See CHRISTOLOGY, p. 183.

Kenrick, FRANCIS PATRICK, American Roman Catholic prelate; b. in Dublin, Dec. 3, 1797; d. in Baltimore, July 8, 1863. He was educated at the Propaganda, Rome, and came to this country in 1821. He became coadjutor-bishop at Bardstown, Ky., 1830; full bishop, 1842; archbishop of Baltimore, 1852. In 1859 the pope conferred upon him and his successors the "primacy of honor," which places the see of Baltimore at the head of the Roman Catholic clergy in the United States. He wrote *Theologia Dogmatica* (Phila., 1839–40), 4 vols., and *Theologia Moralis* (Phila., 1841–43), 3 vols. These works are in Latin and are in use in all the Roman Catholic seminaries. He published an annotated and revised translation of the New Testament, and also of several books of the Old Testament, which rank among the best of the Roman Catholic versions.

Keys, POWER OF THE. This is the name given to the authority, claimed by churches of Episcopal polity, to communicate or withhold their privileges. This authority is based upon the declaration of Christ to Peter, "I will give unto thee the keys of the kingdom of heaven," etc. (Matt. xvi. 19.) They make this expression to refer to the government of the Church as administered through its spiritual leaders. Roman Catholics hold that this command gave to Peter an authority above that of the other apostles, while Episcopalians contend that Christ regarded Peter as the representative of the apostles.

Khan. See INN.



GORGE OF THE KIDRON, NEAR THE MONASTERY OF MAR SABA.

Kid'ron, or KE'DRON, a small stream, dry in summer but swollen into a torrent in the rainy season. It rises a mile and a half northwest of Jerusalem, strikes the northeastern corner of the wall of the city, and passes through a deep gorge in the Valley of Jehoshaphat, between Mount Moriah and Mount Olivet, and continues its course through a wild and dismal channel through the wilderness of Judah, and passing the curious and lonely convent of Mar Saba. Its name, from a Hebrew root signifying "black," may refer both to the gloom of the valley through which it runs and the historical associations connected with it. Here Athaliah was executed (2 Kings xi. 16), and the abominations of idol worship were brought and destroyed. (2 Chron. xxix. 16; xxx. 14; 2 Kings xxiii. 4, 6, 12.) The two historic events of deepest interest connected with this stream are David's crossing it on his flight from Jerusalem when Absalom rebelled (2 Sam. xv. 23, 30), and Christ's crossing it on his way to Gethsemane. (John xviii. 1; Mark xiv. 26; Luke xxii. 39.)

Kilham, Alexander, founder of the "New Connection of Wesleyan Methodists," often called the "Kilhamites;" b. at Epworth, Eng., July 10, 1762; d. in 1798. He became an itinerant minister under Wesley in 1785, and was an earnest advocate of the separation of the Methodists from the Church of England. He was expelled from the London Conference in 1796, and with a band of sympathizers formed the "New Connection." See METHODISM IN GREAT BRITAIN AND IRELAND.

Kilian, St., was born in Ireland about the middle of the seventh century. Impelled by a strong desire to seek the conversion of those in paganism, he visited Franconia with eleven companions in 685. Desiring full authority in his mission he was consecrated bishop in 686 by Pope Conon. Within a short time a large part of the population were converted. Gospert, the governor of the province, had married Geila, the wife of his brother, and after his conversion Kilian persuaded him to give her up. In revenge Geila caused Kilian and his companions to be assassinated, July 8, 689. According to tradition, Geila, Gosbert and his descendants suffered violent death.

Kimchi, David, a learned Jewish rabbi; b. in 1160; d. about 1240. He was a prolific writer, and prepared a Hebrew grammar, which has been used as the basis of nearly all modern works. He wrote a commentary on the Psalms, Genesis, and all the prophetical books. His commentary on Zechariah was translated into English by McCaul (London, 1837).

King, Jonas D. D., b. at Hawley, Mass., July 29, 1792; d. at Athens, Greece, May 22, 1869. Graduating at Williams College, 1816, and Andover Seminary 1819, he first engaged in home-mission work. From 1823 to 1825 he traveled in Egypt and Syria. In 1828 he relinquished the professorship of languages at Amherst College, and went to Greece as a missionary. His labors there were attended with great difficulties, owing to the opposition of the Greek Church. In 1844 he published a book on Mariolatry, which was condemned by the Greek Synod. At their instigation he was brought to public trial. He was condemned to be tried before the felon's court in Syria. The excitement was intense, and his life was threatened; but through the efforts of British and American representatives the trial was postponed, and he was permitted to return to Athens and resume his work. He suffered from persecution at different times, but it was not until 1852 that he was again brought to trial. He was condemned to fifteen days' imprisonment, and to leave the country. He spent one day in prison, and the following day was taken to the police-office, when, falling ill, he was removed to his home and put under guard. He protested, in the name of the United States, of which he was now the consular agent. In 1854 the king of Greece issued an order freeing Dr. King from the penalty of exile. He continued his work, in the face of much petty persecution, until the close of his life. He wrote several volumes in Arabic, Greek, and French, and did much in circulating school-books and the Scriptures. See his *Memoir* (New York, 1879).

King, Thomas Starr, an eminent Unitarian minister; b. in New York City, Dec. 17, 1824; d. in San Francisco, Cal., March 4, 1864. The death of his father, who was a Universalist minister, compelled him to give up an academic course of education. While engaged in business he made such good use of his leisure moments that, in 1845, he entered the ministry. In 1846 he was settled as pastor of a Universalist church in Charlestown, and from 1848 to 1860 over the Hollis Street Unitarian Church in Boston. In 1860 he accepted a call to San Francisco, where he labored until his death. His influence in this city in favor of the Union cause at the breaking out of the civil war was very great. He was an eloquent orator and a pleasing writer. Several collections of his lectures and sermons have been printed. He published but one book: *The White Hills: Their Legends, Landscapes, and Poetry* (1859), but several volumes of his lectures and sermons have appeared since his death. See *Memoir*, by E. P. Whipple, in volume of sermons (Boston, 1877).

Kingdom of Heaven (Gr. *the heavens*): OF GOD. "The former is Matthew's phrase, the latter Mark's and Luke's; derived from Dan. ii. 44; iv. 26; vii. 13, 14, 27. Messiah's kingdom, as a whole, both in its present spiritual invisible phase, the gospel dispensation of grace, and also in its future manifestation on earth in glory, when finally heaven and earth shall be joined. (John i. 51; Rev. xxi.; xxii.) Our Lord's parables designate several aspects and phases of it by the one common phrase, 'the kingdom of the heavens,' or, 'of God, is like,' etc."—Fausset: *Bible Cyclopedia*.

Kingly Office of Christ. See JESUS CHRIST, THREE OFFICES OF.

Kings of Israel. "The name was given in Israel first to Saul, then to David and Solomon, and then to the rulers of Israel and Judah, until the Captivity. The divine plan was that God alone should be king. But provision was made for the natural desire of the people for a king like those of other nations. (Deut. xvii. 14; 1 Sam. viii. 9.) He was to be a native Israelite; was not to multiply horses, nor take the people back to Egypt, nor gather a harem, nor accumulate great treasure; he was to keep a copy of the Law by him, and study it, to fear God, be obedient, humble, and righteous. . . . The kings over the Hebrews were regarded as the representatives of God, drawing their power and receiving their appointments from him. The kings' revenues were from crown-lands, flocks, tithes, tributes, customs, presents, trading, spoils of war, and enforced labor. (1 Sam. viii.; 1 Kings xx.; 2 Chron. xxvii.) During life they were surrounded by splendor and signs of honor; after death they were buried in the royal cemetery. (1 Kings ii. 10.)"—Schaff: *Bible Dict.*, *s. v.*

Kings, I. and II. "These books, like the two preceding, formed originally one, and appear as one in the Hebrew canon. The division into two was the work of the LXX., in which, as in the Vulgate, they are designated severally as the 'Third and Fourth Books of Kings'—the books of Samuel being called the First and Second. They contain, as the title implies, the history of the nation under the kings, and the narrative covers a period from its establishment under David to the fall of the kingdom of Judah. It commences with the death of David, and the accession of Solomon, 1015 B. C., and extends about the year 560 B. C. During this time the kingdom falls into two, named respectively Israel and Judah. For their sins both kingdoms go into captivity, first Israel, and then Judah 130 years after. It is less a history of the kings themselves than of the theocracy, in which the prophets play a conspicuous and important *rôle*, as it is according as their words are listened to, or disregarded, that the national fortunes are determined. The author appears to have belonged to this class, but who he was is uncertain. The Talmud assigns the work to Jeremiah, but this is improbable. The author writes after the commencement of the Captivity, and from the place of it, but he draws from documents of an earlier date, and incorporates in his account narratives, many of which look as if they proceeded from contemporaries. His object, which is didactic, is to show how Israel, on the one hand, because of her apostasy and persistent disregard of the prophet's word, fell into deeper and deeper guilt, till she became hopelessly demoralized, and had to be driven from her land; and how Judah, on the other hand, though she too must go into captivity, might, if she repented, and returned to the Lord, yet recover all her forfeited privileges.

"*Contents.*—The history is divided into three parts, and gives an account (*a*) of the Reign of Solomon, (*b*) of the Kingdoms of Israel and Judah till the fall of the former, and (*c*) of the Kingdom of Judah after the dispersion of Israel till the captivity to Babylon." — Bagster: *Bible Helps.* See *Commentaries* of Bähr in Lange (1872); Rawlinson in *Speaker's Commentary* (London, 1873).

Kingsley, CALVIN, D. D., LL. D., a bishop of the Methodist Episcopal Church; b. at Annsville, Oneida County, N. Y., Sept. 8, 1812; d. at Beirût, Syria, April 6, 1870. After graduating at Allegheny College, Meadville, Pa. (1841), he was appointed professor of mathematics in that institution, and with the exception of two years of pastoral service, he remained in this position until 1856. He then became editor of the *Western Christian Advocate*, which service he continued until elected bishop in 1864. In 1869 he visited China and India on an episcopal tour, and had reached Syria on his homeward journey when he suddenly died. He published: *Resurrection of the Human Body* (1845); *Around the World* (1870).

Kings'ley, CHARLES, "b. at Holne, near Dartmoor, in Devonshire, June 12, 1819; d. at Eversley, in Hampshire, Jan. 23, 1875; an English clergyman, from 1846 to his death rector of Eversley, and from 1859 to 1869 professor of modern history in the University of Cambridge. He is best known, however, as a social reformer, and as the author of many works of distinguished merit, which have a place quite their own in the literature of the nineteenth century. His first work to attract attention was *Alton Locke, Tailor and Poet* (published in 1850), the object of which was to illustrate, in the form of fiction, the evils of competition and the grievances of the working-classes. In 1851 he published *Yeast: A Problem*, in which he considered more particularly the condition of the agricultural laborers, and advocated what is substantially a system of Christian socialism. The publication of these works gave to Kingsley an audience among social reformers such as is secured by few clergymen of the Church of England, or of any church; but they were exceeded in power by *Hypatia ; or, New Foes with an Old Face* (1851); *Westward Ho ; or, the Voyages and Adventures of Sir Amyas Leigh in the Reign of Queen Elizabeth* (1853); and *Two Years Ago* (1857). He also wrote a dramatic poem, *The Saints' Tragedy* (1846); *Andromeda* (a long poem in hexameters), and several shorter poems and ballads. Among his other works are: *Glaucus ; or, the Wonders of the Shore; The Water-Babies* (an exquisite story for children); and *Hereward, the Last of the English.* He was also the author of many smaller pieces, of two volumes of *Miscellanies,* and of several volumes of *Sermons.* He was appointed canon of Chester in 1869, and, shortly before his death, canon of Westminster. His *Life and Correspondence*, edited by his wife, serve to show, not only his devotion and courage and the remarkable earnestness and unselfishness of his life, but also the geniality and kindliness of his spirit, which endeared him to all who knew him."—*Cassell's Ency.*

Kirk, Edward Norris, D. D., an eminent preacher and revivalist; b. in New York City, Aug. 14, 1802; d. in Boston, March 27, 1874. He was graduated at Princeton in 1820, and commenced the study of law, but soon decided to enter the ministry. After completing his theological studies, and a brief service as agent of the American Board, he became pastor, in 1828, of a recently organized Presbyterian church at Albany. He remained here until 1837, when ill-health compelled his resignation. While visiting Europe he represented the Evangelical Alliance, of which he was secretary. Upon his return he accepted the pastorate, in 1842, of the Mount Vernon Congregational Church in Boston. He preached here until 1871, when he accepted the aid of a colleague. He was eminently successful in his earlier years as a revivalist, and was an effective speaker and faithful pastor. In later years he was almost entirely blind. He published two volumes of sermons and *Lectures on Parables*, besides several small books issued by the American Tract Society. See *Life of Edward Norris Kirk*, by D. O. Mears (1877).

Kirkland, Samuel, a famous missionary among the Indians; b. in Norwich, Conn., Dec. 1, 1744; d. at Clinton, N. Y., Feb. 28, 1808. After graduating at the College of New Jersey in 1765, he entered the Congregational ministry. He labored among the Indians of the Six Nations and served as a chaplain in the Revolutionary War. He founded, in 1793, the Hamilton Oneida Academy, from which Hamilton College had its origin.

Kirk-Session is the lowest ecclesiastical court in the Presbyterian churches of Scotland, consisting of the elders and the minister who presides.

Ki'shon, the present Nabr Mukutta. The upper part, rising on Tabor and Little Hermon, is dry in summer, but a torrent in winter. Fed by springs at the foot of Carmel, the stream is then perennial in its flow, and, draining the plain of Esdraelon, passes through the plains of Acre and falls into the Mediterranean. In Psa. lxxx. 9, it is called Ki'son.

Kiss of Peace. In the early Church this form of salutation was in use as an expression of Christian affection. (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.) The kiss of peace was given to all, young and old. Origen and Clement of Alexandria, with others, called attention to some annoyances connected with the custom, and in time certain restrictions were imposed. The custom still survives in the Eastern Church, but in the Western it was superseded after the thirteenth century by the use of the "osculatorium," a plate of wood or metal with a figure of Christ on the cross stamped upon it. This was kissed, first by the priest and then by all the people, as a token of their mutual love. The plate is now given only at high mass, and is embraced and not kissed.

Kitto, John, D. D.; b. at Plymouth, Eng., Dec. 4, 1804; d. at Cannstadt, Würtemburg, Germany, Nov. 25, 1854. A fall from a ladder when but thirteen years of age caused total deafness for the rest of his life. His father, who was a mason by trade, was compelled to let his son for a time find shelter in the Plymouth workhouse. Here he learned the trade of a shoemaker, and in 1821 was apprenticed to a master who treated him with such cruelty that he was set free from his indentures by judicial action. The gentlemen who were interested in his case were so impressed with his intellectual proficiency that they secured for him the position of assistant librarian at the public library of Plymouth. His love of reading, with these increased opportunities, was fully improved, and he gave special attention to the study of the Bible, and cherished the hope of becoming a missionary. A Mr. Groves, a dentist of Exeter, took him into his family and offered to teach him his profession. While here (1825) he published *Essays and Letters, by John Kitto*, which attracted considerable attention. Mr. Groves, who had decided to become a missionary, learning that printers were wanted to go to the foreign stations of the Church Missionary Society, generously paid the expense by which Kitto fitted himself for this work. He was at the Missionary College at Islington, in 1825, and from 1827 to 1829 was in the service of the society at Malta, but his health failed, and he became tutor to Mr. Groves' children during an extended tour through the East. Finding that his deafness made it impossible to prosecute missionary labors he returned to England, and engaged in the production of the biblical works that have immortalized his name. His *Pictorial Bible* was published in 1838; *History of Palestine*, 1843; *Daily Bible Illustrations*, 1848–53. *The Cyclopædia of Biblical Literature*, which he edited and largely wrote, appeared in 1843–45. He received the degree of D. D. from the University of Giessen in 1844. See *Life of Kitto*, by J. E. Ryland (London, 1856), and by John Eadie (Edinburgh, 1857).

Kling, CHRISTIAN FRIEDRICH, b. at Altdorf, Würtemburg, Nov. 4, 1800; d. at Marbach-on-the-Neckar, April, 1861. He studied at Tübingen and Berlin, and spent his life in pastoral duties and as professor of theology at Marburg, 1832, and at Bonn, 1842–49. He was a pupil of Schleiermacher and Neander. He prepared the commentary on the Epistles to the Corinthians for Lange's *Bibelwerk*, translated in Schaff's edition of Lange's *Commentary*, N. Y., 1868. He contributed to the leading theological reviews of Germany, and prepared articles for Herzog's *Encyclopædia*.

Klopstock, FRIEDRICH GOTTLIEB, a German religious poet; b. at Quedlinburg, Saxony, July 2, 1724; d. at Hamburg, March 14, 1803. His poetical gifts found early expression, and he planned to write an epic poem. While studying theology at Jena he decided to make the life of Christ his subject. The first three cantos of the *Messiah* appeared (1748) in the *Bremische Beiträge*, published at Leipzig. They attracted wide attention. In 1751 he went to Copenhagen, where he received many honors, and was given by Frederick V. four hundred thalers. After the death of the king he removed to Hamburg, where he completed his *Messiah*. "In a time in which Lutheran orthodoxy had transformed religion into a mere system of doctrines, Klopstock made people feel that Christianity is something more—that it speaks as well to the imagination and the sentiment as to the intellect. More especially, he was the singer of the resurrection, and of the coming of the kingdom of heaven; and numerous proofs of the deep impression he produced can be found in the German literature."—*Freybe.* The most complete edition of his works is that of Herman Schmidlin (Leipzig, 1844–45). The *Messiah* has been translated into English.

Knapp, ALBERT, an eminent German religious poet and hymnologist; b. in Tübingen, July 25, 1798; d. in Stuttgart, June 18, 1864. He studied theology in Tübingen. In 1820 he became vicar at Feuerbach, and afterward at Gaisburg, and in 1845 was made pastor of St. Leonhard's Church, Stuttgart. His first poetical work, *Christian Poems*, was published in 1824. Other volumes appeared at intervals, and altogether contain over twelve hundred original hymns and poems. He edited a valuable collection of hymns: *Treasury of Hymns for the Church and Home*, and published some biographies.

Kneeling, GENUFLEXION, PROSTRATION. Standing was the most common posture in prayer among the Jews (Neh. ix. 2–4; Matt. vi. 5; Luke xviii. 11, 13); but they also knelt (2 Chron. vi. 13; Dan. vi. 10; Ezra ix. 5), and sometimes prostrated themselves. (Num. xiv. 5; Josh. v. 14; 1 Kings xviii. 39.) Kneeling or prostration was probably the general posture of the early Christians in prayer. See art. "Genuflexion," in Smith and Cheetham: *Dict. of Christian Antiquities*, i. 723 *sq.*

Knollys, HANSERD, an eminent English Baptist minister of the seventeenth century; b. in Chalkwell, Lincolnshire, 1598; d. in London, Sept. 19, 1691. He was a learned scholar and able preacher, but suffered much for conscience' sake. He was educated at Cambridge and received orders in the Episcopal Church. Having changed his views regarding infant baptism, he joined the Baptists and came to America. After his arrival in Boston he became involved in an unfortunate controversy with the public authorities. He was the first minister at Dover, N. H. Returning to England in 1641, he formed a Baptist church in London. He published: *Flaming Fire in Zion* (1646); *Rudiments of the Hebrew Grammar* (1648), and his *Autobiography* (1672). The last work was completed by Kiffin, 1692, and reprinted, 1813.

Knox, JOHN, b. at Haddington, in East Lothian, 1505; d. at Edinburgh, Nov. 24,

1572. He was the son of a small landowner, and was educated at the grammar school of Haddington, whence he proceeded to Glasgow University, and is mentioned among the *Incorporati* in 1522. There is no mention of his taking any degree, nor does he appear to have made any mark as a scholar during the years of his education. He was ordained to the priesthood before 1530, and became professor of logic, and tutor in the family of Hugh Douglas, of East Lothian. Hitherto he had adhered to the Romish doctrines in which he had been educated, but about this time Patrick Hamilton, who had been at Wittenberg, and there adopted the Reformed views, brought them back with him to Scotland, and by degrees Protestantism began to make its way. Knox is said to have first heard the Lutheran doctrines from Thomas Guillaume, a disciple of Hamilton, but the most direct influence was exerted over him by George Wishart, to whom he attached himself till Wishart was seized and burned as a heretic. Knox openly professed himself a Protestant about 1544, and in 1547 was called to officiate as Protestant minister at St. Andrew's, whither he had fled from the persecution which raged throughout Scotland. His ministry had only lasted a few months when St. Andrew's was attacked by the French fleet; the city capitulated, and Knox, with other Protestant refugees, was condemned for nineteen months to work at the galleys. His health was injured for life by the suffering which he endured, but he never abandoned the hope of returning to carry on his ministry. He was released early in 1549, and, finding that little good could be done in Scotland, he took refuge first in Berwick and afterwards in Newcastle, in both places preaching and working with untiring zeal. His fame having spread southward, he was made Chaplain to Edward VI. in 1551, and was afterward offered the bishopric of Rochester, which he refused, as being contrary to his principles. During his stay in England, Knox married the daughter of a gentleman of Northumberland, and in 1555 went with her to Dieppe and then to Geneva, where he visited Calvin. He undertook the charge of the Protestant church at Frankfurt-on-Main, but hearing in 1559 that the persecutions in Scotland were abating, he returned, and arrived at a critical time. Some Protestant preachers were on the point of being tried for their lives, and Knox, who had been condemned in the early days of the persecution, was again proclaimed as a heretic. The Queen-Regent was alarmed at the sympathy felt by the people for these clergy, and the trial was put off. Knox was appointed minister of the Church of St. Giles, the parish church of Edinburgh, in 1560, and was there during the remaining years of his life. His wife died in the same year. On the accession of Mary Queen of Scots, Knox's fortitude was put to the test. He preached openly in his own church against the idolatry which a Roman Catholic Sovereign was seeking to force upon Scotland, and spoke in such bold terms on the subject of her marriage that he was sent for to Holyrood to answer for his conduct. The queen desired that in future he would tell her privately of anything that he saw to be wrong, and on his refusal, finding him indifferent to her threats, she tried to conciliate him. Finally he was summoned to trial on a charge of treason, and was only acquitted after a long examination and by a small majority. It was a decided victory for the Protestants, though in 1564 Knox was forbidden to preach, in consequence of his having given offence by a sermon preached after the queen's marriage with Lord Darnley. This prohibition, however, lasted only till her fall, in 1567, and the accession of King James. After three years more of active work he was seized in 1570 with a fit of apoplexy, and though he recovered sufficiently to be able to preach again from time to time, he became gradually worse, and died in 1572.—Benham: *Dict. of Religion.* See SCOTLAND, CHURCH OF; Taylor's *John Knox* (N. Y., 1885).

Ko'hath (*assembly*), the second son of Levi (Gen. xlvi. 11), and founder of the great Kohathite family of the priests. (1 Chron. xxiii. 12.) They were Levites of the highest rank. The Kohathites encamped on the south side of the tabernacle while in the wilderness, and had charge of the ark, table, and other parts of the tabernacle. (Num. iii. 29–31; iv. 2, 34.) They had twenty-three cities assigned them at the conquest. (Josh xxi. 4, 5.) They helped bring the ark to Jerusalem (1 Chron. xv. 5), and by their position as leaders not only secured wealth, but served as judges and other officers. (1 Chron. xxiii. 12; xxvi. 20–26.) They acted also as temple-singers. (2 Chron. xx. 19.) See LEVITES.

Kohathites. See above.

Ko'rah, a son of Izhar. (Exod. vi. 18, 21, 24.) He was the leader of the rebellion against Moses and Aaron. (Num. xvi.; xxvi. 9; xxvii. 3.) (See MOSES.) Jude (v. 11) joins Korah with Balaam and Cain in his warnings against false and self-seeking teachers. The children of Korah became prominent in the temple service.

Ko'rahites, descendants of Korah. Some of them were noted singers. (2 Chron. xx. 19.) Eleven of the Psalms have their name (xl., xliv., xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.). Others of the Korahites were doorkeepers. (1 Chron. ix. 17–19.) One, Mattithiah, was over "things that were made in the pans" (1 Chron. ix. 31); probably the meat-offerings.

Koran. See MOHAMMED.

Kornthal. See PIETISTS.

Krauth, CHARLES PHILIP, D. D., an eminent Lutheran divine; b. in Montgomery County, Pa., May 7, 1797; d. in Gettysburg, May 30, 1867. He was ordained in 1819; pastor in Philadelphia, 1827; professor of biblical and Oriental literature at Gettysburg, 1833; and at the same time president of Pennsylvania College from 1834 to 1850. He was editor of the *Evangelical Quarterly Review* from 1850 to 1861.

Krauth, CHARLES PORTERFIELD, D. D., LL. D., son of Dr. Charles Philip Krauth (see above); b. at Martinsburg, Va., March 17, 1823; d. in Philadelphia, Jan. 2, 1883. He was graduated at the Pennsylvania College, Gettysburg, Pa., in 1839, and at the Lutheran Theological Seminary in the same place. He was pastor at Baltimore, Md., 1841–47; Shepherdstown, Va., 1847–48; Winchester, Va., 1848–55; Pittsburg, 1855–59, and of several churches in Philadelphia after 1859; professor of systematic theology in the Lutheran Seminary at Philadelphia, from 1864 until his death; professor of mental and moral science, University of Pennsylvania, from 1868. In his day "he was by universal acknowledgment the most accomplished scholar and theologian of the Lutheran Church in the United States." He was a member of the Old Testament Company of the American Bible Revision Committee. Of his published works the most important is *The Conservative Reformation and its Theology* (Phila., 1872). See *Memoir*, by A. Spaeth.

Krebs, JOHN MICHAEL, D. D., a prominent Presbyterian minister; b. at Hagerstown, Md., May 6, 1804; d. in New York City, Sept. 30, 1867. He was graduated at Dickinson College (1827), and at Princeton Theological Seminary (1830), when he was called to the pastorate of the Rutgers Street Presbyterian Church, New York City, in which connection he spent his life. He held many positions of official influence.

Krummacher, FRIEDRICH WILHELM, an eloquent German preacher, the son of Friedrich Adolf, an eminent Reformed pastor, was b. Jan. 28, 1796, at Mörs on the Rhine; d. Dec. 10, 1868, at Potsdam. Educated at Halle and Jena, he became assistant pastor at Frankfurt in 1819, and in 1823 accepted a call to Ruhrort. Two years later he removed to Barmen, and while here delivered his lectures on Elijah and Elisha, that through translations are so widely known in this country. In 1834 he accepted a call to Elberfeld, and while there was called to the chair of theology at Mercersburg, but declined. In 1847 he became successor to Marheinecke in the Trinity Church, Berlin, where he preached boldly against rationalism. He labored here until appointed court chaplain in 1868. He took a deep interest in the organization of the Evangelical Alliance. As a pulpit orator he stood in the front rank, and was an earnest defender of evangelical faith. Among his best-known works, besides his *Elijah*, are *Salomo* and *Sulamith; The Suffering Christ;* and *David, the King of Israel.* See *Autobiography*, edited by his daughter (Eng. trans., Edinburgh, 1871).

Kuenen, ABRAHAM, D. D. (Leyden, 1851), b. at Haarlem, North Holland, Sept. 16, 1828; studied at the University of Leyden, 1846–51; and since 1851 has been professor of theology there. He belongs to what is known in Holland as the "modern school of theology," which is liberal to the verge of rationalism. He is the author of: *Historico-critical Investigation into the Origin and Collection of the Books of the Old Testament* (1861–65, 3 vols., 2d ed., 1885); (an English trans. of the first two chapters is given by Bishop Colenso in his work on the *Pentateuch*); *Israel, to the Fall of the Jewish State* (London, 1874), 3 vols.; *Prophets and Prophecy in Israel* (1877); *National Religions and Universal Religion* (Hibbert Lectures, 1882).

Kunze, JOHN CHRISTOPHER, D. D., an eminent Lutheran minister and theologian; b. at Artern, Prussian Saxony, Aug. 4, 1744; d. at New York, July 24, 1807. He was educated at Leipzig, and came to this country in 1770 to assume the pastorate of St. Michael's and Zion's Lutheran congregations in Philadelphia. He accepted a call to a Lutheran church in New York in 1774, and aided in founding the University of New York, where he served as regent and professor of Oriental languages and literature. He published a *Hymn and Prayer Book for the Use of such Lutheran Churches as Use the English Language.* This is supposed to be the first Lutheran English hymn-book ever edited.

Kurtz (*koorts*), BENJAMIN, D. D., b. at Harrisburg, Penn., Feb. 28, 1795; d. at Baltimore, Md., Dec. 29, 1865. He was one of the founders of the Gettysburg Theological Seminary, and edited the *Lutheran Observer* from 1833 to 1862.

Kurtz, JOHANN HEINRICH, D. D. (Rostock, 1849), Lutheran; b. at Montjoie, near Aachen, Prussia, Dec. 13, 1809. He was educated at Halle (1830), and Bonn (1831–33); became head-master in religion at the Mitau gymnasium, 1835; ordinary professor of theology in Dorpat University, 1850; professor emeritus, 1870. Since 1871 he has resided at Marburg. Several of his publications have been translated into English, but the great work by which he is best known is his *History of the Christian Church* (latest Eng. translation by J. MacPherson, New York, 1890.), 3 vols.

Kyrie Eleison, the Greek of "Lord, have mercy," a form of prayer which occurs in the ancient Greek liturgies and in the Roman Catholic mass. It is sometimes called the "Lesser Litany," and is retained in the liturgies of some Protestant churches.

L.

Labadie (*lă-bä-dee'*), JEAN DE, the founder of the Labadists; b. Feb. 13, 1610, at Bourg, near Bordeaux; d. Feb. 13, 1674, at Altona. Educated at the Jesuit college at Bordeaux, where he made a special study of the works of Augustine and St. Bernard, he left his order, in 1639, and entered upon his career as a preacher. His sermons met with great popular favor, but roused the opposition of the Jesuits. While in retirement at the Carmelite hermitage at Graville, he read Calvin's *Institutiones*, and accepted the Reformed faith. Until 1660 he was pastor and professor of theology at Montauban. Strenuous in his efforts to secure a high type of Christian discipleship, his activities led to the expression of views that resulted in his dismission. Removing first to Geneva and then to Middelburg, he formed, in 1666, a secret union with several persons, which became the nucleus of the sect of the Labadists. Expelled from Middelburg for refusing to sign the Belgic Confession, he found a refuge with his followers at Herford, through the kindness of the countess palatine Elizabeth. They were banished to Altona in 1672, where Labadie died in 1674. Many of his writings were translated into German, and widely read by the Pietists and Moravian Brethren. Upon the breaking out of the war between Denmark and Sweden (1674), the Labadists removed to Wiewart in West Friesland. For a time they flourished in the face of strong persecution. The foundation of a colony was laid at Surinam, and an attempt was made to found one at New Bohemia on the Hudson, but both failed, and early in the eighteenth century the sect died out. They held views similar to the Quakers, and attached great importance to internal revelations and the purity of the visible Church.

Labadists. See above.

Labarum, the sacred military standard adopted by Constantine after his vision of the cross in the sky with the inscription *En Touto Nika*, "In this Conquer." Eusebius describes it as consisting "of a long gilded spear, crossed at the top by a bar from which hung a square purple cloth, richly jeweled. At the upper extremity of the spear was fixed a golden wreath encircling the second monogram formed of the first two letters of the name of Christ." Fifty soldiers were appointed to protect the standard.

Laborantes, a name sometimes given to an inferior order of the clergy who had in charge the interment of the dead. They were also known as *copiatai*, *fossarii* and *lecticarii*.

La Chaise, FRANÇOIS DE, b. 1624; d. 1705. A French Jesuit, who taught philosophy and theology at Lyons and Grenoble, and in 1673 became confessor of Louis XIV. Through his influence over the king he acted an important part in ecclesiastical affairs. His name is immortalized in connection with the cemetery which is laid out near Paris, on the site of the villa and grounds which were given to him by the king.

La'chish, a city of the Amorites, conquered by Joshua and allotted to Judah. It was fortified by Rehoboam after the revolt of the northern kingdom. (2 Chron. xi. 9.) Sennacherib besieged it when on his way from Phœnicia to Egypt. (2 Kings xviii. 13; Isa. xxxvi. 1.) This siege is considered by Layard and Hincks to be depicted on the slabs found by the former in one of the chambers of the palace at Kouyunjik. (2 Chron. xxxii. 1; 2 Kings xix. 8; Jer. xxxiv. 7.)

Lachmann, KARL, b. 1793; d. 1851. Educated at Leipzig and Göttingen, and professor of philology at Königsberg (1816), and then at Berlin (1827), he became famous as a textual critic of the New Testament. He was the first critic who sought to restore the oldest attainable text, and his labors opened the way to the methods which have produced such valuable results. See Schaff's *Companion to the Greek Testament*, pp. 253–256.

Lacordaire, JEAN BAPTISTE HENRI, one of the greatest of modern French pulpit orators; b. at Recey-sur-Ource, March 12, 1802; d. at Sorreze, in the department of Tarn, Nov. 21, 1861. Educated for the law at Dijon, he became an advocate at Paris in 1824, and soon gained distinction. The reading of Lamennais' *Essai sur l'Indifférence* aroused him from a condition of skepticism to the conviction that Christianity was the only power that could save and develop the human race. Entering the College of St. Sulpice, he was ordained priest in 1827. His fame as a preacher soon became widespread. In connection with Lamennais and Montalembert, he published a journal, *L'Avenir*, which promulgated such radical opinions in connection with the highest church views that it was condemned by Gregory XVI. in 1831. Lacordaire submitted to the commands of Rome. In 1835 he was appointed preacher at the Cathedral of Notre Dame, and his sermons drew vast crowds. He joined the Dominican order in 1840, and enthusiastically devoted himself to the advancement of its interests. Elected a member of the National Assembly in 1848, he took his seat among the radicals, and was so outspoken in his Republicanism that he came under ecclesiastical censure. Withdrawing from political life, he continued to preach at Notre Dame. His health failing, he retired in 1854 to the convent of Sorreze, where the remainder of his life was passed. Several of his works have been translated: *Conferences Delivered in the Cathedral of Notre Dame* (by Henry Langdon, N. Y., 1870); *Jesus Christ* (1870); *God and Man* (1872); *Life* (1875). His *Life*, by Chocarne, has been translated into English by Father Aylward (London and N. Y., 1867; 2d ed., 1878), and by H. L. Sidney Lear (London, 1882).

Lacroix, JOHN POWER, b. at Haverhill, O., Feb. 13, 1833; d. at Delaware, O., Sept. 22, 1879. He was graduated at the Ohio Wesleyan University, 1857. He taught for a time in New Orleans, and became a prolific writer for the periodical press. In 1859 he entered the ministry of the Methodist Church, and from 1864 until the time of his death was professor of modern languages in the Ohio Wesleyan University. Besides translations he wrote: *Life of Rudolf Stier* (1874); *Outlines of Christian Ethics* (1879), and prepared many articles for McClintock and Strong's *Cyclopædia*.

Lactantius Firmianus, a famous Christian apologist who lived at the end of the third, and the beginning of the fourth, century. The country of his birth is disputed. He was the tutor of Crispus, the son of Constantine, and his eloquence gained for him the name of the "Christian Cicero." His most important works are his *Institutions*, and a treatise on the *Death of Persecutors*.

Lacticinia (lit. *milk dishes*), a name applied to milk, butter, cheese, and also eggs, as food forbidden on the fast-days in the Eastern Church. In the Western Church the conditions under which they are forbidden are made known in pastorals. They are generally confined to the Lenten fast and vary according to time, climate, and circumstances.

Lady-Chapel, a chapel dedicated to the Virgin, attached to cathedrals and large churches. It is generally built at the eastern extremity.

Lady-Day, the feast of the Annunciation of the Virgin Mary, celebrated March 25.

Ladd, GEORGE TRUMBULL, D. D. (Western Reserve College, Hudson, O., 1880), Congregationalist; b. at Painesville, O., Jan. 19, 1842; was graduated at Western Reserve College, Hudson, O., 1864, and at Andover (Mass.) Theological Seminary, 1869; pastor of the Spring Street Church, Milwaukee, Wis., 1871–79; professor of intellectual and moral philosophy in Bowdoin College, Brunswick, Me., 1879; and since 1881 has held the corresponding professorship in Yale University. He is the author of: *Principles of Church Polity* (1882); *Doctrine of Sacred Scripture: Critical, Historical, and Dogmatic Inquiry into the Origin and Nature of the Old and New Testaments* (1883), 2 vols.

Lætare Sunday, the fourth Sunday of Lent, so named from the first word of the introit of the mass, *lætare*, "to rejoice." Lætare Sunday is chosen by the pope for the blessing of the golden rose.

Lainez, JAMES, b. in Castile in 1512; d. at Rome, Jan. 19, 1565. He was one of the founders of the order of Jesuits, and succeeded Loyola as the second general of the order. He acted an influential part in the Council of Trent, and opposed every attempt to modify the doctrine of justification in favor of Lutheran views, and asserted the supremacy of the papal power. He did much to develop in the Jesuit order the characteristics that have marked its history.

Laity, the people as distinguished from the clergy. In the early Church laymen had the right to and did preach, baptize, administer the Lord's Supper, and exercise discipline. How long this state of things existed we cannot tell, but gradually the performance of all ecclesiastical functions devolved upon the clergy. The Lord's Supper became the mass, and the cup was taken from the people. With the Reformation the laity again recovered in part its rights, and the tendency in modern times has been to enlarge the scope of their duties and privileges. See LAY REPRESENTATION.

Lama, the name given to the Buddhist priests in Tartary, and especially to the Dalai-Lama, or priest of priests, who has full authority over the rest of the priesthood, and is regarded by them as a deity. He lives retired from the world, and is never seen except in one of the rooms of his palace, where the people come to worship him, though they are not allowed to approach him, even to kiss his feet. The people are taught to believe that he was raised up from death and hell hundreds of years ago, and that he will live for ever. In order to keep up this illusion they conceal the fact of his death, and another Lama is secretly chosen to take his place. The lower order of priests in Tartary form about one-third of the population, and are under vows of celibacy. They are partly supported by lands and revenues granted to them by the Government, and by the offerings of pilgrims; but most of them are also engaged in some trade for the means of gaining their livelihood, and they are also the only physicians in the country. The Lamas excel in painting and sculpture, with which they adorn the walls of their temples.—Benham: *Dict. of Religion.*

Lamb of God. See AGNUS DEI.

Lambeth Articles. These were nine brief statements of doctrine drawn up at a conference held at Lambeth Palace in Nov., 1595. They were prepared with a view of settling a controversy which was raging in the University of Cambridge regarding predestination. The articles were put forth with the sanction of Archbishop Whitgift, but were never of any authority, and their interest is found in the proof they give of the Calvinistic tendencies of the English theologians of the time.

Lamentations is the name of five elegies in which are bewailed the destruction of Jerusalem and Judah by Nebuchadnezzar and the Chaldees. The author is not named in the Bible, but tradition has uniformly assigned the composition of these songs to Jeremiah; it is only within recent years that the Jeremianic authorship has been denied either in whole or part. See *Introductions to the Old Testament* of De Wette, Bleek, and Reuss, and art. of Dr. Plumptre in Smith's *Bible Dict.*, and Prof. W. R. Smith, in *Ency. Britannica.* For full list of literature see Lange's *Commentary.*

Lam'mas-Day, "an ancient festival of the Church, held annually on the first of August. The name is said to be derived from the Anglo-Saxon *Hlafmœsse*, loaf-mass, the day being the day of first-fruit offerings, on which it was formerly customary to give a loaf to the clergy, in lieu of first-fruits. In the Roman Catholic Church the day is called the *Day of St. Peter in the Fetters*, it being the day of the commemoration of St. Peter's imprisonment."—*Cassell's Ency.*

Lance, THE HOLY, according to tradition, was presented by King Rudolph, of Burgundy, to King Henry I., of Germany. It was said, according to an early report, to have been made with the nails with which Jesus was fastened to the cross, but a later tradition identified it with the spear with which the Roman soldier pierced the side of Jesus. It was brought to Prague, and in 1354 Innocent VI. established a festival in its honor. Another lance, discovered by the Empress Helena, was brought to Antioch, and was carried during the crusades. The iron with which it was inlaid was brought to Rome under Innocent VIII. and preserved in the Vatican. In the Greek Church the name "holy lance" is given to the knife with which the priest pierces the bread of Eucharist, to symbolize the piercing of the side of Jesus by the Roman soldier.

Lanfranc, archbishop of Canterbury; b. at Pavia, in Italy, 1005; d. at Canterbury, May 28, 1089. He was Prior of the Abbey of Bec, and afterwards of Caen in Normandy, and came to England with William the Conqueror, by whom he was appointed archbishop. Canterbury Cathedral was rebuilt through his efforts and he was very active in founding hospitals and churches. Few men in the eleventh century were more influential in the revival of the Church and theology in France and England. He held and taught the most extreme views regarding the doctrine of transubstantiation, and his most important work, *Liber de Corpore et Sanguine* ("The Body and Blood of Christ"), is upon this subject. He supported the supremacy of the king against the pope. See Hook: *Lives of Archbishops of Canterbury*, vol. ii.; Freeman's *History of the Norman Conquest of England* (iv. 345–450), and *Reign of William Rufus.*

Lang, JOHN DUNMORE, D. D., a man who had a remarkable influence in the political and religious life of Australia, was b. at Greenock, Scotland, in 1799, and died at Sydney, New South Wales, in 1878. He was educated at the University of Glasgow; and after his ordination in 1823, he became the first minister of the Church of Scotland in Australia. Many thousands of excellent emigrants were brought from Great Britain to the new colonies by his efforts. He filled important positions of political trust, and secured ministers and teachers for the work of Christian evangelization. He wrote much for the press, and published a *History of New South Wales.* It is said that seventy thousand people followed his remains to the grave, including the most prominent citizens of the colony.

Lange, JOHANN PETER, D. D., b. in the parish of Sonnborn, near Elberfeld, Prussia, April 10, 1802; d. at Bonn, July 8, 1884. He was educated at Düsseldorf and the University of Bonn. He was engaged in pastoral work in the United Evangelical Church from 1825 to 1841, when he was called to the professorship of theology in the University of Zurich. He had already won a reputation as a brilliant writer, and in 1844–47 his *Life of Jesus* appeared, which refuted the famous work of Straus, and won for him wide recognition. In 1860 he was called to fill a chair in Bonn where he spent the remainder of his life in active service as a teacher and writer. He edited and contributed very largely to a Commentary on the Old and New Testaments, which was translated and enlarged under the direction of Dr. Schaff, and has had a wide circulation in this country. Dr. Lange was engaged on this work for many years. Genial in spirit and simple in his tastes, this noble Christian scholar was beloved by all with whom he was brought in contact.

Langton, STEPHEN, "celebrated in the history of the liberties of England, was b. probably in Lincoln or Devonshire, in the early part of the twelfth century. He received the chief part of his education in the University of Paris, where he was the fellow-student and friend of Innocent III.; and having completed his studies he rose through successive grades to the office of chancellor of the university. After the elevation of Innocent, Langton, having visited Rome, was named to the cardinalate by the pope; and, on occasion of the disputed election to the see of Canterbury, he was recommended to those electors who had come to Rome on the appeal, and, having been elected by them, was consecrated by Innocent himself at Viterbo, June 27, 1207. His appointment, nevertheless, was resisted by King John; and for six years Langton was excluded from the see, to which he was only admitted on the adjustment, in 1213, of the king's dispute with Innocent through the legate Pandulf. This reconciliation, however, was but temporary. In the conflict of John with his barons, Langton was a warm partisan of the latter, and his name is the first of the subscribing witnesses of Magna Charta. When the pope, acting on the representation of John, and espousing his cause as that of a vassal of the holy see, excommunicated the barons, Langton refused to publish the excommunication, and was, in consequence, suspended from his functions in 1215. He was restored, however, probably in the following year; and on the accession of Henry III., he was reinstated (1218) in the see of Canterbury, from which time he chiefly occupied himself with church reforms till his death, which took place July 9, 1228. Langton was a learned and successful writer, but his writings are lost, and the chief trace which he has left in sacred literature is the division of the Bible into chapters, which is ascribed to him. See Lingard, vol. ii.; Milman's *Latin Christianity*, vol. iv.; and Dr. Hook's *Lives of the Archbishops of Canterbury*, vol. ii., 657–761."—Chambers: *Cyclopædia.*

Laodice'a, a city of ancient Phrygia, near the river Lycus, so called after Laodice, queen of Antiochus Theos, its founder, was built on the site of an older town, named Diospolis. It was destroyed by an earthquake during the reign of Tiberius, but rebuilt by the inhabitants, who were very wealthy; fell into the hands of the Turks in 1255; was again destroyed in 1402, and is now a heap of uninteresting ruins, known by the name of Eski-Hissar. Art and science flourished among the ancient Laodiceans, and it was the seat of a famous medical school. The number of Jews who were settled here at the rise of Christianity will account for its importance in the primitive history of the Church. An important ecclesiastical council, the First Council of Laodicea, was held here in 363, which adopted resolutions concerning the canon of the Old and New Testaments, and concerning ecclesiastical discipline. A second council was held here in 476, which condemned the Eutychians."—*Chambers*. See Westcott on the Canon.

Laodicea, THE EPISTLE FROM, a letter that Paul wrote (Col. iv. 16), has given rise to much speculation. Lightfoot identifies it with the Epistle to the Ephesians. The so-called "Epistle to the Laodiceans" is a forgery, compiled in Greek, and translated into Latin at an early period. See Lightfoot: *St. Paul's Epistle to the Colossians and to Philemon* (1875).

Lao'Tsze, a celebrated Chinese philosopher, and the reputed founder of the religion called "Tâoism." He was born about 604 B. C., in the province of Ho-nau, China. The time and place of his death is unknown. While the keeper of the archives of the court of Châu, he was visited (517 B. C.) by Confucius, who desired to learn about the ancient rites and ceremonies of Châu. He wrote a remarkable volume of five thousand characters on the subject of *Tâo* (the way), and *Teh* (virtue), called *Tâo Teh King*. This work is translated in Legge's *Chinese Classics*. The book, however, is hardly intelligible even to native Chinese scholars. One sentence has been remarked as approaching Christian ethics: "It is the way of Tâo not to act from any personal motive, to conduct affairs without feeling the trouble of them, to taste without being aware of the flavor, to account the great as small, and the small as great, to recompense injury with kindness." Tâoism is now one of the great religions of China, but its practices are so far below the standard of Lâo's teachings that Dr. Legge says, "he ought not to bear the obloquy of being its founder." Professor Douglas says: "Every trace of philosophy and truth has disappeared from it; and in place of the keen searchings after the infinite, to which Lâo-tsze devoted himself, the highest ambition of his priestly followers is to learn how best to impose on their countrymen by the vainest of superstitions, and to practise on their credulity by tricks of legerdemain." (TAOISM.) See Schaff-Herzog: *Ency.* vol. ii., pp. 1278–79; James Legge: *The Chinese Classics;* Chalmers: *The Speculations on Metaphysics*, *Polity*, *and Morality of the "Old Philosopher"* (*Lâo-Tsze*) (London, 1868); R. K. Douglas: *Confucianism and Taonism* (1879); J. Legge: *The Religions of China*.

Lapland. "Superficially, at least, the great bulk of the Lapps have been Christianized; those of the Scandinavian countries being Protestants, those of Russia, members of the Greek Church."—*Ency. Britannica*. See SWEDEN.

Lapsed. This term was used to denote those who, in times of persecution, denied the faith. A distinction was made as to the manner in which they had disavowed their faith, and the question of their disciplinary treatment was the cause of prolonged controversy. In the second century the rule held that, under no circumstances could a Christian who had lapsed be readmitted to the congregation; but by the middle of the third century milder views prevailed, and the circumstances connected with each case were taken into consideration.

Lardner, NATHANIEL, an eminent English divine and critic; b. at Hawkhurst, Kent, June 6, 1684; d. there, July 24, 1786. He belonged to a body of English Presbyterians, who had become Unitarians. Having studied under eminent masters at Utrecht and Leyden, he returned to England in 1703. Entering the ministry at the age of 25, he became private chaplain to Lady Treby, whom he accompanied to the Netherlands. After her death, in 1729, he was appointed lecturer at the chapel in Old Jewry. Never popular as a preacher, by reason of defective elocution, caused by deafness, he won lasting fame by his *Credibility of the Gospel Testimony*, and his *Jewish and Heathen Testimonies*. These works rank among the ablest apologies for Christianity.

La Salle, JEAN BAPTISTE DE, founder of the Ignorantines (see art.); b. at Rheims, 1651; d. at Rouen, 1719. He opened his free schools for the young in 1681, and met with such success that it led to the founding of the order with which his name is connected. He was canonized by Pius IX. in 1852.

Lat'eran, CHURCH OF ST. JOHN, "the first in dignity of the Roman churches, and styled in Roman usage 'the mother and head of all the churches of the city and the world,' is so called from its occupying the site of the splendid palace of Plantius Lateranus, which, having been escheated (66 A. D.), in consequence of Lateranus being implicated in the conspiracy of the Pisos, became imperial property, and was assigned for Christian uses by the Emperor Constantine. It was originally dedicated to the Saviour; but Lucius II., who rebuilt it in the middle of the twelfth century, dedicated it to St. John the Baptist. The solemn entrance of the pope into office is inaugurated by his taking possession of this church; and over its portico is the balcony from which the pope, while still sovereign of Rome, was used, on certain festivals, to bless the entire world. The original church is said to have been the Basilica, which was presented to Sylvester by Constantine, but it has been several times rebuilt, its final completion dating from the pontificate of Clement XII. It has been the scene of five councils, regarded as œcumenical by the Roman Church. (See COUNCIL.) The Lateran palace was the habitual residence of the popes until after the return from Avignon, when they removed to the Vatican. It was afterwards occupied by officials of the chapter, and is now under the control of the Italian government. The late pope, Pius IX., had converted a portion of it into a museum of Christian archæology. In the piazza of St. John Lateran, stands the celebrated relic called the 'scala santa,' or 'holy staircase,' which is reputed to be the stairs of Pilate's house at Jerusalem, made holy by the feet of our Lord as he passed to judgment."—Chambers: *Cyclopædia*.

Lathrop, JOSEPH, D. D., b. at Norwich, Conn., Oct. 20, 1731: d. at West Springfield, Mass., Dec. 31, 1820. During his life-long pastorate at West Springfield, he gained a position of commanding influence among the neighboring Congregational churches. He published seven volumes, mostly sermons, with autobiography. Dr. Sprague published a memoir of Dr. Lathrop in 1864 with his *Exposition of the Epistle to the Ephesians*.

Latimer, HUGH, "one of the most distinguished of the English Reformers, was b. at Thurcaston, in Leicestershire, in the year 1490 or 1491. He was educated at Cambridge, and after a brief period of zealous devotion to the papacy ('I was as obstinate a papist,' he says, 'as any in England'), he became attached to the new learning and divinity which had begun to establish themselves there. He very soon became a zealous preacher of the reformed doctrines. The consequence of this new-born zeal was, that many of the adherents of the old faith were strongly excited against him, and he was embroiled in many controversies.

"The dispute about Henry VIII.'s marriage with Catharine of Aragon brought Latimer more into notice. He was one of the divines appointed by the University of Cambridge to examine as to its lawfulness, and he declared on the king's side. This secured Henry's favor, and he was appointed one of his chaplains, and received a living in Wiltshire. In 1535 he was appointed bishop of Worcester: and at the opening of convocation on June 9, 1536, he preached two very powerful and impressive sermons, urging the necessity of reform. After a while, the work of reform rather retrograded than advanced, and Latimer found himself, with his bold opinions, in little favor at court. He retired to his diocese, and labored there in a continual round of 'teaching, preaching, exhorting, writing, correcting, and reforming, either as his ability would serve, or the time would bear.' This was his true function. He was an eminently practical reformer. During the close of Henry's reign, and when the reactionary party, headed by Gardiner and Bonner, were in the ascendant, Latimer lived in great privacy. He was looked upon with jealousy, and closely watched, and finally, on coming up to London for medical advice, he was brought before the privy council, and cast into the Tower.

"On the accession of Edward VI. he again appeared in public. He declined, however, to resume his episcopal functions, although his old bishopric was offered to him at the instance of the House of Commons. He devoted himself to preaching and practical works of benevolence. The pulpit was his great power, and by his stirring and homely sermons he did much to rouse a spirit of religious earnestness throughout the country. At length, with the lamented death of Edward, he and other reformers were arrested in their career of activity. Latimer was put in prison, and examined at Oxford in 1554. After his examination, he was transferred to the common jail there, where he lay for more than a year, feeble, sickly, and worn out with his hardships. Death would not have long spared the old man, but his enemies would not wait for the natural termination of his life. In Sept., 1555, he was summoned before certain commissioners, appointed to sit in judgment upon him and Ridley; and after an ignominious trial he was condemned to be burned. He suffered along with Ridley 'without Bocardo Gate,' opposite Balliol College, on Oct. 16, 1555, exclaiming to his companion: 'Be of good comfort, master Ridley, and play the man: we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.'

"Latimer's character presents a combination of many noble and disinterested qualities. He was brave, honest, devoted, and energetic, homely, and popular, yet free from all violence; a martyr and hero, yet a plain, simple-hearted, and unpretending man. Humor and cheerfulness, manly sense and direct evangelical fervor, distinguish his sermons and his life, and make them alike interesting and admirable.

"Latimer's sermons were reprinted at London, 2 vols., 1825. The latest edition is by Rev. G. Corrie, 4 vols., 1845. See Tulloch's *Leaders of the Reformation* (1859); and *Latimer*, a biography, by Demaus (1869, new ed., 1881)."—Chambers: *Cyclopædia*.

Latin Versions. See BIBLE.

Latitudinarians, a name first applied to those within the Church of England, who, in the sixteenth century, manifested a spirit of toleration toward the Dissenters. In this party were men who differed as widely in their theological views as Hales, Chillingworth, Cudworth, Gale, Tillotson, and Stillingfleet. In recent times the members of the "Brŏad-School" party in the Church of England have been designated as latitudinarians, inasmuch as they lay most stress upon Christian character as opposed to those who emphasize conformity to ritualistic practices and sectarian exclusiveness. Coleridge, Arnold, Maurice, Kingsley, and Stanley have been among the leading representatives of the "Broad-Church" school.

Latter-Day Saints. See MORMONS.

Laud, WILLIAM, "archbishop of Canterbury, was the son of a clothier in good circumstances, and was b. at Reading, in Berkshire, Oct. 7, 1573. He entered St. John's College, Oxford, in 1589, became a fellow in 1593, and took his degree of M. A. in 1598. Ordained a priest in 1601, he soon made himself conspicuous at the university by his antipathy to Puritanism; but being then a person of very little consequence, he only succeeded in exciting displeasure against himself. Yet his learning, his persistent and definite ecclesiasticism, and the genuine unselfishness of his devotion to the Church, soon won him both friends and patrons. In 1607 he was preferred to the vicarage of Stanford, in Northamptonshire, and in 1608 obtained the advowson of North Kilworth, in Leicestershire. In both of these livings he showed himself an exemplary clergyman according to the High-Church pattern—zealous in repairing the parsonage-houses, and liberal in maintaining the poor. In 1609 he was appointed rector of West Tilbury, in Essex; in 1611—in spite of strong opposition—president of St. John's College; in 1614 prebendary of Lincoln; and in 1615 archdeacon of Huntingdon. King James now began to recognize what sort of a man Laud was, and to see that he might rely on him as a valuable ally in carrying out the notions of the "divine right." Not that their aims were quite identical—James was chiefly anxious to maintain the absolute authority of the sovereign, and Laud the absolute authority of episcopacy. In 1617 Laud accompanied his majesty to Scotland, with the view of introducing episcopacy into the church government of that country; but the attempt failed. In 1621 he was consecrated bishop of St. Davids. After the accession of Charles I. he was translated from the see of St. Davids to that of Bath and Wells, became high in favor at court, was more than ever hated by the Puritans, and was denounced in Parliament. In 1628 he was made bishop of London. After the assassination of Buckingham, Laud became virtually the chief minister of Charles, and acted in a manner so utterly opposed to the spirit of the times, and to the opinions of the great body of Puritans in England, that one might have foreseen his ruin to be inevitable, in spite of the royal favor. In 1630 he was chosen chancellor of the University of Oxford, the centre of High-Church loyalty. From this period he was for several years busily but fruitlessly employed in repressing Puritanism. The means adopted were not only unchristian, but even detestable. Cropping the ears, slitting the nose, branding the forehead, fines, imprisonments, are not at any time satisfactory methods of defending a religious system, but in the then temper of the English nation they were in the last degree weak and foolish. In the High-Commission and Star-Chamber courts the influence of Laud was supreme; but the penalty he paid for this influence was the hatred of the English Parliament, and of the people generally. In 1633 he was raised to the archbishopric of Canterbury, and in the same year made chancellor of the University of Dublin. The famous ordinance regarding Sunday sports, which was published about this time by royal command, was believed to be drawn up by Laud, and greatly increased the dislike felt toward him by the Puritans. His minute alterations in public worship, his regulations about the proper position of the altar and the fencing of it with decent rails; his forcing Dutch and Walloon congregations to use the English liturgy, and all Englishmen to attend the parish churches where they resided, display a petty intellect and an intolerant spirit; as other of his actions indicate that there lurked in his small, obstinate nature no inconsiderable amount of cruelty and malice. Still, it must be confessed that, in the long run, Laud's ritualism has triumphed. The

Church of England was gradually penetrated with his spirit, and the high value which she has come to put on religious ceremonies is partly owing to the pertinacious efforts of the archbishop. This influence, in short, has hindered her from becoming as doctrinal and *Calvinistic* as her articles would logically necessitate. During 1635–37 another effort was made by him to establish episcopacy in Scotland; but the first attempt to read the liturgy in St. Giles's Church, Edinburgh, excited a dangerous tumult. Proceedings were finally taken against him, and on March 1, 1640–41, he was, by order of the House of Commons, conveyed to the Tower. After being stripped of his honors, and exposed to many indignities and much injustice, he was finally brought to trial before the House of Lords, Nov. 13, 1643, on a charge of treason and other crimes. The Lords, however, did not find him guilty; but the Commons had previously resolved on his death, and passed an ordinance for his execution. To this the upper house gave its assent; and, in spite of Laud's producing a royal pardon, he was—undoubtedly in violation of express statute, and by the exercise of a prerogative of Parliament as arbitrary as any king had ever exhibited—beheaded, Jan. 10, 1644–45. Laud had a genuine regard for learning—at least ecclesiastical learning—and enriched the University of Oxford, in the course of his life, with 1,300 MSS. in different European and Oriental languages: but his exclusive sacerdotalism; his inability to understand his fellow-creatures and his consequent disregard for their rights, forbid us to admire his character, though we pity his fate. His writings are few. Wharton published his *Diary* in 1694; and during 1857–60, Parker, the Oxford publisher, issued *The Works of the Most Reverend Father in God, William Laud, D. D., sometime Lord Archbishop of Canterbury*, containing, among other things, his letters and miscellaneous papers, some of them not before published, and, like his *Diary*, of great value in helping us to form an adequate conception of the man and his time."—Chambers: *Cyclopædia*.

Laura, the name given to the collection of cells in which the hermits lived, a short distance apart from each other. When they lived together, with a community of goods, their dwelling was called a *cœnobium*.

La'vater, JOHANN KASPAR, b. at Zurich, Nov. 15, 1741; d. there, Jan. 2, 1801. After traveling for a time with the celebrated painter Fuseli, and studying theology at Barth under Spalding, he returned to Zurich in 1764, and entered upon ministerial duties. A volume of poems published in 1767 attracted wide attention, and in 1786 he became pastor of the Church of St. Peter in Zurich, which office he held until his death. In connection with his labors here, he wrote many works of a devotional nature. He held the theory that men's characters could be discovered by the study of their faces, and published a book (1775) upon the subject, *Physiognomic Fragments*, which has passed through many editions. Filled with many fanciful ideas, which Lavater himself afterward discarded, it was a work of genius. Strictly evangelical in doctrine, Lavater was beloved and respected by a large circle of friends who looked to him for spiritual counsel. When the French Revolution broke out he sympathized with the movement until the excesses committed, and the murder of the king, turned the tide of his feeling. He was taken prisoner for preaching against the rule of the French in Switzerland. There was universal joy when he returned to Zurich; but a few weeks later, after the battle with Massena (Sept. 25, 1799), he was shot by a French grenadier in the streets of the city, while caring for the wounded and dying soldiers, and after many months of suffering died of his wounds.

Laver. See TABERNACLE AND ITS CONTENTS.

Lavigerie, CARDINAL, a great Roman Catholic administrator and orator, "whose burning words during the last few years have aroused the Christian world to a fresh sense of the horrors of the slave trade of interior Africa;" b. in 1825 at Bayonne. Educated at St. Sulpice, he became professor at the Sorbonne in Paris, but early interested himself in missionary work in the East. Before he had reached the age of forty he was made bishop of Nancy, from which he was transferred to the archbishopric of Algiers in 1867. His work here in building up the institutions of the Roman Catholic Church has been remarkable in many ways, but it has been through his agitation against the slave traffic, as now carried on in Africa, that his name has become generally known. Three volumes of his principal speeches, letters, and memoirs were published in 1888, the twenty-fifth anniversary of his episcopate.

Law, NATURAL. See NATURAL LAW.

Law, WILLIAM, an eminent writer on practical divinity; b. at Kingscliffe, Northamptonshire, 1686; d. there, April 9, 1761. A graduate and fellow of Emmanuel College, Cambridge, he received holy orders in 1711. Refusing to take the oaths of allegiance and abjuration on the accession of George I., he renounced all hope of preferment, and devoted himself to a life of studious retirement and spiritual meditation. His best-known work is his *Serious Call* (1729). This remarkable book has had an influence second only to that of the *Pilgrim's Progress.* Gibbon, Dr. Johnson, and the Wesleys voiced, in their commendation, the verdict of multitudes of its readers. In *The Spirit of Prayer* and *The Spirit of Love*, the mystical views of Law found more full expression. In later life he was a student and admirer of the German theosophist, Jacob Behmen. See *Life of William Law*, by J. H. Overton (London, 1881).

Lay Abbots. See ABBOTS.

Lay Baptism. See BAPTISM.

Lay Brothers. See MONASTICISM.

Lay Communion, a technical term referring to the reduction of a clegyman to the state of a layman. It has no special reference to the reception of the Eucharist. See Smith and Cheetham: *Dict. of Chris. Antiq.*

Lay Preaching. The distinction now made between the clergy and the laity was unknown in apostolic times. The sending of the seventy (Luke x. 1), and the commission given the disciples at the time of our Lord's ascension (Matt. xxviii. 19), showed that the obligation was laid upon all to preach the gospel. When the members of the church at Jerusalem were scattered, after the death of Stephen, they "went about preaching the word." (Acts viii. 4; xi. 19.) In some cases, as at Antioch, and probably at Rome, churches were founded before the coming of the apostles to visit them. After a time the lay members were excluded from the performance of nearly all ecclesiastical functions. Origen, while a layman, preached before the bishop of Cæsarea, and Tertullian maintained that all Christians were priests in the fullest sense. Augustine and Chrysostom defended lay preaching, but it was finally prohibited by Leo the Great. The practice was revived in the thirteenth century by the Dominican and Franciscan orders, which were composed of laymen. In the times of the Reformation, especially among the Calvinistic churches, lay preaching was sanctioned. In the great religious awakening, of which Wesley was the recognized leader, lay preaching acted an important part. The rapid spread of Methodism was largely due to the efforts of lay preachers. In our own times, the career of Moody and others has proved that in some respects the lay preacher has an advantage over the regular minister. "Lay preaching is an adjunct to clerical preaching, not a substitute for it. In the hands of wise and devout ministers, the lay preacher can be a powerful agent for God; but, if ill-directed, he becomes a power for the spread of bigotry, fanaticism, and cant."—Schaff-Herzog: *Ency.*

Lay Representation. In apostolic times the laity had a voice in the government of the Church. With the rise of sacerdotalism, the laity were entirely shut out from the church council. The Reformation, under the lead of Luther, again gave them representation. "In Germany and other Lutheran countries the Lutheran Church is governed by boards (consistories), composed of clergy and laymen. In England, the church is governed by laymen, so far as its affairs are controlled by the Crown and Parliament. In Ireland, laymen are regularly sent to the church convocations. In the Episcopal Church of the United States, three delegates are sent from each parish to the annual diocesan convention. In the general convention, which meets every three years, there is, in the House of Clerical and Lay Deputies, an equal number of clerical and lay delegates, elected by the diocesan conventions. In the Presbyterian churches throughout the world, the laity have representation in, (1) the Session, composed of the pastor and the elders, both elected by the congregation; (2) in Presbytery, composed of the ministers, and one elder from each congregation in a certain district; (3) in Synod, composed of all the ministers, and one elder from each congregation, in a larger district embracing several presbyteries; (4) in General Assembly, composed of ministers and elders in equal numbers, elected by Presbytery. In the Reformed (Dutch) Church in America, similar courts exist; but they are named differently, being called Consistory, Classis, Particular Synod, and General Synod, respectively. The constitution of the first two is similar to that just described. The last two are delegate bodies, and so the laity have less numerous representatives; but as the number of ministers and elders is equal, they have more equable representation.

"In churches of the Congregational order (Congregationalists, Baptists, Universalists, Unitarians) the laity have full representation. In the Wesleyan Methodist Church of England there is no lay representation; but in the Methodist Episcopal Church in the United States there are one or two lay delegates for each annual conference, chosen by an electoral conference of laymen, composed of one layman from each circuit or station within the bounds of the annual conference; such laymen being chosen by the preceding quarterly conference. The lay and ministerial delegates sit together, but may vote separately."—Schaff-Herzog: *Ency.*

Laying on of Hands. See IMPOSITION OF HANDS.

Lazarists, the common name of the "Congregation of the Priests of the Mission," founded by St. Vincent de Paul in 1624. The name "Lazarists" originated from the house in which they were established in Paris in 1632, the College of St. Lazare. Their object was to do missionary work in the rural districts and in foreign countries, and to train young priests. During the Revolution, many of the members were killed. Dissolved by the Convention, the congregation was restored by Napoleon in 1804; again dissolved in 1809, it was restored in 1816, and the use of a house granted to them.

League and Covenant, SOLEMN. See COVENANTERS.

Leathes, STANLEY, D. D. (Edinburgh, 1878), Church of England; b. at Ellesborough, Bucks, March 21, 1830; was graduated at Cambridge, 1825; curate and minister in London, 1856–80; rector of Cliffe-at-Hoo, diocese of Rochester, since 1880, and since 1863 professor of Hebrew, King's College, London. He was Boyle lecturer, 1868–70; Hulsean lecturer, 1873; Bampton lecturer, 1874, Warburtonian lecturer, 1876–80, and a member of the Old Testament Company of the Bible Revision Committee. He has published several important volumes growing out of the lectureships which he has filled.

Leaven. "Various substances were known to have fermenting qualities; but the ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking. The use of leaven was strictly forbidden in all offerings made to the Lord by fire. It is in reference to these prohibitions that Amos (iv. 5) ironically bids the Jews of his day to 'offer a sacrifice of thanksgiving *with leaven.*' In other instances, where the offering was to be consumed by the priests, and not on the altar, leaven might be used. Various ideas were associated with the prohibition of leaven in the instances above quoted. But the most prominent idea, and the one which applies equally to all the cases of prohibition, is connected with the *corruption* which leaven itself had undergone, and which it communicated to bread in the process of fermentation. It is to this property of leaven that our Saviour points when he speaks of the 'leaven' (*i. e.*, the corrupt doctrine) 'of the Pharisees and of the Sadducees' (Matt. xvi. 6); and St. Paul, when he speaks of the 'old leaven' (1 Cor. v. 7)."—Smith: *Dict. of the Bible.*

Leavitt, JOSHUA, b. in Heath, Mass., Sept. 8, 1794; d. in Brooklyn, N. Y., Jan. 16, 1873. After graduating from Yale College, in 1810, he studied law, but after a practice of two years he entered Yale Divinity School. From 1825–28 he was pastor of the Congregational church in Stratford, Conn.; Secretary of the Seamens' Friend Society, 1828–31; editor and proprietor of the *New York Evangelist*, 1831–37. He became deeply interested in the anti-slavery cause, and in 1837 he edited the *Emancipator*. In 1841 he removed to Boston and started the *Daily Chronicle*, the first daily newspaper devoted to the anti-slavery interest. He accepted the position of managing editor of *The Independent*, in 1848, and was connected with this paper up to the time of his death. He was the first lecturer sent out by the American Temperance Society, and he edited the *Christian Lyre*, the first hymn-book published in this country with notes.

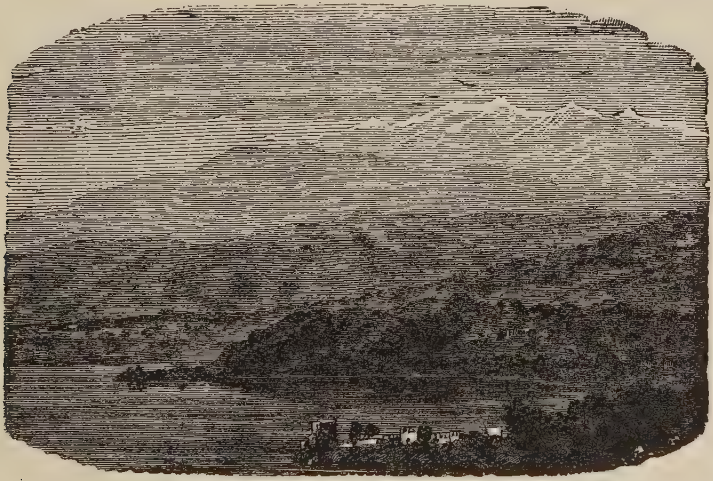
Leb'anon (*exceeding white*), a name given to a double mountain range — Lebanon proper, and Anti-Lebanon—to the north of Palestine, whose peaks are covered with snow for the larger part of the year. Lebanon proper begins in the south at the river Litâni, the ancient Leontes, and for a distance of ninety miles extends in a direction parallel with the Mediterranean northward to the river Nahr-el-Kebir, the ancient Eleutheros. From the shore of the sea it rises to a height of from six to eight thousand feet. Its highest peaks are Jebel Mukhmel, 10,200 feet, and Sannin, 9,000 feet. The line of cultivation runs at an elevation of about 6,000 feet. Anti-Lebanon begins in the south at Mount Hermon and runs northeast, nearly parallel with Lebanon, to the plain of Emésa. Its general aspect is bleak and barren, while Lebanon is fruitful and beautiful. "The country covered by these mountains never belonged to the Israelites, though it is mentioned (Josh. xiii. 5) as a territory which should be conquered, and though parts of Southern Lebanon really seem to have been subjugated during the reign of Solomon. (1 Kings ix. 19; Cant. iv. 8.) It is generally mentioned simply as the northern boundary of Judæa (Deut. i. 7; xi. 24; Josh. i. 4; ix. 1); but Lebanon proper is often spoken of with admiration as a fertile land with thick forests (Psa. lxxii. 16; Isa. x. 24), charming by its fresh fragrance (Cant. iv. 11), its wine (Hos. xiv. 7), its abundance of water (Cant. iv. 15), and rich in game. (2 Kings xiv. 9; Isa. xl. 16.) Its beauty evidently made a deep impression on the imagination of the Israelites. To the mind of the prophets, it presented itself as a symbol of the sublime (Isa. xxxvii. 24), or the firm and steady. (Psa. xxix. 6; Hos. xiv. 5.) They praise its glory (Isa. xxxv. 2), and to their eyes its seasons depict the desolation of the days of evil (Isa. xxxiii. 9), and the restoration at the coming of the Messiah. (Isa. xxix. 17.) In the oldest times these regions were inhabited by the Hivites and the Giblites. (Josh. xiii. 5, 6; Judg. iii. 3.) Lebanon belonged to Phœnicia; Anti-Lebanon, to Damascus. In the fourth century before Christ the whole country was incorporated with the kingdom of the Seleucidæ, and later on it ran the gauntlet through the Roman, Saracen, and Turkish rule. At present, Lebanon is inhabited by Christians (Maronites and Druses); Anti-Lebanon, by Mohammedans." —*Arnold.* See Robinson: *Biblical Researches* (1841); Porter: *Five Years in Damascus* (1855).

Lebbæ'us. See JUDAS.

Lectern, or LECTURN, the desk from which, in a church or cathedral, the Scripture lessons are read. They are made of wood or brass, and very commonly in the form of an eagle, probably on account of that bird being the symbol of St. John. They stand at the west end of the choir, facing the congregation.

Lectionary denotes, in the Roman Catholic Church, the book containing the passages of Scripture used in the mass. It is now sometimes applied to the Table of Lessons in the Prayer-Book.

Lector, an officer in the ancient Church who read the lessons at divine service and kept the sacred books.



VIEW OF LEBANON FROM THE SEA.

Lectures. See BAMPTON; HULSEAN, LOWELL, etc.

Lee, ANN. See SHAKERS.

Lee, JESSE, an able and successful Methodist preacher; b. in Prince George County, Va., March 12, 1758; d. in Baltimore, Md., Sept. 12, 1816. He began his labors as an itinerant minister in 1783, and after spending three years in North Carolina, Virginia, Maryland, and New Jersey, he was sent to New England. He formed the first Methodist "class," numbering three women, at Stratford, Conn., Sept. 26, 1787. A "class" was organized at Boston, Mass., July 13, 1792. When he left New England in 1800 there were fifty Methodist preachers and six thousand members. From 1807–13 he was chaplain of the United States House of Representatives, and from 1814 until his death chaplain of the United States Senate. He had remarkable gifts as an organizer, and well deserved the title that has been given him as " the apostle of Methodism in New England." He published *History of Methodism in America* (Baltimore, 1807). See *Life and Times of Jesse Lee*, by Leroy M. Lee (Richmond, Va., 1848).

Lee, SAMUEL, D. D., an eminent Oriental scholar; b. at Longnor, Shropshire, Eng., May 14, 1783; d. at Barley, Somersetshire, Dec. 16, 1852. His early education was received in a charity school. While working at his trade as a carpenter he studied the languages, and without the aid of a teacher became proficient in a large number. In 1813 he entered Queen's College, Cambridge, and after taking orders became (1819) professor of Arabic in the University. In 1831 he was appointed Regius professor of Hebrew, and at the time of his death was also rector of Barley. He was the author of a *Hebrew Grammar* (1830) and a *Hebrew*, *Chaldee*, and *English Lexicon* (1840), besides several other works. He translated the Bible into Syriac, Malay, Persian, Hindustani, Coptic, and Arabic, for the British and Foreign Bible Society.

Legates, the name given ambassadors sent by the pope to foreign churches. They are of three kinds: (1) *Legati a latere*, chosen from the cardinals and clothed almost with pontifical power; (2) *Legati nati*, holding their office by hereditary right, but having little power; (3) *Legati missi*, or *Nuncii apostolici*, upon whom were bestowed absolute authority in the matter for which they were employed.

Legends (*things to be read*). The book once used in Roman churches, containing the lessons to be read at divine service, was called a legend. In this way the name was given to the lives of saints and martyrs, because chapters were read from them at stated times. A large portion of the legends that found a place in the *Golden Legend*, and other collections, were a mass of fiction. Many of those of an earlier date, contained in the *Acta Martyrum* and *Acta Sanctorum*, are probably authentic. The Roman Breviary contains legends of saints which every priest has to peruse daily. See BOLLANDISTS.

Legendary Theory. See MYTHICAL.

Legion, THE THEBAN, according to the legend, which has many versions, a legion of sixty-six hundred men, called the "Theban," was sent from the Orient to northern Italy to reinforce the army of Maximinian. Being Christians themselves, they refused to obey his commands to persecute the Christians in that region. Exasperated at their refusal, he had the whole legion massacred.

Legion, THE THUNDERING (*Legio Fulminatrix*), is the name given to a Roman legion that, surrounded by heathen enemies in a valley among the Alps, were on the point of dying from thirst, when a shower of rain saved them. Eusebius tells the story, and ascribes the event to the miraculous interference of Providence in answer to the prayers of the Christian soldiers.

Leibnitz, GOTTFRIED WILHELM VON, one of the most wonderful scholars that ever lived; b. at Leipzig, July 3, 1646; d. at Hanover, Nov. 14, 1716. In his philosophy he put forth the theory of *monads, i. e.*, simple, uncompounded substances, without figure, without exterior, without divisibility, by the aggregation of which all bodies are formed, and into which they may be again resolved. (MATERIALISM.) These monads are created things, indestructible, and of two classes: Those destitute of consciousness, but possessing an internal activity which he calls perception; and those possessing consciousness, which are souls. The difference between the higher and lower intelligences depends upon the degree of this consciousness. The prime monad is God. Now, inasmuch as man consists of mind and body, the joint action has to be accounted for. Des Cartes taught that it exists through the direct assistance of God. Leibnitz, on the other hand, held that the mind and body are distinct machines, working independently, though simultaneously, by a *preëstablished harmony*, arranged by their Creator. He illustrated this by two timepieces, arranged the one to point to the hour, the other to strike. And so, he thought, when the mind determines to act, the body, by a harmony prearranged by God, sets in order the necessary mechanism. But the most celebrated work of Leibnitz is his *Theodicea*, published in 1700. In this he brings forward his "optimism"—the doctrine, as held by him, that out of all the systems which presented themselves to the infinite intelligence of God as possible, he selected and created in the existing universe that which is the most perfect, both morally and physically. The existence of evil is not incompatible with the general perfection of the divine idea, but is a necessary consequence of the finiteness of created beings. In the balance of good and evil in creation, this preponderance is infinitely greater on the former side, and will be seen to be so at the last. The works of Leibnitz fill 46 volumes, but do not comprise nearly the whole of his manuscripts.—Benham: *Dict. of Religion.*

Leighton, ROBERT, archbishop of Glasgow, b. in 1611. He was educated in London until his sixteenth year, and afterward in Edinburgh; subsequently he spent some years in France, and was licensed in 1641 to the ministry, with the charge of the parish of Newbattle, near Edinburgh. His character has been greatly misrepresented, and it has now been proved that he was zealous and earnest in his work, striving always to promote peace and unity in the Church, and refusing to take part more than was necessary in the controversies which engaged most men's thoughts. This was the more remarkable as his father was one of the bitterest fanatics in the cause of Protestantism, and had brought up his son in his own footsteps. Robert Leighton remained at Newbattle for eleven years; but in 1652 was summoned to London to defend the conduct of some Scottish ministers who had been imprisoned for supporting the Royalist cause. He procured their release, and returned to Scotland, where he was appointed principal of the University of Edinburgh. When Charles II. took steps for introducing episcopacy into Scotland, he nominated Leighton to the bishopric of Dumblane, and shortly afterward to the archbishopric of Glasgow, in 1671. But, finding that his opinions were more in favor of moderation than those of other bishops, who looked on him in consequence with suspicion, he resigned his see in 1674; and retired to Sussex, to the house of his sister, where he spent the last ten years of his life. He died in London in February, 1684, having come up to town, at the request of some friends, to hold a discussion with Lord Perth on religious matters, but was buried in a chapel at Horsted-Keynes, his sister's residence.

The writings of Leighton are among the most beautiful in English theology. Coleridge's *Aids to Reflection* consists almost entirely of expansions and commentaries on the teaching of this saintly man. Several editions of his works have been published. —Benham: *Dict. of Religion.* Selections from the writings of Leighton, with *Life*, were published by W. Blair, D. D. (London, 1884).

Leipzig Disputation. See ECK; LUTHER.

Leipzig Interim, THE, was issued at Leipzig, Dec. 22, 1548. It was the joint production of Melanchthon, Paul Eber, Bugenhagen, Hieronymus Weller, Antonius Lauterbach, Georg Major, and Joachim Camerarius. It made such concessions to the Roman Catholics with respect to baptism, penance, mass, etc., that it met with great opposition from the Lutherans, and was revoked in 1552.

Lent (from the Saxon word *lencten*, signifying "spring"), is the name given to the forty week-days preceding Easter. Its origin was of very early date, as the writings of Irenæus and Tertullian prove. At first its duration was very short, and appears to have been confined to the forty hours between the time of the crucifixion and the resurrection. Gradually the period of fasting was increased until it became forty days, in accord with the fasts of Moses, Elijah, and our Lord. The character and extent of the fasting varied, but there was almost a universal cessation of everything of a festal nature, and the strict observance of religious duties. Lent is observed in Episcopal churches, but the observance of the fast is left to the individual discretion. In the Roman Catholic Church it retains its ancient features.

Le'o, "the name of thirteen among the popes of the Roman Catholic Church, of whom the following call for particular notice: LEO I., surnamed 'the Great,' who is held a saint of the Roman Catholic Church, and is one of the most eminent of the Latin fathers, was born of a distinguished Etrurian family at Rome, about the end of the fourth century. Of his early life little is known. On the death of Sixtus III., in 440, Leo was chosen as his successor. It is in his pontificate that the regular series of papal letters and decretals may be said to commence. Leo's letters, addressed to all parts of the Church, exhibit prodigious activity and zeal, and are used by Roman controversialists as an evidence of the extent of the jurisdiction of the Roman see. In a council held at Rome, in 449, he set aside the proceedings of the Council of Ephesus, which had pronounced in favor of Eutyches (*q. v.*), summoned a new council at Chalcedon, in which his legates presided, and in which Leo's celebrated 'dogmatical letter' was accepted 'as the voice of Peter,' and adopted as the authentic exposition of the orthodox doctrine on the person of Christ. His works, the most important of which are his letters and sermons, were first printed in 1479, and afterward by Quesnel (2 vols., Paris, 1675); but a much more complete and trustworthy edition is that of Cacciari (3 vols. fol., Rome, 1753–55), and of the brothers Ballerini (Venice, 1757). The pontificate of Leo III. is chiefly noticeable as the epoch of the formal establishment of the Empire of the West. He was a native of Rome, and was elected pope on the death of Adrian I., in 795. During the greater part of the eighth century the popes, through the practical withdrawal of the eastern emperors, had exercised a temporal supremacy in Rome, which was fully recognized by the gift of Pepin, and placed under the protectorate of the Frank sovereigns, who received the title of patrician. The pontificate of Leo, however, was a troubled one, and in 799 he was treated with much violence, and obliged to flee to Spoleto, whence he afterward repaired to Paderborn, in order to hold a conference with Charlemagne. On his return to Rome he was received with much honor by the Romans, and the chiefs of the conspiracy against him were sentenced to banishment. In the following year (800), Charlemagne, having come to Rome, was solemnly crowned and saluted emperor by the pope, and the temporal sovereignty of the pope over the Roman city and State, under, however, the suzerainty of the emperor, was formally established. In 804 Leo visited Charlemagne at his court at Aix-la-Chapelle. With Charlemagne's successor, Louis le Débonnaire, Leo was embroiled in a dispute about the right of sovereign jurisdiction in Rome, which had not been brought to a conclusion when Leo died in 816. Leo XIII., the present head of the Roman Catholic Church, was elected to the pontifical chair, Feb. 20, 1878. Descended from an old patrician family, Gioacchino Pecci was b. March 2, 1810, at Carpineto, a village in central Italy. He studied at the Collegio Romano, graduated in law and theology, and, becoming a favorite with pope Gregory XVI., was named by him a prelate of the household. As delegate successively at Benevento, Spoleto, and Perugia, he displayed great energy in the government of these provinces, and was especially vigorous and successful in the work of suppressing brigandage. Though but 33 years of age, he was, in 1843, made archbishop of Dalmatia, and sent to Brussels as papal nuncio. In 1846 Gregory selected Pecci for the dignity of cardinal, but his friendly views in favor of the young archbishop were frustrated by death, and it was not till 1853 that Gregory's successor, Pius IX., saw fit to confer the cardinal's hat. Cardinal Pecci was no favorite of the all-powerful Cardinal Antonelli, and was accordingly not prominent in papal councils. But in 1877 he was made Camerlengo (papal finance minister), and was chosen to be the successor of Pius IX. in the pontificate in 1878."—Chambers: *Cyclopædia*. See *Life of Leo XIII.*, by Bernard O'Reilly (New York, 1887).

Leprosy. "There is reason to believe that what is now known as leprosy is not the disease to which the name is given in the Bible. In the present day 'leprosy' stands for the disease that is also called *elephantiasis*—the swelling, thickening, and diminished sensitiveness of the skin, suggesting that of an elephant. This disease is of gradual approach and development. The face is the part most frequently affected. In severe cases the throat is involved, and the voice becomes hoarse. Beginning in spots and blotches on the skin, the disease works its way into the flesh. Sometimes nodules like pears grow out on the skin. In another and more common form of the disease the body is slowly eaten away, till sometimes almost all traces of human features are lost, and finger-joints, and then whole limbs decay away. It is a curious fact that this terrible malady is scarcely known to attack Jews. The leprosy of the Bible does not answer the description of *elephantiasis*. There we never read of the destruction of features and limbs. Yet the description of the disease in Lev. xiii., xiv. is minute and detailed. It is held by Sir Risdon Bennett and others, that in the Bible the word 'leprosy' stands for a variety of skin diseases. Even houses are said to be leprous when they are mildewed. Often the word is used for the 'itch,' sometimes perhaps for 'ringworm,' but most often for a disease called 'psoriasis.' This is a cutaneous disease, the essential characteristic of which is a rough scaly eruption on the skin. The scaly patches are sometimes of a pearly whiteness. The leper is then 'white as snow.' Evidently the question of the contagiousness of leprosy is affected by the fact that the name is given in a general sense. Some of the skin diseases are contagious — others not." — Bagster: *Bible Helps*.

Leslie, Charles, famous as the author of *A Short and Easy Method with the Deists;* b. in Ireland, 1650; d. at Glaslough, 1722. He took orders in 1680, and in 1687 became chancellor of the cathedral of Connor. An earnest opponent of Roman Catholicism, he was a staunch adherent of the Stuarts, and, having declined to take the oath at the Revolution, was deprived of his benefice by William and Mary. He withdrew to England, and for twenty years was active in writing various articles in favor of the nonjuring cause. After the failure to restore the Stuart dynasty he accompanied his patron to Italy, but soon asked permission to return to his native country, and died the following year. "The *Theological Works* of Leslie were collected and published by himself in 2 vols., folio, in 1721: a later edition, slightly enlarged, appeared at Oxford in 1832 (7 vols., 8vo). They handle the controverted points of which they treat with considerable force of argument and vigor of style. He had the somewhat rare distinction of making several converts by his reasonings, and probably persons might still be found who are prepared to concur in Dr. Johnson's dictum that "Leslie was a reasoner, and a reasoner who was not to be reasoned against." But the questions in dispute are no longer discussed on the basis which seems to have been pretty unanimously accepted by the orthodox theologians of that age. This is sufficiently seen when the promise given in the title of his best-known work is contrasted with the actual performance. The book professes to be *A Short and Easy Method with the Deists, wherein the Certainty of the Christian Religion is Demonstrated by Infallible Proof from Four Rules, which are Incompatible to any Imposture that ever yet has been, or that can possibly be* (1697). The four rules which, according to Leslie, have only to be rigorously applied in order to establish not the probability merely, but the absolute certainty of the truth of Christianity, are simply these: (1) that the matter of fact be such as that men's outward senses, their eyes and ears, may be judges of it; (2) that it be done publicly, in the face of the world; (3) that not only public monuments be kept up in memory of it, but some outward actions be performed; (4) that such monuments and such actions or observances be instituted, and do commence from, the time that the matter of fact was done."—*Ency. Britannica.*

Lessing, Gotthold Ephraim, b. at Kamenz, in Upper Lusatia, Jan. 22, 1729; d. at Brunswick, Feb. 15, 1781. He was the son of a Lutheran pastor, first educated at the school of his native town of Kamenz, then at Meisegen in Saxony, and from 1746–48 at the University of Leipzig. He was an insatiable and omnivorous reader almost from infancy, mastering the Latin, Greek, mathematics, and history of the curriculum, and reading other classics in his spare hours. He was intended for the ministry, and went to Leipzig with the full intention of studying theology; but there was no theologian there equal to the position of *mastering him*, and the love of classics and art gave him a strong impetus toward the world, from which in his youth he had been quite shut out. Consequently he devoted himself to a literary life, and especially desired to purify the drama by writing plays of high moral tone. His time was spent, some at Berlin, some at Breslau. For the last eleven years of his life he was keeper of the Wolfenbüttel Library.

Lessing is a deeply interesting subject for meditation as regards his theological position. That he was skeptical is clear, but it was not the scoffing skepticism of Voltaire. He was a man of deep, earnest religious feeling, who questioned evidence severely, and hated folly and prevarication. Probably he was unfortunate in the theologians with whom he came into collision, and was impatient and weary of argumentation, when a simple faith and example of holy life might have conquered him. He used to express his longing to see the Saviour's miracles, that he might adore and believe, but declared that the records did not suffice to teach him living belief in the Son of God. His faith, though not formulated, was really deeper than that of those who merely repeated formulas; it was eager to spring up, and bear fruit in him, to be a living, and not a dead faith. He was catching hold, if only by the hem of the garment, of that which he felt to be divine. And therefore his influence was probably good upon his countrymen, as he led them away from systems and theories, and shewed them in his life the example of a true searcher after wisdom and after God. —Benham: *Dict. of Religion.*

Le'vi (*joining*), the third son of Jacob and Leah. (Gen. xxix. 34.) With Simeon he avenged the wrongs of their sister Dinah (Gen. xxxiv. 25–31), and in so doing incurred the curse of Jacob. (Gen. xlix. 5–7.) But this curse, through the action of his descendants in the matter of the golden calf, was changed into a blessing. (Ex. xxxii. 26–29.) Levi had three sons, Gershon, Kohath, and Merari. He died in Egypt at the age of 137. (Ex. vi. 16.)

Lev'irate Marriage, a term applied to an ancient usage of the Hebrews (Gen. xxxviii.), and reordained by Moses (Deut. xxv. 5–10), that, in case a husband died without leaving male issue, compelled his brother to marry the widow. (Cf. also Matt. xxii. 24.)

Levites, "the descendants of Levi, who were singled out for the service of the sanctuary. The term is more particularly employed in contradistinction to 'priests' (*q. v.*), in designating all those members of the tribe who were not of the family of Aaron. It was their office—for which no further ordination was required in the case of the individual—to erect, to remove, and to carry the tabernacle and its utensils during the sojourn of the Israelites in the wilderness. When the sanctuary had found a fixed abode, they acted as its servants and guardians, and had to assist the priests in their holy functions in the sanctuary, and in their medical capacity among the people. The vocal and instrumental music in the temple was likewise under their care, as were also the general instruction of the people, certain judicial and administrative functions, the keeping of the genealogical lists, and the propagation of the Book of the Law among the community. In order to enable them better to fulfill these functions, no special part of the land was allotted to them, but they were scattered — in accordance with Jacob's last words (Gen. xlix. 7)—in Israel; forty-eight Levitical cities, among which there were also certain 'cities of refuge,' being set aside for them on both sides of the Jordan; without, however, preventing their settling wherever else they pleased. Their revenues consisted of the annual tithe (*q. v.*), and of a share in the second tithe, due every third year, and in the sacrificial repasts. The length of their service varied at different times. No special dress was prescribed for them until the time of Agrippa.

"While in the desert not more than 8,580 serviceable men strong, they had, under David, reached the number of 38,000 men fit for the service, 24,000 of whom this king selected, and divided them into four classes — sacerdotal assistants, doorkeepers, singers, and musicians, and judges and officers. A very small number, only, returned from the exile, and all the Mosaic ordinances with respect to their cities, tithes, share in sacrificial repasts, etc., were virtually abrogated during the second temple. Nothing but the service in the temple, in which they were assisted by certain menials called *Nethinim*, was left to them. It may be presumed that they earned their livelihood partly like the rest of the community, partly as teachers, scribes, and the like. Their traveling-garb consisted, according to the Talmud (Jebam. 122 *a*), of a staff, a pouch, and a Book of the Law. Foreign rulers also granted them exemption from taxes. This is the only tribe which is supposed to have kept up its pure lineage to this day, and certain, albeit small, signs of distinction are still bestowed upon its members, more especially in the case of the presumed descendants of Aaron (the *Kohanim*). But the purity of lineage is more than questionable in many instances. 'Levites' is also the name given to certain sacerdotal assistants in the Romish Church."—Chambers: *Cyclopædia.* See S. I. Curtiss: *The Levitical Priests* (1877); W. Robertson Smith: *The Old Testament in the Jewish Church* (London and New York, 1881); W. H. Green: *Moses and the Prophets* (New York, 1881).

Levit'icus. See PENTATEUCH.

Lewis, TAYLER, LL. D., L. H. D., a brilliant and profound American scholar; b. in Northumberland, Saratoga County, N. Y., March 27, 1802; d. in Schenectady, N. Y., May 11, 1877. He was graduated at Union College in 1820, and after studying law, practiced his profession for a time at Fort Miller, N. Y. In 1833 he became principal of the academy at Waterford, and from there was called to be professor of Greek and Latin in the University of the City of New York in 1838. In 1849 he accepted the professorship of Greek in Union College, and afterward of Oriental languages and biblical literature. He was a prolific writer for the press, and published several volumes, among them, *The Six Days of Creation* (1855); *Metrical Version of Ecclesiastes* and *Job* in Schaff's *Lange. The Light by which we see Light; or, Nature and the Scriptures* (Vedder Lectures, 1875).

Liber Sextus. See CANON LAW.

Liberia, a negro republic on the west coast of Africa, founded by the American Colonization Society in 1820. It became independent in 1847. The capital is Monrovia. It has a population of about eighteen thousand civilized Africans, most of whom came from the United States, and there is a native population, within the bounds of the republic, of a million or more. Mission work was begun in 1821. At the present time there are upwards of 1500 members connected with the Methodist Church, and both the Episcopal and Presbyterian Churches of the United States have flourishing missions. Liberia has not fulfilled the hopes of its early founders, but it has had an interesting history.

Liberius, bishop of Rome, 352-366. See POPES.

Lib'ertines, (1) a name given to those Jews who, having been taken captive during the wars of Pompey, were sold at Rome as slaves, but soon after were emancipated and returned to Jerusalem, where they sustained a synagogue of their own. The word is used only once in the New Testament. (Acts vi. 9.) (2) A party of loose pantheistic-rationalists which arose in the Netherlands during the Reformation They affirmed that nothing was bad by itself and that God is all, and all is God, so that the natural passions are but the voices of the spirit. They made many converts in France, and they endeavored to gain a foothold in Geneva, but Calvin met their leader Quintin, in a public disputation at Paris in 1534, and later on in 1545 published a pamphlet that uncovered the real character of the sect. (3) The name given a party in Geneva, composed mostly of native citizens, who rose against the bishop and the Duke of Savoy, and, after securing the independence of the city, invited Calvin to introduce the Reformation, but who afterward turned against him. See Calvin.

Liberty, Religious. See Toleration.

Liber Carolini. See Caroline Books.

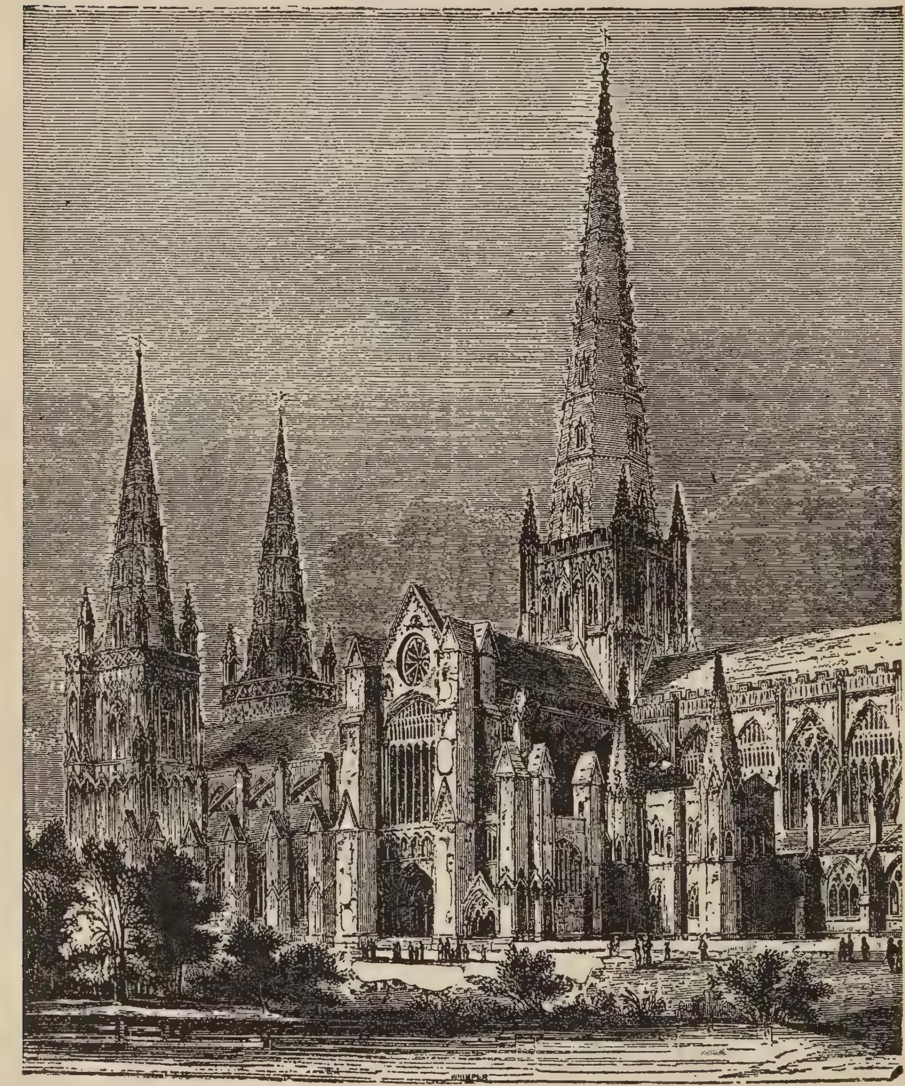
License, a term which designates the authority to preach, given by a regularly constituted body, such as a presbytery, a conference, or a council. The licentiate is examined and approved as to his theological qualifications, but until he has been ordained has no authority to dispense the sacraments or to sit as a member of an ecclesiastical court. The word "license," in the Church of England and the American Episcopal Church, is applied to the permission to preach, given by a bishop to a deacon, or to read sermons, given to a candidate.

Lichfield, Bishopric of. The name "Lichfield" means "field of the dead," and is said to commemorate the slaughter of a number of Christian converts by the Roman soldiers during the Diocletian persecution. Lichfield, though not without some interruption, has been the seat of a bishopric since about 656. It was the great bishopric of Mercia, from which many sees afterward sprang. Hereford was divided from it in 676; Lindsey in 678. Leicester and Lichfield were reunited in 705, but parted again in 737: Leicester became merged in Dorchester about 888, which again in 1072 became the See of Lincoln. Lichfield for a while became joined to Chester (1075), and to these was joined Coventry (1102). In 1541 Chester was joined to the province of York.

St. Chad, bishop 669–672, is the patron saint of Lichfield. He lived at Stowe, about a mile from the present cathedral, and from thence ruled over his enormous diocese. A church had been built at Stowe by his predecessor, Jarumnan. Bede tells us that St. Chad was buried near the church of St. Mary, the first in Lichfield, and that his remains were translated to the new church of St. Peter; this must have been completed before 735, when Bede died. After the Conquest it was replaced by a Norman church, which was swept away after about a century and gradually the present cathedral was built on its site. The oldest part (the western choir), was probably commenced about 1200. The north and south transepts followed, then the nave; then the west front, which does not appear to have been constructed quite continuously with the rest, for it is dated 1275; afterward the eastern part of the choir was taken in hand, destroying the work done at the beginning of the century. The present Lady-chapel and presbytery were erected and completed about 1325. Walter Langton, 1296–1321, did most of this, and constructed a splendid shrine for the relics of St. Chad, as well as building an episcopal palace. Since then nothing has been done except by way of restoring and improving the building. The great event in the history of Lichfield Cathedral was the siege which it sustained, in 1643, against the Parliamentary army, headed by Lord Brooke. The cathedral close had been fortified by Bishop Langton in the thirteenth century, and so was calculated to sustain a siege. Injured by the cannon shots, the central spire fell and crushed in part of the roof; the cathedral was wrecked by the victors, who defaced the monuments, hacked down the carved woodwork, shattered the stained glass, and destroyed the records of the cathedral and of the city. After the Restoration, John Hacket was made bishop of Lichfield and Coventry (1661), and at once began the repair of his ruined cathedral, the great spire was rebuilt from a design by Sir Christopher Wren, and in 1669 the building was reconsecrated. In the latter part of the eighteenth century, Wyatt made some destructive alterations which it has cost much to undo. In 1860, Sir Gilbert Scott took the true restoration into his hands, and in the spring of 1884 the completion was signalized by a great ceremonial, when the west front was rededicated, in the presence of the archbishop of Canterbury and others.

Lichfield is one of the smaller cathedrals of England, being only 319 feet in length, but it is one of the most beautiful. Most of the old manuscripts belonging to the cathedral library were destroyed at the time of the siege, but one or two were saved, the chief being the *Gospels of St. Chad*; it contains the Gospels of St. Matthew and St. Mark, and part of St. Luke; tradition says that Gildas was its scribe, and the Welsh notes on its margin bear out that supposition.

The cathedral body consists of the dean, three archdeacons, four canons residen-



LICHFIELD CATHEDRAL.

tiary, four priest vicars, and nineteen prebendaries. The income of the diocese is forty-two thousand pounds. — Benham: *Dict. of Religion.*

Liddon, Henry Parry, D. D., D. C. L. (both Oxford, 1870), Church of England; b. at Stoneham, Hants, Aug. 20, 1829; was graduated at Oxford, 1851; ordained in 1852, and from 1852–59 vice-principal of the theological college of Cuddesdon; prebendary of Major Pars Altaris in Salisbury Cathedral, 1864–70; Ireland, professor of exegesis of Scripture, 1870–82; since 1870 resident canon at St. Paul's Cathedral, London. He was Bampton lecturer in 1866, and his reputation as a great preacher is world-wide. Among his publications are his well-known Bampton lectures on *The Divinity of our Lord and Saviour, Jesus*

Christ (1867, many editions), and several volumes of sermons.

Lightfoot, JOHN, an eminent Hebrew scholar; b. at Stoke-upon-Trent, 1602; d. at Ely, Dec. 6, 1675. Educated at Cambridge, he became minister of St. Bartholomew's, London, 1642, and sat in the Westminster Assembly of Divines. He was appointed vice-chancellor of Cambridge University, 1655, and, having conformed in 1662, became a prebendary of Ely, 1675. His fame rests upon his *Horæ Hebraicæ et Talmudicæ* (1659), 4 vols. See his complete works (London, 1822–25), 13 vols.

Lightfoot, JOSEPH BARBER, D. D., LL. D., bishop of Durham; b. at Liverpool, April 13, 1828; d. at Bishop's Auckland, near Durham, Dec. 21, 1889. He was graduated at Trinity College, Cambridge, 1851; fellow, 1852; tutor, 1857; select preacher to the University, 1858; Hulsean professor of divinity, 1861–75; canon of St. Paul's, London, 1871–79; Lady Margaret professor of divinity at Cambridge, 1875; bishop of Durham, 1879. Dr. Lightfoot was one of the greatest biblical and patristic scholars of this century. This is shown in his commentaries on Galatians, Philippians, Colossians, and Philemon, and the Epistles of Clement, Ignatius, and Polycarp. He was eminent alike as an ecclesiastic, author, and preacher.

Lights, USE OF, IN PUBLIC WORSHIP, "a practice which prevailed in the Jewish (Exod. xxxv. 31–39) and in most of the ancient religions, and which is retained both in the Roman and in the Oriental churches. The use of lights in the night services, and in subterranean churches, such as those of the early Christians in the catacombs, is, of course, easily intelligible; but the practice, as bearing also a symbolical allusion to the 'Light of the world' and to the 'Light of faith' was not confined to occasions of necessity, but appears to have been from an early time an accompaniment of Christian worship, especially in connection with the sacraments of baptism and the eucharist. The time of the service in which lights are used has varied very much in different ages. St. Jerome speaks of it only during the reading of the gospel; Amalarius, from the beginning of the mass till the end of the gospel; Isidore of Seville, from the gospel to the end of the canon; and eventually it was extended to the entire time of the mass. In other services, also, lights have been used from an early period. Lighted tapers were placed in the hand of the newly-baptized, which St. Gregory Nazianzen interprets as emblems of future glory. Indeed, in the Roman Catholic Church the most profuse use of lights is reserved for the services connected with that sacrament. The material used for lights in churches is either oil or wax, the latter, in penitential time and in services for the dead, being of a yellow color. In the Anglican Church, candlesticks and, in some instances, candles themselves, are retained in many churches on the communion-table, but they are not lighted. The retention of them is greatly favored by the 'High-Church' party, and much disapproved by the 'Low-Church' or 'Evangelical' party. In the Presbyterian and Independent churches of Britain, America, etc., the symbolical use of lights and candlesticks is rejected as superstitious."—Chambers: *Cyclopædia.*

Liguori (*le-gwo'ree*), ALFONSO MARIA DA, a distinguished Roman Catholic theologian and writer, and founder of the order of Liguorians or Redemptorists; b. near Naples, Sept. 27, 1696; d. at Nocera, Aug. 1, 1787. His works, on casuistry especially, have been strongly condemned by Protestant writers. He held that equivocation was allowable in certain cases, and might even be confirmed by an oath. His *Le Glorie di Maria* (The Glory of Mary) (Venice, 1784, Eng. trans., N. Y., 1852) exhibits the most intense form of Mariolatry.

Liguorians. See REDEMPTORISTS.

Ligure, one of the stones in the breastplate of the high-priest. (Exod. xxviii. 19.) It is very difficult to identify, but the opinion has found favor that it was red tourmaline or rubellite—sometimes called red sapphire.

Lillie, JOHN, D. D., b. at Kelso, Scotland, Dec. 16, 1812; d. at Kingston, N. Y., Feb. 23, 1867. He was graduated at the University of Edinburgh, 1831, and came to this country in 1834. He was pastor of the Reformed Dutch Church at Kingston, N. Y., until Aug., 1841; and from 1843 to 1848 had charge of the Broadway, afterward Stanton Street, Dutch Church, New York City. From 1851 to 1857 he was engaged upon the Revised Version of the American Bible Union. He had just entered upon his duties as pastor of the Presbyterian Church of Kingston, N. Y., when he died. He was an able biblical scholar. His works were: *Perpetuity of the Earth* (New York, 1842); *Lectures on the Epistles to the Thessalonians* (1860); Translation, with additions, of Auberlen and Riggenbach upon *Thessalonians* (in the Lange series, 1868), also posthumous *Lectures on the First and Second Epistles of*

Peter, with a Biographical Sketch, by Dr. Schaff and James Inglis (1869).

Lily. The Arabs give this name to a beautiful flower resembling the lily, and in this general sense the word is probably used in the Bible. The only true lily now found in Palestine is the scarlet martagon.

Lincoln Cathedral, as it now stands, dates from 1450. It is unrivaled as the earliest purely Gothic building in Europe, and combines in its restorations many varieties of style. The yearly income of the see is £5,000.

Linen. The Egyptian linen, owing to the excellent quality of the flax, was equal to the best now made, in texture, and superior in evenness. It was this material from which state robes were made in which mummies were wrapped. The veil of the temple and the curtain for its entrance were made of fine linen (Exod. xxvi. 31, 36), and it was worn by priests and royal personages. (Ex. xxviii. 6, 8, 15, 39; xxxix. 27; 1 Chron. xv. 27.)

Lingard, John, D. D., Roman Catholic historian; b. at Winchester, Feb. 5, 1771; d. at Hornby, near Lancaster, July 13, 1851. Educated at the English College at Douai, in France, where he remained until 1793, and after his return to England in 1794 completed his theological studies at Crook Hall, near Durham. Ordained priest in 1795, he was appointed director of the studies at Crook Hall, and teacher of natural and moral philosophy. After the college was removed to Ushaw, Durham, in 1808, he became president (1810), but the following year he took charge of a small church at Hornby that he might have more time for literary work. He visited Rome in 1817, and again in 1821, when Pius VII. made him Doctor of Divinity and Doctor of Laws. Leo XII. wished to make him a cardinal, but he preferred the quiet of his literary studies. In later years he received a pension of three hundred pounds from the Government. His chief historical works were: *The Antiquities of the Anglo-Saxon Church* (1806), and his *History of England.* Although biased in favor of the Roman Catholic Church, they show profound knowledge of constitutional history, and great research. Lingard published a number of controversial writings, among them, *A Catechism on the Doctrines of the Catholic Church*, and a *New Version of the Four Gospels.* See his life in sixth edition of his history.

Litany (Gr. *litaneia*, a supplication), "a word, the specific meaning of which has varied considerably at different times, but which means, in general, a solemn act of supplication addressed with the object of averting the divine anger, and especially on occasions of public calamity. Through all the varieties of form which litanies have assumed, one characteristic has always been maintained, viz., that the prayer alternates between the priest or other minister, who announces the object of each petition, and the congregation, who reply in a common supplicatory form, the most usual of which was the well-known 'Kyrie eleison !' (Lord, have mercy!) In one procession, which Mabillon describes, this prayer, alternating with 'Christe eleison,' was repeated 300 times; and in the capitularies of Charlemagne, it is ordered that the 'Kyrie eleison' shall be sung by the men, the women answering 'Christe eleison.' From the fourth century downward the use of litanies was general. The *Antiphonary* of St. Gregory the Great contains several. In the Roman Catholic Church three litanies are especially in use—the 'litany of the saints' (which is the most ancient), the 'litany of the name of Jesus,' and the 'litany of Our Lady of Loretto.' Of these, the first alone has a place in the public service-books of the Church, on the rogation days, in the ordination service, the service for the consecration of churches, the consecration of cemeteries, and many other offices. Although called by the name of litany of the saints, the opening and closing petitions, and, indeed, the greater part of the litany, consist of prayers addressed directly to God; and the prayers to the saints are not for their help, but for their intercession on behalf of the worshipers. The litany of Jesus consists of a number of addresses to our Lord under his various relations to men, in connection with the several details of his passion, and of adjurations of him through the memory of what he has done and suffered for the salvation of mankind. The date of this form of prayer is uncertain, but it is referred, with much probability, to the time of St. Bernardino of Siena, in the fifteenth century. The litany of Loretto (see Loretto) resembles both the above-named litanies in its opening addresses to the Holy Trinity, and in its closing petitions to the 'Lamb of God, who taketh away the sins of the world;' but the main body of petitions are addressed to the Virgin Mary under various titles, some taken from the Scriptures, some from the language of the fathers, some from the mystic writers of the mediæval Church. Neither this litany nor that of Jesus has ever formed part of any of the ritual or liturgical offices of the

Catholic Church, but there can be no doubt that both have in various ways received the sanction of the highest authorities of the Roman Church.

"In the prayer-book of the English Church the litany is retained; but although it partakes of ancient forms it differs from that of the Roman Church, and contains no invocation of the Virgin or the saints. It is divided into four parts—invocations, deprecations, intercessions, and supplications, in which are preserved the old form of alternate prayer and response. It is no longer a distinct service, but, when used, forms part of the morning prayer."—Chambers: *Cyclopædia*.

Lithuania. See RUSSIA.

Liturgics, the science of worship. See WORSHIP.

Liturgy (Gr. *leitourgia*). This was originally the name of a public duty or office, which, in Athens, the richer citizens had to discharge at their own cost. It consisted of providing, for the benefit of the people generally, some form of public amusement, consisting usually of dancing or games. *Leitourgia* thus became the name of *any* service or functions of a public character, and hence in the Septuagint it is used of the public service of God, of divine worship of the congregation. In ecclesiastical phraseology it was originally restricted specially to the Eucharist, as being the highest of public offices; but has now obtained a wider signification, and is commonly applied to the whole form of public worship of the congregation. We shall consider the subject, therefore, under this twofold division.

It seems probable that some liturgy was drawn up by the apostles at the very beginning of the Christian Church, for the use of the first converts to Christianity, who, as we read in the Acts of the Apostles, continued steadfastly in the apostles' doctrine, and in breaking of bread—*i. e.*, in partaking of the Holy Communion—and in "the prayers." In that case this would be the original liturgy from which the succeeding ones were derived. Hence in very ancient liturgies the bulk of the service is identical, and the variations, comparatively speaking, unimportant. In order to classify the numerous liturgies that have been used in different parts of the world, it will be well to divide them into five principal groups. These are connected with the names of churches, and also with the names of certain apostles, and they are as follows: (1) The liturgy of St. James, or Jerusalem; (2) the liturgy of St. Mark, or Alexandria; (3) the liturgy of St. Thaddeus, or the East; (4) the liturgy of St. Peter, or Rome; (5) the liturgy of St. John, or Ephesus. The Jerusalem liturgy consists of three divisions: The Clementine, Cæsarean, and Antiochene or Hierosolymitan liturgies. From the Cæsarean liturgy, which is connected with the name of St. Basil, came the liturgy of St. Chrysostom and the Armenian.

The many branches which have sprung from these norms would require a volume to expound. There are no less than forty-three existing, all Monophysite, branching off from the Hierosolymitan.

The third group, consisting of liturgies of the Far East, is smaller in number: most of them are Nestorian. That of Malabar or St. Thomas belongs to this group.

The fourth division consists of only one liturgy: the Roman.

The fifth group, viz., those allied to the liturgy of Ephesus, consists of two divisions: (1) The Mozarabic and (2) the Gallican.

It will be observed that four of the five groups are Eastern; and the remaining one, the Roman, Western. The principal distinctions between the Eastern and Western liturgies are as follows: The Invocation of the Holy Spirit, before the words of consecration, which is in the Eastern, is absent in the Western. There are Proper Prefaces and varying collects, epistles, and gospels for Holy Days in the Western, and not in the Eastern, with the exception of the liturgies derived from Ephesus. Later alterations in the Roman Mass, such as the denial of the cup to the laity, have farther increased the differences between that and the Eastern liturgies.

Every ancient liturgy consisted of two parts, the proänaphoral and the anaphoral. (ANAPHORA.) The first part consisted of a prayer; an introit; the prayer of little entrance—that is, the bringing in with much ceremony the Book of the Gospels; the trisagion; the lessons (in some, prophecy, epistle, and gospel; in others the last two only); a prayer. At this point the catechumens were dismissed from the Church. Then followed a further prayer for the faithful; the great entrance—*i. e.*, the carrying the elements to the altar; the offertory; the kiss of peace; the creed. This ended the first or proänaphoral portion of the service. The second, or anaphoral part, began with the Sursum Corda and preface; the canon, consisting of prayer commemorative of our Lord's life and of the institution of the eucharist; the oblation; prayer for descent of the Holy Ghost, for the consecration of the elements. Then follows intercession for quick and dead; the Lord's Prayer; the "Libera nos" or prayer against temptation; adoration, "Sancta sanctis" (Sancta Sanctis); confession and absolution; the communion, thanksgiving, and dismissal.

We have next to consider modern Protestant liturgies. And, first, it must be noted that while the ancient liturgies make the Lord's Supper the central object round which all other parts of the service are grouped, the Protestant idea is rather to group all round the sermon, as expressing the conviction that *teaching* is the main object of assembling together. The early liturgies do not include any preaching, nor are there any forms for special occasions.

When the Reformation came, the great leaders, Luther, Calvin, Cranmer, recognized the usefulness of a form of prayer, and each country that accepted the Reformed doctrines provided its own liturgy. The Continental Reformers left more opening than the English Church did for the exercise of free prayer, to be suited to special circumstances. So did the Directory (*q. v.*) of the Puritans at the time of the Great Rebellion. The bitter feeling which followed that event led to a breach so wide, that for a while liturgical services were eschewed by the non-Episcopal party, and extemporaneous prayers were substituted. Of late years, however, a more catholic feeling has prevailed. In the Presbyterian Church of Scotland, since 1858, a change has been going on, and the *Book of Common Order* has reached a fifth edition. Many churches, belonging to the chief Nonconformist bodies, accept the idea of some liturgical form to be used of freewill. Thus Mr. Newman Hall uses much of the Church Service; the use of the Lord's Prayer and General Thanksgiving is becoming very common, and on the late occasion of the Queen's jubilee many Nonconforming churches in London used the collects given in the Prayer-Book.—Benham: *Dict. of Religion.* "In the United States, except in the Episcopalian, Lutheran, and Dutch Reformed and Moravian churches, liturgical prayer has been almost wholly disused; but from the middle of the present century, a marked tendency has developed itself in favor of increased dignity and variety in Presbyterian (and Congregational) public worship. In 1855 Dr. Baird published anonymously his *Eutuxia*, or the Presbyterian liturgies. The *Presbyterian Book of Common Prayer*, by Professor Shields, of Princeton, is merely a republication of the Anglican Prayer-Book, with the exceptions offered by the Presbyterians at the Savoy Conference. The litany and the ancient prayers are freely, but judiciously altered, and many excellent new prayers are added. In 1857 the German Reformed Church issued a new *Order of Worship*, which is based upon a careful study of the liturgies of the ancient Church and the Reformation period, and resembles in many respects the Anglican liturgy. Its use is left optional with the ministers and congregations. The Dutch Reformed Church follows the old Palatinate liturgy. The Lutherans in America use partly the German Lutheran *Agenda*, or new church books based upon them. The Moravians have a very rich evangelical liturgy in German and English, with responses and congregational singing."—*S. M. Hopkins, D. D.* See his art. on Liturgy in Schaff-Herzog: *Ency.*, vol. ii., pp. 1324–1329.

Livingston, John Henry, D. D., "the father of the Reformed Dutch Church in America;" b. at Poughkeepsie, N. Y., May 30, 1746; d. in New Brunswick, N. J., Jan. 20, 1825. Graduating at Yale College in 1762, he began the study of law, but after his conversion decided to study for the ministry. He sailed for Holland in 1766, and studied theology at Utrecht. He was licensed by the Classis of Amsterdam in 1769, and received the degree of doctor of divinity the following year. In the autumn of 1770 he entered upon the duties of second English preacher in the Reformed Dutch Church in New York. In the troubled days of the Revolution he was driven from the city, and settled at Kingston, 1776; Albany, Nov. 1776–79; Livingston Manor, 1779–81; Poughkeepsie, 1781–83. After the close of the war he returned to the city, and from this time on exerted a great influence in reorganizing and uniting the broken and distracted church. In 1784 he was appointed by the general synod professor of didactic and polemic theology. In 1810 he was elected president of Queen's (now Rutger's) College, and at the same time was asked to open a theological school at New Brunswick. Here he remained until his death. "By his education, his learning, his piety, and his dignity, he won the respect of both parties in the church; and under his skillful management 'the Conferentie' and 'Coelus' were united (1771); and thus the credit of forming the independent organization of the Reformed Dutch Church in America must be given to him. It was he, also, who principally shaped the constitution of this church, and prepared its first psalm and hymn book (1787)." See Gunn's *Memoirs*, edited by T. W. Chambers (New York, 1856); Sprague: *Annals*, vol. ix.

Livingstone (*liv-ing-ston*), David, "African traveler and missionary, was a native of Scotland, and was b. at Blantyre, in Lanarkshire, in the year 1817. At the age of ten he became a 'piecer' in a cotton factory, and for many years was engaged in hard work as an operative. An evening school furnished him with the opportunity of acquiring some knowledge of Latin and Greek, and finally, after attending a course of medicine at Glasgow University, and the theological lectures of the late Dr. Wardlaw, professor of theology to the Scotch Independents, he offered himself to the London Missionary Society, by whom he was ordained as a medical missionary in 1840. In the summer of that year he landed at Port Natal in South Africa. Circumstances made him acquainted with the Rev. Robert Moffat, himself a distinguished missionary, and whose daughter he subsequently married. For sixteen years Livingstone proved himself a faithful and zealous servant of the London Missionary Society. The two most important results achieved by him in this period were the discovery of Lake Ngami (Aug. 1, 1849), and his crossing the continent of south Africa, from the Zambezi (or Leeambye), to the Congo, and thence to Loando, the capital of Angola, which took him about eighteen months (from Jan., 1853, to June, 1854). In September of the same year he left Loando on his return across the continent, reached Linzanti (in *lat.* 18° 17′ S., and *long.* 23° 50′ E.), the capital of the great Makololo tribe, and from thence proceeded along the banks of the Leeambye to Quilimane on the Indian Ocean, which he reached May 20, 1856. He then took ship for England. In 1857 Livingstone published his *Missionary Travels and Researches in South Africa*, a work of great interest and value. Returning in 1858 as British counsul at Quilimane, he spent several years in further exploring the Zambezi, in ascending the Shiré, and discovering Lake Shirwa and Lake Nyassa—the Maravi of the old maps. A narrative of these discoveries was published during a visit he paid to England in 1864–65. In the meantime, lakes Tanganyika, Victoria Nyanza, and Albert Nyanza had been discovered by Burton, Speke, and Baker, but the true source of the Nile was still a problem. With a view to its solution, Livingstone, in 1866, entered the interior, and nothing was heard of him for two years. The communications received from him afterward describe his discovery of the great water system of the Chambeze in the elevated region to the south of Tanganyika. It flows first west, and then turns northward, forming a succession of lakes, lying to the west of the Tanganyika. To determine its course after it leaves these, whether it joins the Nile or turns westward and forms the Congo, was the grand task which Livingstone seemed resolved to accomplish or perish. He was much baffled by inundations, the hostility of the slave-dealers, and by the want of supplies, which were habitually delayed and plundered by those who conveyed them. When nothing certain had been heard of him for some time, Mr. Stanley, of the *New York Herald*, boldly pushed his way from Zanzibar to Ujiji, where, in 1871, he found the traveler in great destitution. On parting with Mr. Stanley, Livingstone started on a fresh exploration of the river system of the Chambeze or Lualaba, convinced that it would turn out to be the head-waters of the Nile. In May, 1873, however, he died at Ilala, beyond Lake Bemba. His body was brought home in April, 1874, and interred in Westminster Abbey. His *Last Journals* were preserved, and published in Dec., 1874."—Chambers: *Cyclopædia*.

"Amid all the vicissitudes of his career, Livingstone remained faithful to his missionary character. His warmth and purity of heart, his intense devotion to his Master, and the African people for his Master's sake, his patience, endurance, trustfulness, and prayerfulness, his love of science, his wide humanity, his intense charity, have given to his name and memory an undying fragrance. After his death, church after church hastened to send missionaries to Africa; and it would take a long space, even to enumerate all the agencies that are at work there. His death, that seemed the death-blow to his plans, gave a new impulse to the cause of African evangelization and civilization, which bids fair, with God's help, to accomplish great results."—W. G. Blaikie in Schaff-Herzog: *Ency.* See his *Personal Life of David Livingstone*.

Local Preachers, in the Methodist Church, are laymen who are licensed to preach by the quarterly conferences. They are amenable to these bodies, and are required annually to make a report, and have their licenses renewed. After four years of continuous service they may be elected to the office of local deacon, and at the close of four more years of service to the office of local elder. They are not appointed by the bishops, but labor under the direction of the traveling preachers and presiding elders.

Locke, JOHN, "was b. at Wrington, near Bristol, on Aug. 29, 1632. His father was steward to Col. Popham, and served under him as captain in the Parliamentary army during the civil war. Locke was sent for his education to Westminster school, where he continued till 1651, when he was elected a student of Christ Church, Oxford. There he went through the usual studies, but seemed to prefer Bacon and Des Cartes to Aristotle. His tendency was toward experimental philosophy, and he chose medicine for his profession. In 1664 he went to Berlin as secretary to the British envoy, but soon returned to his studies at Oxford. In 1666 he made the acquaintance of Lord Ashley, afterward Earl of Shaftesbury, and on his invitation went to live at his house. In 1672, when Shaftesbury became Lord Chancellor, Locke was appointed Secretary of Presentations, a post which he afterward exchanged for that of Secretary to the Board of Trade. He was employed to draw up a constitution for the American province of Carolina, but his articles on religion were deemed too liberal, and the clergy got a clause inserted, giving the favor of the State exclusively to the Established Church. In 1675 he took up his residence at Montpellier for the benefit of his health. He had all his life an asthmatic tendency, which at that time threatened to pass into consumption. At Montpellier, he formed the acquaintance of the Earl of Pembroke, to whom his *Essay* is dedicated. In 1679 he rejoined the Earl of Shaftesbury in England; but in 1682 the Earl fled to Holland to avoid a prosecution for high treason. Locke bore him company, and so far shared with him the hostility of the government of James as to have his name erased, by royal mandate, from the list of students of Christ Church. Even in Holland he was demanded of the States-General by the English Envoy; but he contrived to conceal himself till the English court ceased to trouble itself on his account. In 1687 his *Essay on the Understanding*, begun seventeen years before, was finished; and an abridgment of it was published in French (1688) by his friend, Le Clerc, in his *Bibliothèques*, in which Locke had published two years before his *Method of a Commonplace Book.* In 1689 appeared (also in Holland) his first letter on *Toleration.* But in 1688, the year of the revolution, he came back to England in the fleet that conveyed the Princess of Orange. He soon obtained from the new Government the situation of Commissioner of Appeals, worth £200 a year. He took a lively interest in the cause of toleration, and in maintaining the principles of the revolution. In 1690 his *Essay on the Understanding* was published, and met with a rapid and extensive celebrity; and also a second letter on *Toleration*, and his well-known *Treatises on Government.* In 1691 he was engaged upon the momentous question of the restoration of the coinage, and published various tracts on the subject. In 1692 he brought out a third letter on *Toleration*, which, as well as the second, was a reply to the attacks made on the first. In 1693 was published his work on *Education.* In 1695 King William appointed him a Commissioner of Trade and Plantations. In the same year he published his treatise on *The Reasonableness of Christianity*, which was written to promote William's favorite scheme of a comprehension of all the Christian sects in one national church. He maintained a controversy in defense of this book: he had another controversy in defense of the *Essay on the Understanding*, against Stillingfleet, the bishop of Worcester. His feeble health now compelled him to resign his office of Commissioner of Plantations, and to quit London; and he spent the remainder of his life at Oates, in Essex, at the seat of Sir Francis Masham. His last years were very much occupied with the study of the Scriptures, on which he wrote several dissertations, which, with his little work, entitled *On the Conduct of the Understanding*, were published after his death. He died Oct. 28, 1704.

"Great as were Locke's services to his country, and to the cause of civil and religious liberty, his fame rests on the *Essay on the Understanding*, which marks an epoch in the history of philosophy. His purpose was to inquire into the powers of the human understanding, with a view to find out what things it was fitted to grapple with, and where it must fail, so as to make the mind of man 'more cautious in meddling with things exceeding its comprehension, and disposed to stop when it is at the utmost extent of its tether.' This purpose led him to that thorough investigation of the constitution of the human mind, resulting in the most numerous and important contributions ever made by one man to our knowledge on this subject. He institutes a preliminary inquiry, in the subject of the first book, as to the existence of innate ideas, theoretical and practical, on which the philosophical world has been so much divided. Locke argues against the existence of these supposed innate conceptions or intuitions of the mind with a force and cogency that appear irresistible. Having thus repudiated the instinctive sources of our knowledge or ideas, he is bound to show how we come by them in the course of our experience. Our experience being twofold, external and internal, we have two classes of ideas—those of sensation, and those of reflection. He has, therefore, to trace all the recognized conceptions of the mind to one or other of these sources. Many of our notions are obviously derived from experience, as colors, sounds, etc.;

but some have been disputed, more especially such as space, time, infinity, power, substance, cause, mere good and evil; and Lock discusses these at length, by way of tracing them to the same origin. This is the subject of book second, entitled 'Of Ideas.' Book third is on language considered as an instrument of truth, and contains much valuable material. The fourth book is on the nature, limits, and reality of our knowledge, including the nature of demonstrative truth, the existence of a God, the provinces of faith and reason, and the nature of error."—Chambers: *Cyclopædia*. See H. R. Fox Bourne: *Life of Locke* (London, 1876), 2 vols.

Locust. In appearance the Syrian locust looks very much like the grasshopper. They move in immense swarms and are extremely voracious. Wherever they alight they consume every particle of grass and leaf. In some places they are gathered and eaten as food. They are one of the greatest scourges of the East, and the Bible gives ten different Hebrew names for them, which are rendered "grasshopper," "palmer worm," "butte," etc. These may designate different species.

Logos. This Greek word, derived from the perf. of *lego*, "to speak," means literally "a word," and is used in that sense in Matt. viii. 8–16, etc. In 1 John iii. 18 it is opposed to *deed* and *truth*. Other meanings are *Commands* or *Precepts* (Matt. vii. 24), *Prophecies* (Luke iii. 4; John ii. 22), *Promises* (Rom. ix. 6; Heb. vii. 28), *Threats* (Heb. iv. 12), *Arguments* (Acts ii. 19), *Reports* or *Rumors*. (Matt. xxviii. 15.) In a higher sense it is used for the Word of God, whether expressed by the Law or in the Gospel. (Matt. xiii. 19, etc., etc.) In a heathen sense it was used constantly for the Reason, but it is only used once in that sense in the New Testament, and then it is by a heathen speaker. (Acts. xviii. 14.) But the highest theological sense which the word bears is that in which it is applied to the second Person of the Holy Trinity. The word is traceable to Philo (*q. v.*), the Alexandrian Jew, whose speculations aimed at reconciling the teaching of Plato with that of the Jewish prophets. He saw that there was One who was spoken of in the Old Testament under the name of "the Word and the Voice of God," and that he was the Revealer of God's attributes and will to mankind. The Personality of this *Logos* became more and more distinct in the later writings of the Old Testament. Philo, therefore, identified this existence with Plato's doctrine of the Divine *Nous*, or "Mind," though he hesitated to assert a distinct Personality. His doctrine was taken up by the Christian Alexandrians, and the Gnostics adopted it in a confused and tentative manner. In consequence some cried out that they were endangering the doctrine of the Unity of God; the Jewish sects of Gnostics replied that the Christ was a demigod or superior angel, half human, half divine. Then St. John taught how the teaching of the past was in unison with the Gospel, how the Word was in the beginning with God and was God, was the Light of men, shining in darkness and not absorbed by it; and in the fulness of time was made Flesh—a distinct Personality, very God, yet not the less very man. It was for this that St. John was named the *Theologos*, translated in our authorized version "the Divine" (*i. e.*, Theologian). The teaching thus set forth became the basis of the teaching of the great Alexandrian divines. Justin Martyr, first of Patristic philosophers, dwells earnestly upon the prehistoric Logos, the Divine *Reason*, spoken of not only by prophets, but by wise heathen such as Socrates, distinct from the God whom Moses knew, yet not separable from Him. This doctrine was the essential doctrine which united the Church together until it was formulated in the phrases of the Nicene Creed.—Benham: *Dict. of Religion.*

Löhe, JOHANN KONRAD WILHELM, a remarkable German pastor, preacher, and organizer of Christian work; b. in Fürth, near Nürnberg, Feb. 21, 1808; d. Jan. 2, 1872, at Neudettelsau. He was educated at the University of Erlangen; and became vicar of Kirchenlamitz in 1831. His fervent preaching attracted wide attention, but did not meet the approval of his ecclesiastical superiors. In 1837 he was made pastor in Neudettelsau, "an inconsiderable and unattractive place." He was eminently successful in his work here, and the place became noted for its religious life and activities. Not far from 1840 he interested himself in the condition of his countrymen in the United States. He aided in the founding of the Missouri synod, and the reorganization of the Iowa synod. Through his efforts two spacious buildings were erected for the training of ministers who should labor among Germans in foreign countries. In 1849 he founded the Lutheran Society of Home Missions, and in 1853 an institution of deaconesses. A building was erected to meet the needs of this institution, and, within a few years, an asylum for idiots, a Magdalen asylum, and hospitals for men and women were opened. In addition to these labors this remarkable man found time to prepare several volumes for the press. As a preacher he was one of the greatest Germany has known in the present century.

Lollards, a name given to the followers of Wycliffe, though the term had been previously applied to societies in Germany. Some think that the name, as meaning "idle babbler," was used as a term of derision; others derive it from the same root as "lullaby," referring to their fondness for singing. The first itinerant preachers sent out by Wycliffe from Oxford were successful in making many converts. With the Peasants' Revolt, under Wat Tyler, in 1381, there came a strong reaction against religious as well as social reforms. The crown supported Archbishop Courtney in his condemnation of Wycliffe's doctrine of the sacraments in 1382, and in silencing the great Reformer and his chief disciples. The followers of Wycliffe were to be found in large numbers among the people, and the entire movement became involved with political issues. After the death of Wycliffe Lollardism represented a general spirit of revolt. During the absence of Richard II. in Ireland, in 1394, a petition was presented to Parliament by the Lollards, in which they denounced the wealth and pride of the clergy, and protested against special prayers for the dead, pilgrimages, auricular confession, etc. The king considered the petition of such a nature that, upon his return home, he demanded that the Lollard leaders should take an oath abjuring their opinions. Archbishop Arundel, who succeeded Courtney, used his influence, by which, in 1401, a clause was inserted in the statute for the year declaring the Lollards to be heretics. Under this statute John Badby suffered martyrdom at Smithfield in 1410. While the persecution of the Lollards was continued with great vigor, after the death of the Earl of Salisbury, they found a leader in Sir John Oldcastle. The hope of gaining Henry V. to espouse their cause failed, and a conspiracy was formed to take his life. This plot was discovered, and thirty-seven of those engaged in it were seized and executed. Four years later Oldcastle was captured and put to death. In 1414 a statute was passed by which the Lollards became amenable to the common law. These severe measures did not entirely destroy them, for as late as 1431 efforts were put forth to hinder their rising. From this time on they were but slightly persecuted, and, as a political influence, were lost in the struggles between the rival houses of York and Lancaster. It is difficult to determine in all respects what were the tenets of Lollardism, but in the mass of conflicting opinion they held firm to faith in the authority of the Bible as the source of religious truth. Lollardism was widely propagated in Bohemia by the Oxford teachers, who fled thither under the persecution of Courtney. The principal writers against the Lollards were Thomas Netter, of Walden, and Regnal Pecock.

Lombard, PETER, one of the most famous of the schoolmen; b. in the early part of the twelfth century, in Novara, Lombardy; d. in Paris, July 20, 1160. He studied at Bologna and Rheims, through the aid of Bernard of Clairvaux, and then at Paris, under Abelard. After a distinguished career as teacher of theology he was appointed bishop of Paris the year before his death. His great work is *The Four Books of Sentences*, from which he was called *Magister Sententiarum* (master of sentences). The first treats of God; the second of created things; the third of the incarnation, redemption, and the virtues of human character; and the fourth of the sacraments and eschatological subjects. His great authority is Augustine.

Lord's Day, "the oldest and best designation of the *Christian* Sabbath;" first used by St. John. (Rev. i. 10.) See SABBATH; SUNDAY.

Lord's Supper, sometimes called the Eucharist, sometimes the Holy Communion, was solemnly instituted by our Lord on the night before his passion. The importance of the ordinance is emphasized by the appearance of its history in four books of the New Testament. It was at first celebrated daily by the disciples in connection with a simple social meal, called the *agapē*, or Feast of Love, and then it was for a long period observed every Lord's Day, but only within the circle of the Church. Immediately after the conclusion of the homiletic or missionary services, in which the public participated, the promiscuous assembly was dismissed (the word *missa*, thus used, giving its name afterward to the sacrament; Ger. *Messe*, Eng. *Mass*), and the elements, common bread and wine mingled with water, were consecrated by the presiding official and then distributed by the deacons to the congregation, and also to the sick and the prisoners who were prevented from being present. An elaborate sacramental liturgy, comprising suitable prayers, hymns, doxologies, and responses, which became the basis of all subsequent formularies of its kind, developed at an early day around the solemn rite, and it has been commonly regarded throughout the Christian Church, as the highest and most holy part of divine worship.

It is the unanimous testimony of historians that from the beginning this sacrament was viewed as an august mystery, to which was attached profound doctrinal significance and the highest spiritual efficacy. With the visible elements, it was believed, were mystically connected the Body and Blood of the Lord. Those who in faith partook of this Supper, enjoyed essential communion with Christ. They partook of "a spiritual food indispensable to eternal life." The first Christian theologians were not given to sharp distinctions between the outward sign and the invisible substance which it represents. "The real and the symbolical were so blended," says Hagenbach, "that the symbol did not supplant the fact, nor did the fact dislodge the symbol." Yet they distinguish the two things constituting the Supper as *terrena et cœlesti.* In some places they speak distinctly of signs, and the Alexandrians are designated as spiritualistic; then again they "speak openly of a real participation in the body and blood of Christ," while not a single passage in the fathers asserts the elements to be merely signs or symbols.

Of the doctrine of a total change of the elements into the body and blood of Christ not a trace is found in the Ante-Nicene Church. Later, many of the fathers frequently use terms which seem to involve the doctrine of a real change; and a disposition toward that theory is apparent, yet according to Baur these are "only an obscure and exaggerated identification of figure and fact." The same teachers use also representations which exclude a change. The idea of a sacrifice came now likewise to be connected with the Sacrament, at first only in the sense of a celebration of the one sacrifice of Christ, but gradually in the sense of an unbloody but actual repetition of that sacrifice. The ascription of a priestly character to the clerical office contributed largely to the development of this notion. As late as the ninth century a treatise, maintaining in earnest a complete change of the elements, called forth an extensive and violent controversy, although it doubtless only set forth in definite statements what was then the popular belief. Two centuries later, the denial of the change of substance led to the condemnation of Berengar by several synods, and in A. D. 1215, at the Fourth Lateran Council, the doctrine of Transubstantiation was pronounced an article of faith by Pope Innocent III.

The Reformers with one voice repudiated both the doctrine of transubstantiation and that of the Sacrifice of the Mass, as Wycliffe had done before. When, however, they came to formulate the positive elements of the doctrine for the Evangelical Church, so wide a difference emerged that the unity of Protestantism was shattered upon this rock. Luther was, at first, predisposed to a symbolical and purely subjective interpretation; but he felt bound by the clear word of Scripture to accept the doctrine that, along with the elements there are present, and received sacramentally and supernaturally, the glorified Body and Blood of the Lord Jesus Christ, which believers partake of to their spiritual strength, unbelievers to their judgment. Exception to this view, he held, could only be taken on grounds of reason; and if reason may rule supremely on this doctrine, "you open the way for it to sweep away every doctrine."

Zwingli maintained the purely symbolical, commemorative, and subjective character of the Supper, and on this account Luther declined church-fellowship with him. Calvin's position was mediating between the theories of Luther and Zwingli. He also taught, clearly, a Real Presence, but one not mediated through the bread and wine. "The believer, by means of faith, partakes in the Sacrament only spiritually, but yet really, of the body and blood of the Lord, through a power issuing from the glorified body of Christ, whereas the unbeliever receives only bread and wine." This view superseded the Zwinglian in the Confessions of Switzerland, and passed into all the Reformed Creeds of the Continent and of Great Britain, including the XXXIX. Articles. The dogma developed by Luther has ever remained the distinguishing feature of the Lutheran system. It has also been held by many in the Church of England, and by Episcopalians in this country. The sacerdotal idea of the ministry prevalent in the latter communion has favored both the doctrine of a change of substance and that of a sacrifice, errors from which the Lutherans seem to have escaped by their New Testament conception of the ministerial office.

While all the Reformed Confessions of the sixteenth century contained the Calvinistic view of the Lord's Supper, the current teaching and popular belief in all but Lutheran and Episcopal churches has long been that of Zwinglianism. The Supper is wont to be celebrated as a solemn spiritual exercise, recalling the atoning death of our Lord, and indicating the union of his followers. A reaction in favor of higher views has of late appeared, especially among Presbyterians. See Van Dyke: *Presbyterian Quarterly;* Lit. Dorner: *System of Christian Doctrine;* Schmid:

Doctrinal Theology of the Ev. Lutheran Church; Pusey: *The Doctrine of the Real Presence;* Armstrong: *Sacraments of the New Testament.* E. J. WOLF.

Loretto, or, properly, LORETO, a city a short distance south of Ancona, in Italy, famous as the resting-place of the Holy House, believed by Roman Catholics to be the house in which the Virgin lived at Nazareth. It is about 31 x 32 feet, has one door and one window, and is built of a dark reddish stone. It stands in the church of the Santa Casa. The legend is, that when the Holy Land was taken by the infidels the house was miraculously transported in 1291 to a hill near Fiume. In 1294 it was again removed to Recanati, and from there to a spot near where it now stands. The last removal was caused by the quarrel of two brothers, who owned the land, as to who should possess it. It is said that the Virgin appeared to a hermit of Recanati, and announced that it was her house. Pilgrims still flock to see it.

Lot. "The custom of deciding doubtful questions by lot is one of great extent and high antiquity, recommending itself as a sort of appeal to the Almighty, secure from all influence of passion or bias, and is a sort of divination employed even by the gods themselves. (Hom. *Il.* xxii. 209; Cic. *de Div.* i. 34; ii. 41.) Among the Jews also, the use of lots, with a religious intention, direct or indirect, prevailed extensively. The religious estimate of them may be gathered from Prov. xvi. 33. The following historical or ritual instances are —(1) Choice of men for an invading force (Judg. i. 1; xx. 10). (2) Partition (*a*) of the soil of Palestine among the tribes (Num. xxvi. 55; Josh. xviii. 10; Acts xiii. 19). (*b*) Of Jerusalem; *i. e.*, probably its spoil or captives among captors (Obad. 11); of the land itself in a similar way (1 Macc. iii. 36). (*c*) Apportionment of possessions, or spoil, or of prisoners, to foreigners or captors (Joel iii. 3; Nah. iii. 10; Matt. xxvii. 35). (3) (*a*) Settlement of doubtful questions (Prov. xvi. 33; xviii. 18). (*b*) A mode of divination among heathens by means of arrows, two inscribed, and one without mark (Hos. iv. 12; Ezek. xxi. 21). (*c*) Detection of a criminal (Josh. vii. 14, 18). (*d*) Appointment of persons to offices or duties, as above in Achan's case. (*e*) Selection of the scape-goat on the Day of Atonement (Lev. xvi. 8, 10). (4) The use of words heard or passages chosen at random from Scripture."—Smith: *Dict. of the Bible.*

Lotze (*lot'seh*), HERMANN RUDOLF, b. at Bautzen, May 21, 1817; d. at Berlin, July 1, 1881. He was graduated at Leipzig University, where, in 1843, he was appointed professor of mental philosophy, and to the same position the following year at Göttingen, and to Berlin in the year he died. Lotze was one of the best equipped and most efficient leaders against modern materialism. Among the most important of his works is his *Microcosmos: Thoughts bearing upon Nat. Phil. and the Hist. of the Human Race,* 3 vols. (1856–64).

Louis IX. (called *St. Louis*), b. 1215; d. 1270; the son and successor of Louis VIII. He was king of France from 1226 to 1270. A man of deep religious convictions, he led an austere life of piety, and took a prominent part in the Seventh Crusade. Defeated and taken prisoner in 1256, he was compelled to pay a heavy ransom. In 1270 he headed another expedition against the infidels and gained possession of Carthage; but died of pestilence while preparing to besiege Tunis. He vindicated the liberties and privileges of the Gallican Church, and established wholesome regulations that did much to promote the happiness of his people. He was canonized by Pope Boniface VIII., in 1297.

Love. "This term signifies one of the constituent principles of our nature, and in the perfect exercise of it is comprehended the whole of our duty to God and to our fellow-creatures. (Matt. xxii. 37–40; Rom. xiii. 8, 10; Gal. v. 14; James ii. 8.) Hence it evidently comprehends all holiness of heart and life. The highest and most glorious display of the divine character which has ever been made to man is the love of God in Jesus Christ (Rom. v. 8), and the great principle and fruit of both faith and obedience consists in the possession and exercise of love. (John xiii. 34, 35.)"—Schaff: *Bible Dict.*

Love-Feasts. See AGAPE.

Low-Church is the name given the party in the Church of England and the Episcopal Church of the United States, who hold to the views of the English Reformers regarding the sacraments, church government, and ecclesiastical ritual. It is opposed to what are known as "High-Church" ritualistic practices, such as elevating the host, the use of candles, and facing the east in prayer.

Lowder, CHARLES FUGE, whose ministerial work among the London poor endeared him to multitudes, was b. at Bath, June 22, 1820; d. at Zell-am-See, Austria, Sept. 9,

1880. He was educated at Oxford, and ordained in 1843. He came to London in 1851 as curate at St. Barnabas. In 1856 he was chosen as leader of the mission to St. George's-in-the-East, and in 1866 he became vicar of St. Peter's, London Docks, where he labored until his death. The story of his self-denying services among the poorest and most degraded classes in London is one of tender interest. He was a ritualist of an advanced type, but no one could doubt the consecration of heart that led him to devote his life to the spiritual help of multitudes whom he reclaimed from the ways of sin. See *Charles Lowder: A Biography* (Lond., 1882).

Lowell, John, founder of the Lowell Institute; b. in Boston, May 11, 1799; d. at Bombay, India, March 4, 1836. He was a student at Harvard College for two years, but ill-health interfered with his plans, and most of his life was spent in travel. He left $250,000 for the maintenance, in Boston, of annual courses of free lectures upon religion, science, literature, and the arts.

Low Mass, in the Roman Church, is one performed by a single priest with a server.

Low-Sunday, the first Sunday after Easter. It received the name from the fact that a part of the services of Easter were repeated, and it was therefore a feast of a *lower* degree than Easter.

Lowth, Robert, b. at Winchester, Nov. 27, 1710; d. at Fulham, Nov. 3, 1787. Educated at Winchester and Oxford, he became archdeacon of Winchester, 1750, and successively bishop of St. David's (1766), of Oxford (1766), and of London (1777). The works upon which his fame rests are his lectures on the *Poetry of the Hebrews* and the *Translation of the Prophet Isaiah.*

Loyola (*loi-o'-la*). See Ignatius Loyola.

Lucian, a famous satirist, was a native of Samosata, in Syria, and lived about 120–200. He was a teacher of rhetoric. As an author he is known by his *Peregrinus Proteus*, in which the hero is represented as having at one time been a Christian. Though the criticism of this character "has run through the whole scale of possible judgment, from the Tridentine Council, which put the book on its *Index* as the work of a satanic fiend, to Mr. Kestner, who believed he had discovered a secret Christian in the author, the chapter, when allowed to speak for itself, is neither more nor less than a simple historical testimony to a simple historical fact, representing the Christians, not as impostors, or criminals, or revolutionists, but as blindly believing enthusiasts, ready to make any sacrifice for the weal of their community: that is, just such as they at that moment appeared to the eyes of the indifferent."—*Harnack* in Schaff-Herzog: *Ency.*, vol. ii., p. 1358. Complete Eng. trans. of Lucian by Dryden (London, 1711), 4 vols.; J. M. Cotterill: *Peregrinus Proteus* (Edinburgh, 1879).

Lucifer (*light-bringer*), a term used by Isaiah to designate the king of Babylon. (Isa. xiv. 12.) The title was given by Tertullian and others to Satan, and it is now applied to him with little thought of the original significance of the word.

Luciferians, the followers of Lucifer, who was bishop of Cagliari, in Sardinia, in the fourth century. Lucifer was an ardent champion of the Confession of Nicæa, and at the condemnation of Athanasius (355), suffered banishment. At the accession of Julian he returned to his see, and demanded that all bishops who had not openly opposed the Arians should be deposed and excommunicated, and their ecclesiastical acts declared null and void. His views found adherents, and led to a schism, the Luciferians considering themselves the true and pure Church. They disappeared in about half a century.

Luke, The Gospel of. "*Its author.*—The author of this Gospel, whose full name was Lucanus, is, by the unanimous voice of tradition, identified with 'the beloved physician' and 'fellow-laborer' of Paul, mentioned in Col. iv. 14; 2 Tim. iv. 11; and Philem. 24. He was by birth a Greek (Col. iv. 11 *et seq.*), a native of Antioch in Syria, and probably a Jewish proselyte before he became a convert, possibly under the preaching of Paul, to the faith of Christ. He appears to have joined Paul on the second journey of the apostle to Troas, and to have been frequently afterward in his company. (Acts xvi. 10; xx. 5; xxi. 18; xxiv. 23; xxvii. 1–28.) Of his history after the death of Paul we know nothing; only tradition says that he died a martyr, and Jerome, that his body was buried in Constantinople. A dubious ecclesiastical tradition says he was a painter, as well as a physician, and even ascribes certain pictures to his pencil. On this account he is the patron saint of artists, and is usually represented in Christian art with an ox lying near him, and sometimes with painting materials, or in the act of painting the Virgin with the Child. Some expositors affect to see the artist, as they do the physician, in certain graphic touches of his narrative.

"*Genuineness.*—In addition to the unquestioning testimony of antiquity, one point is of special interest. The heretic Marcion, who wrote about A. D. 138, found the Gospel in general use, adopted it, and mutilated it to suit his own purpose. The Pauline spirit of the work speaks for its authorship. It is evidently written by the author of the 'Acts.' Irenæus, Origen, and Tertullian bear witness to it.

"*Date.*—Luke's Gospel can be proved to have been in use and familiarly known about 120 A. D., and to have been written prior to the year 63 A. D., since it is at that date that the Acts, which continues the Gospel narrative by the same author, closes. It is not known where it was written, though the Acts was probably written at Rome.

"*Aim.*—Luke's Gospel is written, in the first instance, to confirm the faith of Theophilus, a native, it is thought, of Italy, and probably of Rome, and a man of some social position, in whose spiritual edification and Christian steadfastness, as in all likelihood a convert of his own, he took especial interest; and its aim is to represent the Gospel of Christ as destined to bless all mankind, and Jesus as the Saviour at once of Jew and Gentile. The literary style is better than that of the other Gospels, as befits the writing of an educated, professional man. This Gospel and the Acts of the Apostles approach more nearly to the 'classic' Greek than the other New Testament narratives.

"*Matter, arrangement, and general character.*—To this Gospel we owe much of what is contained in chaps. i.–iii.; v. 1–11; vii. 36–50; ix. 51–56; xv. 11–32; xviii. 15; and xxiv., etc. The arrangement is only partially chronological, certain facts and discourses being grouped more according to the matter than the order of time. It is the most complete of all the Gospels."—Bagster: *Bible Helps*. See Commentaries of Alford, Meyer, Godet, Van Oosterzee, in Lange series, Abbott, etc.

Lullus, RAYMUNDUS, called "the enlightened doctor," was b. about 1235 at Palma, Majorica; d. near Bugia, N. Africa, 1315. Of noble birth and educated at the court of Aragon, while yet a young man he passed through spiritual experiences that led him, after making provision for his family, to give up his wealth and become a hermit. Visited with new visions, the conversion of the Saracens and heathen became the supreme purpose of his life. He thought to accomplish this by the construction of a universal science that would present an irresistible argument in favor of Christianity. To this end he endeavored to establish schools where missionaries might become proficient in Oriental lore. From popes and kings, whose aid he solicited, he gained but little encouragement. With undaunted courage he learned Arabic and made three missionary tours among the Saracens. On the last tour, while in Bugia, he preached openly against Islam. He was stoned by the enraged Mohammedans, who left him dying on the seashore. In this condition he was found by a Christian sea-captain, who took him on board his vessel, but he expired soon after. In the Roman Catholic Church the Jesuits accused him of heresy, and some of his books were forbidden by Gregory XI., but the Franciscans and others have earnestly defended him. His writings are numerous. See Neander: *Church History*.

Luthardt, CHRISTOPH ERNST, Ph. D., D. D. (Erlangen, 1854 and 1856), orthodox Lutheran theologian; b. at Maroldsweisach, Bavaria, March 22, 1823; studied at Erlangen and Berlin, 1841–45; teacher from 1841 to 1854 at Munich and Erlangen; professor extraordinary at Marburg, 1854–56; and since 1856 professor of systematic theology and New Testament exegesis at Leipzig. He has won a great reputation as a pulpit orator and university lecturer. Several of his works have been translated into English: *St. John's Gospel Described and Explained according to its Peculiar Character* (Edinburgh, 1878, 3 vols.); *The Fundamental Truths of Christianity* (1865, 3d ed., 1873); *The Saving Truths of Christianity* (1868); *The Moral Truths of Christianity* (1873); *St. John, the Author of the Fourth Gospel* (1875, 2d ed., 1885).

Luther, MARTIN. The ovation to the memory of Martin Luther, on the 400th anniversary of his birth, surpassed in extent and enthusiasm everything that has in any age been rendered to the memory of a mortal man. All denominations, all classes, all institutions, throughout every country in the world into which the blessings of the Reformation have penetrated, united spontaneously in celebrating his personal merits and his illustrious services to religion and progress, and raised him to a pedestal of fame which stands without a rival, and which can never perish. It was the grateful tribute of the modern world to him who is, humanly speaking, acknowledged as its creator.

"No man," says Prof. Schaff, "has been so much honored; no man, save the apostles, deserves so much to be held in grateful remembrance as Martin Luther."

Although the founder of Protestantism, his transcendent personality and his public career have extorted from the most famous Roman Catholic historians the highest recognition. Döllinger, while repudiating papal infallibility, never showed any sympathy for Luther's teachings, yet he says: "It was Luther's supreme intellectual ability and wonderful versatility that made him the man of his age. . . . . He has given more to his nation than any one man has ever done: language, popular education, Bible, sacred song; and all that his opponents could say against him and alongside of him seemed insipid, weak, and colorless, compared with his overmastering eloquence. . . . . Even those Germans who heartily abhor him as the great heretic and betrayer of religion, cannot help speaking his words and thinking his thoughts." With such panegyrics proceeding from minds ecclesiastically biased against him, it is not likely that the seemingly extravagant admiration of those in closer fellowship with his spirit can overestimate his work.

He was born at Eisleben, Saxony, Nov. 10, 1483, of humble parentage, and received a strictly religious training, which left "upon his mind an indelible impression of moral earnestness and honesty." At school he manifested "a keen power of intellect, and was, above all, gifted for eloquence." Intended by his father for the law, he entered the university at Erfurt, and in 1505 he took the Master's degree. But, seized with terrible religious fears, and not knowing the gospel, he suddenly formed the resolution of becoming a monk, and was that year received into the Augustine convent at Erfurt, and in 1507 ordained priest. Rome never had a more sincere or a more zealous devotee than he who was destined to shatter its mighty system. The intensity of his devotion became the inspiration of his career. Applying himself vigorously to all the pious exercises and penitential observances prescribed as means to salvation, his mind grew more and more alarmed, his conscience was overwhelmed by the greatness of his sins before God, and his soul was brought to the verge of despair. A brother monk pointed him to the article in the Creed on forgiveness, but it was especially his absorbing study of the Scriptures that brought him to experience the gratuitous saving grace of God. His discovery, the heart of the gospel, that, by a simple act of faith in the divine mercy, a sinner is justified, was the beginning of the Reformation. It sprang living from his heart.

Although his own experience was the epitome and the prophecy of the pending revolution, and although it gave him a richer knowledge of the gospel and a clearer insight into the prevailing corruption, nothing was farther from his thoughts than the idea of becoming a Reformer, or of breaking with the Church. He was not even conscious as yet of entertaining any beliefs not in accord with the traditional system, nor had he any anticipation of the irreconcilable conflict between the Holy Papacy and the Holy Scriptures. It was in the confessional that he learned of the ruin of souls through the traffic in indulgences, and he then, Oct. 31, 1517, posted his Ninety-five Theses on the door of the Castle Church, hoping to direct the attention of theologians to the great evil, and by public discussion to save the honor of the Church.

At ordinary times this act would have attracted no special attention, but such was the universal state of mind that it kindled a conflagration which spread with the rapidity of lightning from Wittenberg to the frontiers of Europe. No one could have been more astounded than Luther at the instantaneous and tremendous commotion which followed, and he found himself suddenly at the head of a colossal movement against the spiritual authority which had held supreme sway for ages, a movement which no power on earth could now stay and which, by the irresistible logic of events, he was charged under God to direct and control. Dazed at first by the extreme audacity of a solitary monk, princes, knights, and scholars soon, as by intuition, recognized him as the man for the crisis and sprang to his defense. The prestige of the papacy, and the universal awe which accorded divine honors to the Holy Father, rendered his burning of the Bull of Excommunication an act of haughty defiance, and this closed against him forever the gates of the Church of Rome.

When political considerations restrained the Emperor from executing the ban, he was summoned before the Imperial Diet at Worms in April, 1521, whither he journeyed as into the jaws of death, defying the devil and concerned only for the victory of the truth. His appearance there, one man against an empire, is the most splendid scene in history. The august assembly was thunderstruck by his point-blank refusal to surrender his convictions or his conscience to any power on earth, and with the imperishable words, "*Hier stehe ich, ich kann nicht anders; Gott helf mir, Amen,*" he sounded the death-knell of ecclesiastical and political tyranny.

The friendly confinement to which he was for a period subjected showed that the revolution was advancing independently of him, yet also that his steady hand was necessary to its control, lest the forces by which it was irresistibly impelled would dash it upon the rocks. And of all the incomparable services of the Reformer, his highest claim to our gratitude is probably that conservatism which, where all the elements of society were stirred to their deepest depths, and men's minds were rocking to and fro like trees swept by the tempest, was able to assert the principles of order and moderation. Breaking loose from the traditions of ages and from the hoary authority of the papacy, he stood like a granite peak against the fury and frenzy sure to attend every great social revolution. Hence his work endures, while that of all previous and of many later Reformers became engulfed in its own fanaticism.

Maintaining the conflict with error to the right as well as to the left, his one aim was the upholding of God's truth, and in his single-eyed zeal for this he could neither temporize nor compromise with anyone for any supposed advantage. He smote Carlstadt and his prophets just as he did the pope and his cardinals. He drew the sword upon his polished friend Erasmus with his Pelagian tenets, and upon the pleading Zwingli with his "Sacramentarian" rationalism. He hurled his invectives against princes and kings who championed false doctrine, and even reproached his beloved and inseparable coadjutor, Melanchthon, for his skillful tempering of words in his earnest endeavors to unite the different Protestant churches. Profoundly conscious of the intrinsic unity of Christians, and deprecating with infinite sorrow the breach of outward union, he could not believe that God approved the sacrifice of any feature of the gospel for any end whatsoever.

Vehement in speech and immovable in his positions, he was, nevertheless, of a conciliatory spirit, and he is never chargeable with impure, selfish or ambitious motives. Never did mortal care less for the praise or the abuse of men. "From the beginning to the end it is the consciousness of a vocation revealed to him from above, which determines him to work and to struggle; and into the carrying out of that vocation he threw his whole being."

In the general upheaval he was confronted by every issue that involves the welfare of mankind. His advice was sought as that of the oracle of his times, and the principles which he inculcated on every question, whether civil or religious, social, educational, or moral, were so fraught with eternal wisdom that the vast progress of nearly four centuries in these respective spheres is little more than the development and the triumph of his ideas. There seemed to be no limit to his creative energy. The elements of power which enabled him, under God, to accomplish results which others had in past ages vainly striven to effect, lay, on the one hand, in Luther's astounding versatility of natural gifts; on the other, in his mighty experience alike of the soul-destroying character of prevailing error, and of the absolute freeness of salvation offered in the gospel.

His thorough mastery of scholastic theology gave him a deep insight into the true character of the rank corruption in the Church. His familiarity with the Scriptures revealed to him the drastic and infallible remedy. His matchless power as a preacher, and his clear exhibition of the plan of salvation, held the nation like a spell. His sympathy with the masses, his talent for counsel and comfort, his buoyancy of spirit, notwithstanding great sufferings, trying perplexities, and the unintermittent perils of his life, his personal intercourse with students and with strangers who flocked to him in multitudes, gave to him an influence before which paled the authority of the pope. By his poetic and musical compositions he provided the people in church and home with those aids and vehicles of worship which prove often more helpful to spirituality than the most effective preaching. By his inimitable translation of the Scriptures into the vernacular and idiom of the nation he placed the divine power of the Reformation at every fireside, and by his remarkably spiritual and practical expositions, his unremitted literary activity and vast correspondence with all classes, his principles became the common property of the age. The Erlangen Edition of his works comprises 67 German and 33 Latin volumes.

To these features may yet be added the general belief that he was a man sent from God for the salvation of the Church, and his own conviction of being a chosen instrument for this purpose, a conviction which not only inspired him with indomitable courage, but kept him disentangled from all movements not founded upon the clear Word of God, and from all accommodation to superficial tendencies and popular clamors; and finally the saving common-sense and practical turn which, declining to be occupied with visionary theories, sought in all things for substantial and enduring results.

His stormy career was intermitted and sustained by a charming Christian home, in which the affectionate husband and father, the lover of music and song, shared with his household and friends a heart full of childlike simplicity, of innocent humor, and of a joyful faith.

Excommunicated by the pope, and declared an outlaw by the Edict of Worms, his enemies all the time openly and secretly plotting his destruction, the Reformer, thanks to the Providence that shielded him, never was molested, nor suffered even the slightest injury. His predecessors, almost to a man, were burned at the stake, while he lived triumphantly till his work was finished, and finally passed away peacefully in the circle of his friends, with loud thanksgiving to God, Feb. 17, 1546.

Six editions of his collected works have appeared, those of Walch and the Erlangen Edition holding the highest rank. By the munificence of the Prussian government an imperial edition is now passing through the press.

The best Lives of Luther in the English language are the translation from Köstlin's standard work, and the two 8vo. volumes of Peter Bayne. E. J. WOLF.

Lutheran Church, THE EVANGELICAL, IN EUROPE. The indestructibility of the Christian Church does not shield her against all phases or stages of corruption. The current of her progress renders her liable, in the nature of things, to absorb in a measure the very errors and impurities which it is her mission to destroy. Elements of corruption, accordingly, in the course of ages, penetrated her bosom and vitiated her blood. It was especially the central doctrine of the gospel—the gratuitous offer of mercy to all men—that became gradually obscured, and the pagan idea of salvation through personal endeavor, penance, and self-righteousness was substituted for salvation by grace. The state of religion and morals throughout Christendom, in the fourteenth and fifteenth centuries, had sunk into fearful degeneracy. While the Church was still the Church, "the whole head was sick and the whole heart faint." Enlightened minds recognized the magnitude of the abuses that had invaded her, and the cry for a thorough reformation in head and members came from every quarter.

By an extraordinary concurrence of circumstances with the appearance of Martin Luther, a man singularly endowed and providentially trained for the task, the crisis was reached in the sixteenth century, and a reformation was begun in earnest. Salvation by faith alone, and the sole and supreme authority of the Scriptures, became the battle-cry of the revolution, and these two ideas made it invincible. Rome employed all its spiritual and political resources to resist the work of purification, and the result was the renunciation of its jurisdiction by nearly all the peoples of the Germanic race and the entire Scandinavian population, and the establishment of a regenerated and reformed Church, a Church having neither pope nor priest within its domain, but lacking not a single note of the true Church of Christ, and which, by the logic of history, came to be known as the Evangelical Lutheran Church.

The reformers, in Holland, England, and everywhere, were at first called Lutherans, but while all agreed with Luther in opposing the tenets and the authority of Rome, the Reformation, from various causes, took on a different form in different countries, and the Lutheran Church thus came to be distinguished from the Episcopal, the Reformed, the Presbyterian, and other communions. In contrast with the radical principles and iconoclasm of Zwingli, Calvin, and Knox, the Lutheran Reformation maintained a conservative character, preserving from the past, in accordance with the law of historic continuity and development, whatever in doctrine or worship was not in conflict with Apostolic Christianity.

Acknowledging the three œcumenical symbols, the representatives of the Lutheran Church submitted a summary of their faith before the imperial Diet at Augsburg in 1530, a confession which concludes with the avowal that "in doctrine and ceremonials among us there is nothing received contrary to Scripture or the Church Universal;" and which, from its first promulgation, has been recognized as the standard of pure and original Protestantism, as it, in fact, struck the keynote to the other Evangelical Confessions, the substance of it, and often its language, being incorporated in them.

The Augsburg Confession has ever remained the fundamental and universally accepted standard of Lutheranism. Luther's Larger and Smaller Catechisms have also obtained confessional authority, and so have Melanchthon's Apology of the Augsburg Confession, the Smalcald Articles, and the Formula of Concord.

Doctrinally the Lutheran Church is distinguished from other Protestant churches by the emphasis it places on justification by faith alone. That is the centre of all its theology and teaching relative to the subjective side of redemption, while Christ is the immovable centre of its objective truths, the sun and source of all light and life. Other systems begin with the Bible, with the decrees, with the Church; Lutheranism begins with Christ. Another distinctive feature is the doctrine of sacramental grace: Baptism being viewed as the initiative of a new life, and the Eucharist as the communion of Christ's body and blood, partaken of by believers to the strengthening of their faith, by unbelievers to their judgment. On the doctrine of Christ's Person, Lutheran theology has also advanced beyond that of other churches, and has developed peculiar views on the *communicatio idiomatum* (*q. v.*). The doctrines of election and predestination do not hold the prominence which they do in the Calvinistic system, nor are they carried out with the same logical rigor, but there is no Arminianism. Great stress is laid on the universal priesthood of believers; the sovereignty of the congregation is recognized, and the ministry is an office instituted by Christ for the preaching of the gospel and the dispensing of the sacraments. The parity of all its incumbents is maintained, and all sacerdotalism and hierarchism are repudiated. No special polity is held to have scriptural authority, and practical necessity constrained the Reformers to allow State jurisdiction over the churches, though they were not blind to the unhappy consequences which were sure to follow. In Sweden, Norway, and Denmark the episcopate is retained to the present.

The crowning attribute of Lutheranism has been not in the sphere of organization, but in that of theology. The maintenance of pure doctrine has been its chief *raison d'être*. As a Church, it has won the title of "The Church of Theologians." Her scholars were the principal teachers of Christendom in the sixteenth century, and they have, within the present century, restored the glories of the best age of Christian learning. Alike her literature, her universities, and her systems of popular education, have attracted the admiration of Christendom. There are no illiterates in countries in which the Lutheran is the State Church.

The Lutheran Church is liturgical, and the development of its cultus bears its general stamp of conservatism. Its foundation was laid by Luther's *Formula Missæ* (1523), and his German Mass (1526). It was his aim to preserve all the truly evangelical elements of the Catholic Church, discarding whatever was unevangelical, or impure in doctrine, and to reproduce them in the vernacular, insisting upon the participation of the congregation. The most prominent place is given to preaching. While there is no authoritative uniform service for all countries, the chief Sunday service embraces, in what are recognized as pure Lutheran liturgies, a hymn or psalm, followed by the *Kyrie*, *Gloria in Excelsis*, a collect, epistle and gospel, with an intervening hymn or chant, the creed, and after the sermon a prayer, closing with the Lord's Prayer, a hymn, and the benediction.

The mighty revolutions in thought and in society which have passed over Europe in the last three hundred years have left their impress upon the Lutheran Church, but she continues to be the dominant Protestant power of continental Europe. In Norway, Sweden, Denmark, and many of the German States she is the established national Church. In Prussia, an edict from the throne in 1817 united the Lutheran and Reformed churches into one national body, under the title of "The Evangelical Church," and some of the smaller states also adopted this course. Including the Lutheran membership of these united churches, the estimated total numerical strength of the Lutheran Church in Europe is 45,000,000 souls. Of these, 18,000,000 are credited to Prussia, 1,500,000 to Bavaria, 3,300,000 to Saxony, 1,425,000 to Würtemburg, 2,200,000 to Denmark, 4,750,000 to Sweden, 1,900,000 to Norway, 1,600,000 to Austro-Hungary, 5,100,000 to Finland and the Baltic provinces, and the rest to the smaller German countries, to France, Holland, and Great Britain.

English works of reference are: Schmid: *Doctrinal Theology of the Lutheran Church*, translated by Hay and Jacobs; Krauth: *Conservative Reformation;* Jacobs: *The Book of Concord;* the great church historians, especially Gieseler, Kurtz, and Schaff, and extended articles in Johnson's *Cyclopædia*, and McClintock and Strong's *Ency.*

E. J. WOLF.

Lutheran Church, THE EVANGELICAL, IN THE UNITED STATES. The Lutheran communion holds the fourth rank in numbers among the Evangelical churches. Its growth has of late been phenomenal, the increase resulting both from the ordinary conditions of religious progress, and from the large influx of Lutherans from the Old World. Its congregations are scattered over every portion of the Union, but they are most numerous in the Middle, Western, and Northwestern States.

For a long period this Church advanced slowly, and with irregular pace, in this country. Obstacles of appalling magnitude blocked the path of its development. The first to cast off the yoke of the papacy, the Lutherans might have preceded all others in planting the standard of Protestantism and freedom on these shores, but for the fact that Lutheran Germany had, in the sixteenth and seventeenth centuries, no commercial equipments, and could undertake no colonial enterprise. Lutherans formed, however, an element in one of the first permanent settlements. They came from Holland along with the first Dutch colony, which in 1623 founded New Amsterdam on Manhattan Island. How early they took steps to celebrate public worship, according to the order of their Church, cannot be definitely ascertained, but this movement was peremptorily and persistently resisted by the ecclesiastical and political authorities. And the first picture of Lutherans in America is that of a noble band suffering persecution, the first Protestants on the continent to have the honor of suffering solely for their religious opinions.

The opposition to Lutheran worship was for a time not so inexorable as to prevent assemblies in private dwellings, where a layman might conduct services after the Lutheran form, but Lutheran parents were forced to have their children baptized by the Reformed ministers, who required of sponsors a profession of faith which compromised a Lutheran conscience. More rigorous measures followed when the congregation petitioned Governor Stuyvesant for the privilege of having public worship, and calling a pastor. Strenuous opposition by the Reformed clergy determined the Governor to refuse this permission "for the reason that he was bound by his oath to tolerate openly no other religion than the Reformed."

The Lutherans appealed to the West India Company and the Home Government. The Reformed made a counter-appeal to the Classis of Amsterdam, urging the dangerous consequences of making such a concession. Bigotry prevailed. Instructions, bearing date February 26, 1654, came from Holland, "to encourage no other doctrine in New Netherlands than the true Reformed." The Governor and his intolerant clergy now proceeded to crush the Lutherans. Even the holding of conventicles was forbidden, under a fine of one hundred Flemish pounds for every violation of the prohibitory ordinance; and a penalty of twenty-five pounds was imposed on every person guilty of meeting in private dwellings for worship.

Another appeal to the civil authorities of Holland elicited a more favorable response, the pledge of a more liberal policy, and the promise of a Lutheran pastor, but this moderation only exasperated the Reformed pastors, who once more renewed their "importunities with their friends in the Classis of Amsterdam, to save them from so terrible an evil as the establishment of a Lutheran Church in the pious colony of New Netherlands." When in June, 1657, the promised pastor arrived, Rev. John Ernest Goetwater, the first Lutheran minister on the banks of the Hudson, there being a congregation at Beverswycke (Albany), and one at New Amsterdam, he was immediately cited before the authorities, forbidden to exercise his office, and in a few months forcibly sent back to Holland. The Lutheran faith remained irrepressible, notwithstanding these outrages, and a more liberal policy was enjoined upon the local government. In 1660 they are found "promoting a subscription for a clergyman of their own," and at the time of the English Conquest they had an organized existence. Their first pastor was Rev. Jacobus Fabricius, sent to them, in 1668, by the Lutheran Consistory of Amsterdam. He was an unfortunate selection, and after a brief pastorate he was succeeded by Rev. Bernardus Antonius Arensius, who remained in charge probably until about the close of the century. Worship was for a long while conducted in Dutch and English, although in course of time there were considerable accessions of Germans and French. In 1715 four small congregations existed in the province of New York, having altogether "about one hundred constant communicants."

Long before this a heroic band had planted the standard of Sweden and of Lutheranism on the banks of the Delaware, not far below the present limits of Philadelphia. Their history forms a radiant picture in the earliest colonial period. This settlement was the fruit of a project originally conceived by the illustrious Lutheran king and martyr, Gustavus Adolphus. The first body of colonists arrived in 1638, accompanied by a pastor, Rev. Reorus Torkillus, who was the first Lutheran clergyman on the western continent. Land was immediately purchased from the Indians, and one of the first structures erected after the fort was a church, which was, in fact, enclosed by the same walls. This was the first Evangelical Lutheran church on these shores. Three vessels brought over a second company of emigrants with a government chaplain, in 1642, and these were shortly succeeded by other ships carrying additional people, each accession bringing additional clergymen. The primary object of this enterprise was the planting of the Christian religion among the wild inhabitants of the country. It was a missionary movement, contemplating the evangelization of the heathen by colonizing among them a Christian people. And the Lutherans have the distinction of being the first Protestants who settled in the American wilderness impelled by this inspiring cause, as they share the glory of being among the first Protestant missionaries to labor among the Indians. Simultaneously with the work of Eliot in Roxbury, Campanius unfolded successfully to the rude aborigines along the Delaware the elementary truths of the Gospel, and his translation of *Luther's Small Catechism* into the Delaware language was the first literary undertaking of the kind, although, through an unfortunate delay in printing, it was not published until some years after Eliot's New Testament in the Mohegan dialect. These Swedish Lutherans were also undoubtedly the first to advance here the principle of religious tolerance, the instructions of the home government, given at Stockholm, Aug. 15, 1642, charging them not to disturb the Holland colonists "in the exercise of the Reformed religion."

Its conquest by the Dutch of New Amsterdam in 1655 was almost a death-blow to this Lutheran colony. The Swedish governor and two of the pastors were expelled from the country. A large amount of property was confiscated, the principal men and families were removed, and intercourse with the mother-country was entirely cut off, leaving the little congregations on the Delaware in absolute isolation. A period of severe trials and spiritual destitution ensued. The Dutch had, indeed, in the terms of capitulation, guaranteed to them the liberty of "adhering to their own Augsburg Confession," but the continued and marked partiality which the Indians showed for their old friends aroused the suspicion of their conquerors, and, under the most unjust imputation of secret plottings, they a second time transported beyond the colony some of its worthiest subjects.

The preservation of the Lutheran Church under these circumstances may be set down among remarkable providences. For years but a single clergyman served the whole district, extending his labors alike to Swedes and Dutch, to Lutherans and Calvinists. At times the people were left entirely without pastoral oversight, as they became, also, inevitably destitute of those manuals of devotion which nurture spiritual life at the hearthstone. Yet their Christian faith and their devotion to the Lutheran cultus survived the extremity of their trial. Their churches were not closed. The people assembled on the Lord's Day, sang the Songs of Zion, followed the prayers of a layman, heard him read to them the Epistle and Gospel for the day, and frequently, also, a sermon from the publication of some distinguished preacher. They made every exertion to open communication with the mother-country, in order to secure clergymen, Bibles, and other spiritual hand-books, only to experience again and again the bitterest disappointment.

They opposed the coming of William Penn, in 1682, since they were really and justly the owners of the soil. Yet they received his people with Christian hospitality, and delighted the famous Quaker, especially by their kindly offices for him with the Indians. He praised their abundance of children, and their habits of sobriety and industry, and appreciated their services in the General Assembly of the Province, and the Governor's Council. Although, by his principles, hostile to a regular ministry, he interested himself deeply in procuring clergymen for them, applying for this purpose, though fruitlessly, to the Swedish ambassador at London.

Their distress reached at last, in a providential manner, the knowledge of Sweden, and awakened a profound sympathy, which resulted in despatching to their relief three clergymen. These arrived in the summer of 1697. Along with the charge of their numerous flocks, they labored unweariedly among the surrounding Indians. Before the close of the century they rejoiced over the completion at Christina (Wilmington) and Wicacoa (Philadelphia) of two large, costly, and beautiful churches, structures which for a long time excited the wonder and the admiration of their English neighbors.

Cultured and consecrated, preaching the doctrines of grace, and animated by enlightened zeal and the spirit of progress the labors of these men soon commended them to other nationalities. Not only Hollanders, but also many English, Scotch, Irish, and German families became identified with their congregations. They and their successors preached likewise in the churches of their English neighbors, and for considerable periods kept alive some of the Episcopal congregations of Pennsylvania. The English residents in every quarter entreated their services, as "otherwise their children would become unchristened heathen, or Quakers, and their churches would be changed into stables alongside of Quaker meeting-houses."

The most important and permanent results of the devotion and wisdom of the Swedish ministers was the founding and nursing of German churches at a number of points, which became powerful centres of Lutheranism, and to whose influence the Church is under immeasurable obligations for its present strength and standing.

The stock which has chiefly built up the Lutheran Church in this country, the German, was the last to come. The German

Governments being incapable of undertaking any colonial projects, the few of their subjects that wandered to the New World in the seventeenth century had to seek a home among the communities which other nations had planted here. They were sporadic pioneers, scattered over a wide extent of country, and not being followed by reenforcements, they were gradually absorbed among the Dutch, Swedes, and English. They contributed little to the establishment of the Lutheran Church. There is no record of a German Lutheran Church or pastor until the eighteenth century. The first German Lutheran congregation was that of Falckner's Swamp (New Hanover), Montgomery County, Penn. Its first pastor was Rev. Justus Falckner, who was the first Lutheran minister ordained in this country, the ceremony being administered by three Swedish ministers in the church at Wicacoa, November 24, 1703.

About this period a considerable tide of Lutheran emigration from Germany set into this country. It consisted largely of fugitives from the Palatinate, which had been desolated by Louis XIV. They were the first Lutherans whom religious persecution drove to this asylum. Their distress excited the sympathy of Queen Anne, who not only extended to them a Christian hospitality in England, but munificently provided for them free transportation to the New World, with subsistence on the way, and princely domains for their occupation, and "for the maintenance of a Lutheran minister and his successors forever." One colony was accompanied by a clergyman, the Rev. Joshua von Kocherthal. The land allotted them lay on both sides of the Hudson, in the vicinity of Newburg.

Their lot here became one of indescribable hardships. The agents of the Government subjected them to cruel extortions which rendered development impossible, and left them without relief, or even hope. The majority abandoned the lands which their toil had redeemed from the wild, and amid terrible sufferings moved northward into the Schoharie region, where a large and fertile tract had been ceded to them by certain Mohawk Indians. Living here without a civil ruler, and on terms of amity with the red men, they grew into a happy and prosperous community. A clergyman visited them only once or twice a year, but they assembled on Sundays, edifying one another through praise and prayer, and the reading of God's Word. Both under pretense of law, and in open violation of it, their white neighbors inflicted on them a series of outrages and robberies which dismembered this second settlement, and, fleeing from the inhumanity of civilization, they plunged once more into the depths of the wilderness.

Making their way through frightful ordeals, they followed the Susquehanna into the heart of Pennsylvania, finding at last a place of rest and safety in the Tulpehocken region, near the present city of Reading, in the free and fruitful province of William Penn, which, after the outrages suffered by the Palatines in New York, remained for years the land of promise for the Germans.

Even before this, Pennsylvania swarmed with Germans, the majority of whom were Lutherans. Their multitude created alarm among the English settlers, and with the Government. The story of the Saxon conquest of Britain might repeat itself in the peaceful domain of the Quaker. The rash attempt to prohibit immigration dealt a serious blow to the prosperity of the colony, and a year sufficed to abolish the enactment, while public testimony was borne to the invaluable benefits which the infant colony derived from these "oppressed Protestants from the Palatinate, and other German countries."

By a variety of circumstances this element was soon scattered broadcast throughout the land, occupying fertile agricultural districts in Maryland, Virginia, and North Carolina, as well as in New York and Pennsylvania, but having no ministrations of the sanctuary.

One of the most interesting and clearly defined colonies of Lutherans, founded during the colonial period, was that of the Salzburgers, who were settled in the interior of Georgia just a year after the occupation of the province under General Oglethorpe. They had been driven from their native land by the remorseless persecutions of the Archbishops of Salzburg. Their tragic fate touched the heart of Europe, and all Protestant countries threw open their gates to the wandering exiles. Through the interest of the "Society for the Propagation of Christian Knowledge," and by the aid of Parliament, a company of ninety-one souls, attended by two pastors, were provided with free passage across the Atlantic, and assigned to a district about thirty miles from Savannah. They landed at Charleston in 1734. Accessions came from time to time, enlarging the settlement and strengthening its spiritual condition.

As soon as they had taken possession of the wilderness they erected a church, established a school, founded an orphan asylum, and in many other ways attested the exalted character and power of their faith. This noble spiritual colony showed what might have resulted, could the numerous

German Lutheran communities of the other provinces have enjoyed from the beginning the services of religious teachers, or received pecuniary aid in building houses of worship. But they, as a rule, remained absolutely destitute of pastoral care; and their straitened circumstances, the uncertainty of their situation, the contest with wild beasts, with savages and brutal oppressors, doomed life to a desperate struggle for existence. With many of them the vitality of their faith endured nobly the severity of their trials. Piety glowed at the fireside, and there were earnest yearnings for the means of grace, but the establishment of churches was impossible. There was abundance of Lutheran material, but there were no builders. There was no Mission Board to look after the unfolded flocks. There was not even a bond of strong sympathy drawing them to each other. They had left different states of the fatherland in one of the gloomiest periods of national distraction; and traditional animosities kept them asunder in their new surroundings.

Among the thousands of Lutherans dispersed between the upper Hudson and the Savannah, there were laboring, about the year 1735, eight ordained clergymen. Two of these ministered to the Salzburgers in Georgia; two served the Swedish congregations around Philadelphia; one cared for some six congregations in New York and three in New Jersey, preaching Dutch, German, and English; one presided over a little colony on the Rappahannock; another was the spiritual shepherd of a community in South Carolina, while in the large province of Pennsylvania, with a Lutheran population of sixty thousand, a solitary clergyman was exercising his office. Between these few isolated laborers intervened immense distances, with no roads connecting the different localities, no possible means of travel save on horseback, and no protection against the savage, ever lying in ambush for the white intruder. Long before this period, the Puritans of New England had an average of more than two ministers to a congregation, all of them men of culture, who had either from devotion to convictions been led into voluntary exile, or had received a liberal training at Harvard. Besides, their communities were homogeneous, of a single nationality, and composed of the chosen element of England. The Dutch, the English, and the Scotch had, prior to this, extended a large measure of support to the missionaries and congregations of their respective Churches in the colonies; whereas not a single German government, nor a single ecclesiastical organization of that country, is known to have supplied either temporal or spiritual aid and comfort to its destitute emigrants. With the former, therefore, the requisites for flourishing and powerful churches were at hand. With the Lutherans they were wanting.

As far as in them lay there was coöperation between the sporadic Lutheran beginnings. With almost superhuman labors and hardships, ministers traveled from one field to another, most of them required by turns to preach in Dutch, German, Swedish, and English. But vigorous congregations cannot be built up by irregular services at long intervals. A church life is impossible without constant pastoral oversight and the administration of the ordinances. The most melancholy destitution prevailed. Numberless families grew up without baptism and religious instruction. Many experienced a sad declension in spiritual life. The knowledge of God faded gradually from their minds. Others, indeed, came through their trials and spiritual privations to the highest appreciation of religious faith. They kept alive the flame of devotion, but the very fervor of their piety exposed them to great spiritual dangers. Sects, fanatics, impostors, and wretched vagabonds abounded, especially in Pennsylvania, and they made terrible havoc of the Lutheran sheep scattered through the wilderness. In some cases, crowning a long series of calamities, wily scoundrels intruded where disorder and confusion already prevailed, and brought congregations to the verge of extinction. Thus, for more than a century, Lutherans in considerable numbers were found in the colonies, and isolated congregations were established; yet, properly speaking, this mass did not constitute a Lutheran Church. There were no institutions, no bond of union, no organism. The Church was formless, chaotic, and withal a prey to adverse and destructive influences.

But the earnest prayers to God for pastors did not remain unanswered. The imploring letters to Holland and Germany for spiritual guides, school-teachers, books and pecuniary aid toward the maintenance of churches and schools, though long unavailing, elicited at last a gracious response. Through the offices of the Lutheran chaplain at the English court the condition of the Lutherans in America was brought to the attention of Dr. G. A. Francke, at Halle, who stood at the time at the head of the Pietistic movement. A wide-spread sympathy was excited, which took the form of generous contributions, and, what was needed most of all, led to the selection of a clergyman, possessed of the requisite qualifications, to proceed to

America and take personal oversight of the destitute congregations in Pennsylvania.

This man was Henry Melchior Muhlenberg. He combined the highest qualities of pastor, preacher, and leader, and seems to have been specially endowed by the Holy Ghost for the peculiar and momentous task which providence devolved upon him. He arrived in 1742. His coming marks an epoch in the Lutheran Church. His herculean and far-seeing labors constitute the era of her firm establishment and organic life. His immortal services have won for him the title of "Patriarch of the American Lutheran Church." His career began with three congregations in and near Philadelphia. Indefatigable in preaching, teaching school, catechising, and house-to-house visitation, and with equal solicitude caring for the individual soul and the general interest, a boundless parish, extending over half a dozen provinces, soon claimed his pastoral attention, and attested the spiritual power of his ministrations. For several years he was absolutely alone, finding the few German ministers who were located in New York not disposed to coöperate with him. Three laborers were sent to his assistance, from Halle, in 1745. Another one came in 1748.

During the same year the Swedish pastors and churches united with the Germans in a synodical organization, the Ministerium of Pennsylvania, which bound all its members to order, discipline, and soundness of doctrine, and developed efficient coöperation for the advancement of the Church in general. These ministers, with a number of others from Germany, who, up to the outbreak of the Revolution, continued to reënforce them, were a remarkable body of men. Animated by apostolic zeal, possessed of university training, endowed with preëminent practical gifts, they do not suffer in comparison with the noblest group of Puritan Fathers. They made a deep impression upon their contemporaries. Their missionary work branched out rapidly, westward, northward and southward. Their enlightened and self-devoted labors were followed by extraordinary success. Multitudes of various nationalities flocked to their preaching. A general awakening was witnessed through all the region surrounding their activities. Remote centres were occupied, new congregations were organized, schools multiplied, church buildings erected; Zion's, of Philadelphia, dedicated in 1769, being for many years regarded the finest house of worship in America. A high standard of spirituality was maintained, and the effectualness of the gospel was reflected in the Christian lives of a devout people. In 1768 the Ministerium embraced twenty-four clergymen. A steady increase of ministers and members was kept up for years. "The comparative numerical strength of the Church, the purity of its spirit, and the fidelity of its discipline held out a most promising future."

This prospect was not realized. An unhappy blight overtook this living bloom. The eight years of civil war, preceded by the devastations of the long conflict between the French and English, and succeeded by the political convulsions which continued down to the inauguration of Washington, the financial distress, the religious indifference, the defection from orthodoxy, and the rampant infidelity, which in their combined influence wrought fearful havoc among all religious communities, completely paralyzed the Lutheran Church.

The beginnings that had been made in educational institutions were swept away by the Revolution, which also terminated the importation of German clergymen, and secularized some of the most gifted men who had stood in the pulpit. Thus the force of ministers became again wholly inadequate to the needs of the work.

The most serious obstacle to the advancement of the Church was the stubborn opposition at this period to the introduction of the English language. This was essentially a blow at her life. The division caused by it in many congregations, the loss of multitudes of the most progressive elements from the Lutheran fold, the restriction of Lutheran influence to the German portion of the public, the invincible obstruction it offered to the establishment of schools of learning and the training of ministers, placed the Lutheran Church at such a disadvantage, in comparison with other communions, and entailed upon her such ruinous calamities, that, to this day, she has not fully recovered from the consequences of this policy.

In spite of these overwhelming trials, the Church retained her vitality. Her borders were extended. Able and faithful men labored with marked success in various localities. Those on the frontier cared for the feeble congregations around them, and made extensive missionary tours into remote districts. The growth of the Church kept pace with the growth of the country, and the expansion of the population. The seventy-five ministers and three hundred congregations at the beginning of the century increased in two decades to one hundred and sixty-four ministers, four hundred and seventy-five congregations, with a membership of forty-five thousand. But on account of the dearth of ministers one hundred of the congregations were pastorless. Four new synods were organized—that of New York in 1785; the Ohio, and that of North Carolina in 1803; and that of Maryland and Virginia in 1820.

An effort to form a joint body, composed of delegates from each of these synods, was made in 1820. A General Synod was organized. Several of the bodies stood aloof. The Pennsylvania Ministerium, the mother-synod, which still embraced more than half the strength of the Church, and had taken the initiative in the movement, withdrew before the second convention, chiefly on account of the fears which had arisen in its congregations, lest such a body might become an instrument of tyranny. Other synods soon came into existence, and, excepting that of Tennessee, united one by one with the general body.

Though feeble in numbers this union, by bringing the congregations into closer fellowship, by forming a rallying centre, and by adopting measures of coöperation, gave a powerful impulse to the advancement of the Church, affecting very favorably the development even of those synods that declined to join it. It marks another era, from which date the establishment of literary and theological institutions, the organization of missionary and education societies, the inauguration of a church literature, the multiplication of the ministry, and the formation of additional synods, especially in the West. A new life was pulsating through the entire communion, giving momentum and homogeneity to every form of Christian enterprise, and causing general prosperity and expansion.

The progress of the General Synod reached its climax in 1860. Forty years had witnessed its growth to a body which embraced twenty-seven synods, spread over almost the entire territory of the Union, all the synods, in fact, which comprised the native Lutheran population, excepting the Joint Ohio and Tennessee, and aggregated 864 ministers and 164,000 communicants, about two-thirds of the Lutherans in the country.

In the meantime a new Lutheran element came from abroad, which has since grown to immense proportions, and become a powerful factor in the development of the American Lutheran Church. In 1839, a considerable colony of Saxons, including ministers, school-teachers, lawyers, and physicians, settled in the neighborhood of St. Louis. They adhered rigidly to the Lutheran faith, and were marked by an ardent, pietistic spirituality, the rationalism and unionism into which the German state churches had fallen being the sole cause of their self-expatriation. In the depths of their poverty and other hardships, they at once founded a seminary of a high order for the training of ministers. Others of like faith and spirit followed from Germany, and by means of extraordinary zeal, the thorough instruction of youth and signal executive capacity, they soon formed a number of flourishing centres in the West and Northwest, and in course of time they have spread over the entire country. In 1847 they organized the Synod of Missouri. They are generally known under the title of "Missourians." They united with other German synods in 1872 in the formation of the Synodical Conference, which now embraces more than one-third of the Lutheran communion, and maintains a number of colleges, theological seminaries, orphanages and hospitals, with a parish school attached to every congregation, and has nearly one thousand candidates for the ministry in different stages of preparation.

The immense Scandinavian emigration of the last forty years has furnished a large source of increase to the Church, especially in the Northwest, developing extraordinary missionary operations, liberal institutions, and a blooming church life, with great activity in every sphere of Christian enterprise. The Swedes, numbering 80,000 communicants, stand in connection with a general body. The Norwegians, numbering 150,000, and the Danes, remain independent, as do likewise the large German Synod of Iowa and the old Joint-Synod of Ohio, and several smaller associations.

On the outbreak of the civil war all the synods south of the Potomac sundered their connection with the General Synod. Although resuming fraternal relations with the latter body, they have not renewed organic fellowship. They united, in 1886, with two other synods in that section in the organization of the United Synod in the South.

A more serious disruption was experienced by the General Synod in 1866, when the large Synod of Pennsylvania, that of New York, and that of Pittsburg, dissolved their connection. This was essentially the result of doctrinal divergence, although brought about by a parliamentary ruling. The General Synod was organized at a period of great doctrinal laxity, and was designed to be comprehensive. It heartily opened its doors to those who held but loosely to the teachings of the standards, and were strangers to the genius of the Church, as well as to those who adhered firmly to both. Two elements were thus received into its bosom, which must inevitably come into antagonism. Along with a strong reaction in favor of positive

Lutheranism in doctrine and worship, arose the contest for supremacy in the body. The crisis arrived in 1864, when the Franckean Synod of New York, which stood charged with serious defection from Lutheran doctrine, was received into the General Synod. The minority protested. The Pennsylvania delegation, in accordance with standing instructions, withdrew to report to their body. Violent controversies followed. At the next convention, in Fort Wayne, 1866, the representatives of this body were excluded from the organization by the chair ruling that the Synod must be considered "in a state of practical withdrawal." The delegation viewed this as a denial of their constitutional rights, and took leave. At its next convention their Synod formally severed its relations to the General Synod. The Synod of New York, and that of Pittsburgh followed, each at the cost of a schism in its own constituency. A number of other synods pursued the same course. The General Synod was reduced to one-half of its numerical strength, but retaining all the institutions which it had directly or indirectly controlled before the rupture, and, gaining in harmony and homogeneity, it was able to maintain a relative prosperity, so that in twenty years it has almost doubled its communicants, and added sixty per cent. to its clergy, and forty per cent. to its congregations.

With the disruption of the General Synod, the prospect of an organization uniting the entire Church seemed to be dispelled. And yet the hope of bringing about such an organization on an unequivocal basis of distinctive and historic Lutheranism was largely instrumental in determining that disruption. The last twenty years had witnessed a powerful movement in the Church to renew her connection with the past, and to return to the doctrines and cultus which had characterized Lutheranism in its purest days in Europe, and which had marked the Church when first planted in this country. The large communities of Germans and Scandinavians which had sprung up in the West were strongly in sympathy with this movement. A number of the ablest men in the Synods that had seceded were its champions, and the same leaven was at work, even in Synods that adhered to the General Synod. The churches in the South had also felt the impetus toward a more decided Lutheran orthodoxy, while one of the Synods of that section, and one in the North had always maintained their isolation because of the alleged unsoundness of the General Synod.

The time appeared ripe, therefore, for the unification of the Church in one body, on a strictly confessional basis. A good understanding had grown up among all the bodies whose adherence to the Augsburg Confession was pronounced and unqualified. It was an inspiring prospect, a consummation devoutly wished for by many hearts. The Pennsylvania Synod once more took the lead, and issued an address "to Evangelical Lutheran Synods, Ministers, and Congregations in the United States and Canadas, which confess the Unaltered Augsburg Confession, inviting them to unite in a convention for the purpose of forming a union of Lutheran Synods." In answer to this address, representatives of all the synods, excepting those in the South and those comprised in the General Synod, assembled in Reading in 1866, and proceeded to organize the General Council. Some of the largest synods, which participated in the preliminary convention, declined afterward to enter this union, and several in a few years withdrew from it. The former regarded an organic union premature, and proposed a series of free conferences, with a view to reaching a perfect understanding on all doctrinal and practical points. The course of the latter was determined by the failure of the General Council to adopt an extreme position on "the four points" of Millenarianism, Secret Societies and Pulpit and Altar fellowship with non-Lutherans.

Thus the Lutheran Church, which enjoys the honor of never having begotten sects, finds itself, from various providential causes, divided into four general bodies, besides several large synods disconnected from all others. The diversity of nationality and language, and the differences of historic development in Europe and this country, have naturally, if not necessarily, produced these divisions, which are generally regarded as only temporary, since the common faith to which nearly all rigidly adhere, is destined ultimately to triumph over all obstacles to union when one language, a common environment, and a fuller mutual acquaintance shall have removed some of the present causes of separation.

All the bodies, except the General Synod, receive officially and unqualifiedly the whole of the Symbols of the Evangelical Lutheran Church. The latter body, although in no way denying any doctrine contained in the other standards, contents itself with the acknowledgment of the Augsburg Confession, the symbol that has in every country been recognized as the synonym of Lutheranism. The General Synod is further distinguished from nearly all others by its free affiliation with other Christian denominations, in the form of pulpit and altar fellowship, and coöperation in general church enterprises.

Deeply as all deplore these unhappy divisions in the same household of faith, they serve to stimulate the respective organizations to a noble rivalry, especially in the sphere of Home Missions, which, by the increasing myriads of foreigners from Lutheran lands, has been made the special task and sphere of the Lutheran Church; and which, by her capacity to preach the gospel in every needed tongue, and her extraordinary success, stamps upon her a Pentecostal character. The whole communion, which numbered in 1823 but 175 ministers and 45,000 communicants; in 1845, 520 ministers and 145,000 communicants, reports at the close of 1889 a total of 4,514 ministers, 7,804 congregations, and 1,099,708 communicants; and a careful survey allots to the Lutheran household a population of not less than 7,000,000 who look to her for whatever of spiritual ministrations they receive.

Twenty-five per cent. of the clergy are doing mission work, many of them adding these labors to their regular pastoral duties. Besides the stated preaching of the gospel, universal attention is paid to thorough catechisation by the pastors. Luther's Small Catechism holds a place next to the Bible. And the spiritual power and steady growth of the Church is in a large measure to be ascribed to the thorough grounding of youth in the doctrines of salvation. Successful Sunday-school work is a prominent feature of Lutheranism, especially in the English and Scandinavian Churches. Parish schools giving daily religious instruction are maintained by nearly all German congregations, and by many of the Swedish and Norwegian.

Vigorous foreign missionary enterprises are maintained by the General Synod and the General Council, in India and on the African coast. The contributions of others are mainly sent to European societies, while their capacity for missionary endeavor is almost wholly absorbed by the vast work of supplying with the ordinances their kinsmen scattered over this country.

The care of the orphan has held a warm place in the heart of the Church, and some fifty eleemosynary institutions illustrate the sympathy which the Lutheran faith begets for the fatherless and the suffering.

In cultus the Lutheran Church of this country, as in Europe, is moderately liturgical. Each congregation enjoys entire liberty in the ordering of its worship. Uniformity is not prescribed, though generally held to be highly desirable. As an expression of this feeling, and with a view also of contributing somewhat to a closer relation between the different bodies of English-speaking Lutherans, a joint committee, representing respectively the General Council, the General Synod, and the United Synod in the South, united lately in the preparation of a COMMON SERVICE, based upon the pure Lutheran liturgies of the sixteenth century, publishing the full historic Lutheran order of worship, but leaving it to the discretion of congregations to use whatever serves to edification, the principle of uniformity being satisfied with the use of the principal parts in their order. The result of the Joint Committee's work was adopted by each of the general bodies with entire unanimity, and will doubtless come gradually into general use.

The literature of the Lutheran Church universities, and her systems of education, in Europe, have won the admiration of the world. Her earlier ministry in this country was a group of scholars, and popular education was fostered from the first. But various insurmountable obstacles retarded for a long time the establishment of higher institutions. In the last half-century there has been also in this direction astounding progress. The latest statistics show twenty-four Theological Seminaries, twenty-five Colleges, and about fifty Academies and Female Seminaries.

Of periodical church publications, there are not less than one hundred and fifty, of which about one-third appear in the English language, about the same proportion in German, while the rest are divided between Norwegian, Swedish, Danish, Icelandic, Finnish, and French. Flourishing publication houses are established in Philadelphia, St. Louis, Chicago, and elsewhere.

A denominational literature in permanent form is yet in its beginnings, yet some very solid volumes, illustrating the character and teachings of the Church, have been issued, foremost among which are: Krauth: *Conservative Reformation*; Sprecher: *Groundwork of Lutheran Theology*; Jacobs: *Book of Concord*; the translation of Schmid's *Dogmatik*; *The Holman Lectures on the Augsburg Confession*; Walther: *Kirche und Amt*, *Evangelien-Postille und Epistel-Postille*; and Seiss: *Sermons on the Epistles and Gospels of the Church Year.*

Lutheranism has nowhere held to any specific form of church government as divinely prescribed, but it has always recognized as scriptural the parity of ministers and the congregation as the source of ecclesiastical power. The government that has generally prevailed in the United States is a blending of Congregational with Presbyterian features. Three judicatories usually obtain: the council, or vestry which administers the affairs of the individual congregation; the district synod, to which congregations have delegated certain powers, and which are composed of the ministers residing in a certain district and a lay representative from each congregation; and the general body constituted of an equal number of clergy and laity representing, according to a fixed ratio, the different synods, charged with the general ecclesiastical and educational interests, and giving authoritative decisions on catechisms, hymnals, and liturgies.

The year books of 1889 give the following statistical summary:

	District Synods.	Ministers.	Churches.	Communicants.
Synodical Conference........	3	1286	1811	366,761
General Council..............	10	1192	2053	306,871
General Synod..............	23	979	1437	151,404
United Synod...............	8	201	385	36,000
Independent Synods........	15	1305	2700	250,000
Without Synodical Conn......		83	100	17,000

Thirty-eight of the synods are either wholly English, or English and German, twelve are exclusively German, and ten are Scandinavian, embracing respectively the Swedish, Norwegian, Danish, Icelandic, Finnish, and Lettic elements.

Literature.—Hallesche Nachrichten (new edition, Allentown, Penn., and Halle, 1881, English edition, Reading, 1882), *Lutheran Quarterly, Lutheran Church Review, Evangelical Review;* Mann: *Henry Melchior Muhlenburg* (1887); Schaeffer: *Early History of the Lutheran Church* (1857); Schmucker: *American Luth. Church* (5th ed., 1857); Bernheim: *German Settlement, etc., in the Carolinas* (1872); Strobel: *The Salzburgers and their Descendants* (1855); Hazelius: *History of the American Lutheran Church* (1846); Lintner: *Early History of the Lutheran Church in the State of New York;* Morris: *Fifty Years in the Lutheran Ministry* (1878); Acrelius: *History of New Sweden* (translated by Reynolds); Sprague: *Annals of the American Pulpit;* Nicum: *Geschichte des New York Ministeriums* (1885); *Proceedings of the Lutheran Diets* (1878, 1879); Wolf: *The Lutherans in America* (third edition, 1890).

E. J. WOLF.

Luz, a Canaanite city near the site of Bethel. (Gen. xxviii. 19.) After one of the citizens had betrayed it to Israel, he went into "the land of the Hittites," and built a city of the same name. (Judg. i. 23, 26.)

Lycao'nia, a province in the south of Asia Minor. It consists of an elevated plateau surrounded by lofty mountains. It was visited several times by St. Paul. (Acts xiv. 1–23; xvii. 1–6; xvii. 23; xix. 1.)

Ly'cia, a province in the southwestern part of Asia Minor, opposite the island of Rhodes. Its two chief cities, Patara and Myra, were visited by Paul. (Acts xxi. 1; xxvii. 5.) Interesting specimens of coins and ancient architecture have been found in the ruins of these once prosperous towns.

Lyd'da, now LUDD, nine miles from Jaffa on the northern road from that place to Jerusalem. Here St. Peter healed the paralytic Æneas. (Acts ix. 33.) It was the seat of a bishopric. According to tradition, St. George, England's patron saint, was born and buried here. A church was built here in his honor, the ruins of which still remain.

Lyon, MARY, founder of Mount Holyoke Female Seminary and College; b. in Buckland, Mass., Feb. 28, 1797; d. at South Hadley, Mass., March 5, 1849. From 1824 to 1834 she taught in a ladies' seminary, first at Derry, N. H., and then at Ipswich. In the face of many discouragements she planned the establishment of a female seminary of a high order and a distinctively Christian character. It was a part of the plan that the expenses of the school should be reduced by the coöperative services of the pupils. The corner-stone of the first building at South Hadley was laid in the autumn of 1836. From its opening the school prospered wonderfully under the enthusiastic leadership of this noble and large-minded Christian woman, whose influence left a deep impression on the minds of the hundreds of pupils who were brought under her influence. See her *Life*, by Edward Hitchcock (revised ed., N. Y., 1858).

Lysa'nias. See ABILENE.

Lys'tra, a city of Lycaonia visited twice by Paul. (Acts xiv.; xvi.) It is supposed to have been the birthplace of Timothy. (2 Tim. iii. 11.)

Lyte, HENRY FRANCIS, b. at Kelso, Ireland, June 1, 1793; d. at Nice, Nov. 20, 1847. He was educated at Trinity College, Dublin, and ordained in 1815. In 1823 he became curate at Lower Brixham, Devon, where he remained until his death. He was an earnest and devoted minister, but his fame rests upon his gifts as a hymn-writer. His best-known hymn is "Abide with me, fast falls the eventide." This was composed on the last Sunday evening that he spent at Brixham, before starting on the journey for his health to Nice, where he died. See Duffield: *English Hymns*, p. 8 (New York, 1886).

Lyttleton, George, Lord, b. at Hagley, Worcestershire, 1709; d. there, 1773. Educated at Eton and Oxford; lord commissioner of the treasury, 1744; member of the privy council, 1754; chancellor of the exchequer, 1756. The chief work upon which his fame rests is his *Observations on the Conversion and Apostleship of St. Paul* (1747). It is based upon the proposition that "the conversion and apostleship of St. Paul alone is of itself a demonstration sufficient to prove the truth of Christianity." Johnson says, it is "a treatise to which infidelity has never been able to fabricate a specious answer."

M.

Mabillon (*mäbēyon'*), Jean, b. at St. Pierremont, in the diocese of Rheims, Nov. 23, 1632; d. in Paris, Dec. 27, 1707. He was a Benedictine monk, and entered the congregation of St. Maur in 1653. In 1664 he became the assistant of D'Achery in the abbey of St. Germain-des-Près, at Paris. His labors as a scholar bore fruit in an edition of the works of St. Bernard, published in 1666. Two years later the first volume of *The Acta Sanctorum Ordinis St. Benedicti* appeared, in which he gave a learned dissertation on the doctrine and discipline of the order, extending over the first five centuries of its history. He wrote several controversial works, which were standard in their day, and defended the use of unleavened bread at the communion. In his *Traité des Études Monastiques* (1691) he contends that study and learning are a necessary element of monastic life.

McAll Mission in Paris. The founder of this remarkable mission, the Rev. R. W. McAll, was formerly a Congregational minister in England. While making, for the first time, a brief visit to Paris in the summer of 1871, he distributed, with the aid of his wife, a few tracts in that part of the city occupied by working-people. Struck with the interest shown by those they met in spiritual matters, they were led to make arrangements that resulted in the opening of a mission station in January, 1872. From that time the work has developed in a remarkable way. The number of stations opened in Paris and other places in 1889 was 120. Mr. McAll has been generously aided by many friends.

Macarians, a sect of the Monothelites. They received their name from their leader, Macarius, bishop of Antioch, who defended his views in the Second Council of Constantinople (680).

Macarius, bishop of Jerusalem in 1312. His piety and zeal are mentioned by Theodoret and others. Arius refers to him as one of his opponents, and it was during his episcopate that St. Helena is said to have discovered the cross. Constantine in 326 commissioned him to erect a basilica on the site of the Holy Sepulchre.

Macarius of Alexandria, a famous hermit-priest of the fifth century. Five thousand monks are said to have been trained by him in the Nitrian desert. He is the reputed author of the *Rules of the Monks*, in thirty chapters, and suffered severe persecutions from the Arians.

MacArthur, Robert Stuart, D. D. (University of Rochester, N. Y., 1880), Baptist; b. at Dalesville, Quebec, Can., Aug. 31, 1841; he was graduated at the University of Rochester, N. Y., 1867, and at the Rochester Theological Seminary, N. Y., 1870; and since June of that year has been pastor of Calvary Baptist Church, New York City. He is the author of *Calvary Pulpit: Christ, and Him Crucified* (New York, 1889).

Macbride, John David, D. C. L., an eminent Orientalist; b. in Norfolk, Eng., 1788; d. at Oxford, Jan. 24, 1868. He became principal in 1813 of Magdalen Hall, Oxford, and professor of Arabic in the University. He prepared several volumes of biblical exposition, and was the author of a *Diatessaron*, which for many years was a university text-book at Oxford.

Mac'cabees, "a word of uncertain meaning and origin. The founder of the Maccabean dynasty, Mattathias (Asamonaios, Chashmonaj), a priest (not, as generally supposed, a high-priest, nor even of the family of high-priests), was the first who made a stand against the persecutions of the Jewish nation and creed by Antiochus Epiphanes. At the beginning of the troubles, he had retired, together with his five sons, Jochanan (Gaddes—Kaddish), Simon (Tassi—Mathes), Jehudah (Makkabi), Eleazar (Avaran — *Syr.* Chavin), Jonathan (Apphus), to Modiin, a small place between Jerusalem and Joppa, to mourn in solitude over the desolation of the holy city and the desecration of the temple. But the Syrians pursued him thither. He being a person of importance, Apelles, a Syrian captain, endeavored to induce him, by tempting promises, to relinquish his faith, and to embrace the Greek religion. He answered by slaying with his own hand the first renegade Jew who approached the altar of idolatry. This gave the sign to a sudden outbreak. His sons, together with a handful of faithful men, rose against the national foe, destroyed all traces of heathen worship already established in Modiin and its neighborhood, and fled into the wilderness of Judah. Their number soon increased; and not long after, they were able to make descents into the adjacent villages and cities, where they circumcised the children, and restored everywhere the ancient religion of Jehovah. At the death of Mattathias (166 B. C.), which took place a few years after the outbreak, Judah Makkabi (166–161 B. C.) took command of the patriots, and repulsed the enemy, notwithstanding his superior force, at Mizpah (6,000 against 70,000), Bethsur (10,000 against 65,000), and other places, reconquered Jerusalem, purified the temple (feast of reconsecration—Chanuka), and reinaugurated the holy service (164 B. C.). Having further concluded an alliance with the Romans, he fell in a battle against Bacchides (161 B. C.). His brother Jonathan, who succeeded him in the leadership, renewed the Roman alliance, and, taking advantage of certain disputes about the Syrian throne, rendered vacant by the death of Antiochus, acquired the dignity of high-priest. But Tryphon, the guardian of the young prince, Antiochus Theos, fearing his influence, invited him to Ptolemais, and had him there treacherously executed. Simon, the second brother, was elected by the Jewish commonwealth to assume the reins of the national government, and was formally recognized both by Demetrius, Tryphon's antagonist, and by the Romans as 'chief and ruler of the Jews.' He completely reëstablished the independence of the nation, and the year after his succession (141 B. C.) was made the starting-point of a new era. The almost absolute power in his hands he used with wise moderation; justice and righteousness flourished in his days, and 'Judah prospered as of old.' But not long (7 years) after his accession to the supremacy, he was foully murdered (136 B. C.) by his own son-in-law, Ptolemy, who vainly hoped to succeed him. For the subsequent history of this family, see JEWS; HYRCANUS, and HEROD. The feast of the Maccabees—*i.e.*, both of the sons of Mattathias, and of the seven martyr children (2 Macc. vii.)—is found in the Roman martyrology under the date of Aug 1."—Chambers: *Cyclopædia*. See Histories of Israel by Ewald and Stanley.

Maccabees, BOOKS OF. See APOCRYPHA.

McCheyne, ROBERT MURRAY, a devoted Scotch pastor and evangelist; b. at Edinburgh, May 21, 1813; d. at Dundee, March 25, 1843. He early gained a reputation for literary ability and scholarship. After graduating from the Divinity Hall of the University of Edinburgh, he was pastor of the Established Church at Larbert for nearly two years, when he was called (1836) to St. Peter's Church, Dundee, where he remained until his death. In 1838, suffering from ill-health, he undertook, with friends, a mission of inquiry among the Jews in Palestine and on the Continent, which resulted in a great increase of general interest in the subject. Returning home, he found his church enjoying a remarkable revival under the labors of William Burns, afterward missionary to China. This work continued in great power until the close of McCheyne's life, and he was able to make visits to Ireland and different places in Scotland, that were followed by many conversions. His *Memoir and Remains*, prepared by his friend, Andrew Bonar, have had a wide circulation, and been the means of much good.

McClintock, JOHN, D. D., LL. D., an eminent Methodist preacher, educator, and writer; b. in Philadelphia, Oct. 27, 1814; d. at Madison, N. J., March 4, 1870. He was graduated at the University of Pennsylvania in 1835, and then connected himself with the Philadelphia Conference of the M. E. Church. He was professor at Dickinson College, 1836–48. From 1848–56 he edited the *Methodist Quarterly Review;* pastor of St. Paul's Church, New York City, 1857–60; pastor, 1860–64, of the American Chapel in Paris. On his return to this country in 1864 he was recalled to St. Paul's, but resigned at the close of the year on account of ill-health. In 1867 he was elected president of the Drew Theological Seminary, where he remained until his death. Dr. McClintock was eminent as a scholar, and as early as 1853, in connection with Dr. Strong, began the compilation of the great *Cyclopædia of Biblical, Theological and Ecclesiastical Literature*, which was the most prominent literary work with which his name is connected. See *Life and Letters of Rev. John McClintock*, by Rev. George R. Crooks, D. D. (N. Y. 1876).

McCook, HENRY CHRISTOPHER, D. D. (Lafayette College, Easton, Pa., 1880), Presbyterian; b. at New Lisbon, O., July 3, 1837; was graduated at Jefferson College, Canonsburg, Pa., 1859, and at the

Western Theological Seminary, Allegheny, Pa., 1861. Since 1870 has been pastor of the Tabernacle Presbyterian Church, Philadelphia. He has gained a wide recognition as a student of natural science, and has published many interesting papers on the habits of American ants and spiders. He is the author of: *The Last Year of Christ's Ministry* (1871); *The Women Friends of Jesus* (1885); *The Gospel in Nature*, and other works.

McCosh, JAMES, S. T. D. (Brown University, 1868); LL. D. (Harvard University, 1868), Presbyterian; b. at Carskeoch, Banks of the Doon, Ayrshire, Scotland, April 1, 1811. He was educated at the Universities of Glasgow (1824–29) and Edinburgh (1829–34), and was ordained minister at Arbroath, Scotland, in 1835. From 1839 to 1851 he was pastor at Brechin, when he was appointed professor of logic and metaphysics in Queen's College, Belfast, Ireland. In 1868 he became president of the College of New Jersey, at Princeton. During his connection with this institution for twenty years, its resources were greatly increased. Dr. McCosh has been a prolific writer. Among his works are: *The Method of the Divine Government, Physical and Moral* (1856); *The Laws of Discursive Thought, being a Treatise on Formal Logic* (1869); *The Scottish Philosophy*, etc. (1874); *The Emotions* (1880), completed in 1886; the "Philosophical Series" *Gospel Sermons* (1888); *First and Fundamental Truths* (1889).

McCrie, THOMAS, D.D., a Scottish divine and historian; b. at Dunse, 1772; d. at Edinburgh, Aug. 5, 1835. Educated at the University of Edinburgh, he was ordained minister of an Anti-Burgher Church in that city in 1796. After a pastorate of ten years, this relation was severed on account of a difference which had arisen on some civil subjects, and he united with a few other ministers in forming what was called "The Constitutional Presbytery." His great work was the *Life of John Knox*, which at once took rank as a masterpiece in biographical literature. His contributions to the ecclesiastical history of Scotland were numerous and valuable.

Macedonia, the country between Thrace on the east, and Illyria on the west. Here Christianity was first received. It was probably visited three times by Paul, who founded the churches at Thessalonica and Philippi. (Acts xvi. 10–xvii. 15; xx. 1–6; 1 Tim. i. 3.) It is famous as the kingdom of Philip and Alexander the Great.

Macedonius, the reputed founder of the Macedonian sect of heretics, was raised to the bishopric of Constantinople, A. D. 342, by the Arians, in opposition to Paul, whom the Athanasian party had canonically elected. A great disturbance was caused in the city by the quarrels of the rival bishops, and a party of soldiers was sent by Constantius to restore order; but the excited mob set fire to the house of Hermogenes, the commander, dragged him forth, and killed him. The rivalry lasted for nine years, during which time Paul and Macedonius were in alternate possession of the see; but in A. D. 351 it was terminated by the murder of Paul in Armenia. Freed from his rival, Macedonius began to act with great violence to all who opposed him, fining, banishing, branding, and even putting to death. The emperor's displeasure, aroused by these proceedings, was increased by his removing, without permission, the body of Constantine the Great from the church where it had been buried to a newer one. The removal led to serious riots in the city, and Macedonius was deprived of his bishopric on charges of misconduct. He then joined the Semi-Arians, and gave his name to a new sect which sprang out of these, though his share in its foundation is uncertain. He died soon after. The Macedonians allowed the Divinity of the Son, but denied that of the Holy Ghost. They were not agreed among themselves whether the Holy Ghost was a *creature* or an *influence*. The spread of Macedonianism led to the meeting of the Council of Constantinople, A. D. 381, at which the heresy was condemned, and the Nicene Creed brought to its present form by the addition of the clauses following "I believe in the Holy Ghost" (except the "Filioque" clause). — Benham: *Dict. of Religion.*

Mach'pelah, the spot containing the wooded field, at Hebron, in the end of which was the cave which Abraham purchased from the Bene-Heth, and which became the burial-place of Sarah, Abraham himself, Isaac, Rebekah, Leah, and Jacob. Its position is—with one exception uniformly—specified as "facing Mamre." (Gen. xxiii. 17, 19; xxv. 9; xlix. 30; l. 13.) The cave is surrounded by a wall a hundred and ninety-four feet long and fifty-eight feet high. The blocks with which it is built are very large. Within the enclosure is a Mohammedan mosque, from which strangers are rigidly excluded. In 1862, by special permission of the Sultan, the Prince of Wales, accompanied by Dean Stanley, was admitted, and since that time a few other distinguished persons have been allowed to enter the mosque. The cave itself, according to tradition, has not been entered in 600 years. The Moslems believe that any one attempting to do so would be struck dead.

McIlvaine, CHARLES PETTIT, D. D., a distinguished bishop of the Protestant Episcopal Church; b. in Burlington, N. J., June 18, 1799; d. at Florence, Italy, March 14, 1873. He was graduated at Princeton, 1816, and was minister of Christ Church, Georgetown, D. C., 1820–25; chaplain of West Point Military Academy, 1825–27; pastor St. Ann's Church, Brooklyn, N. Y., 1827–32; bishop of the diocese of Ohio, 1832–73. Bishop McIlvaine was a man of commanding presence, an eloquent preacher, successful as an administrator, devoted to the service of Christ, and beloved in all the relations of life. Among his published works are: *Evidences of Christianity* (1831); *The Truth and Life* (1854); *Preaching Christ Crucified* (1863). See *Memorials of McIlvaine*, by Canon Carus, Winchester, Eng. (N. Y., 1882).

McKendree, WILLIAM, bishop of the Methodist Episcopal Church; b. in King William County, Va., July 6, 1757; d. near Nashville, Tenn., March 5, 1835. He was a soldier in the Revolution. After his conversion in 1787, he united with the Methodist Church and became an itinerant preacher in the following year. He was promoted to positions of influence, and elected bishop in 1808. He had much to do in laying the foundations of Methodism in the West, and was greatly esteemed for his ability, and beloved for his noble and saintly character.

Mackenzie, CHARLES FREDERICK, a missionary of the Church of England; b. at Portmore, Peeblesshire, April 10, 1825; d. Jan. 31, 1862, of fever, in Africa. He was graduated with honor at Cambridge, and in 1855 went, with Bishop Colenso, to Natal, as archdeacon of Pieter-Maritzburg. He returned to England in 1859, and did much to arouse interest in the work of missions in Africa. In 1861 he was consecrated the first bishop of the Universities' Mission to Africa, his diocese covering territory bordering on Lake Nyanza. His early death was the occasion of great sorrow. See *Memoir of Bishop Mackenzie*, by Dean Goodwin (Cambridge, 1864).

MacKnight, JAMES, D. D., an eminent Scotch divine; b. at Irvine, Argyleshire, Sept. 17, 1721; d. at Edinburgh, Jan. 13, 1800. He studied at Glasgow and Leyden, and in 1753 became pastor of Maybole, Ayrshire; Jedburgh, 1769–72; Edinburgh, 1772 until his death. He was an able scholar and faithful minister. His principal works are a *Harmony of the Gospels*, which has passed through many editions; *The Truth of Gospel History*, and *A New Translation of the Apostolical Epistles, with a Commentary and Notes.*

Macleod (*mak-lowd*), NORMAN, D. D., a distinguished minister of the Church of Scotland, and the first editor of *Good Words*, was b. at Campbelton, Argyleshire, June 3, 1812; d. at Glasgow, June 16, 1872. He studied theology at Edinburgh under Dr. Chalmers, and after a ministry of thirteen years, first at London and then at Dalketh, he was called, in 1851, to take charge of the Barony parish in Glasgow. In this prominent position he exerted a wide-spread influence. He organized and guided the activities of his parish with great ability, and at the same time accomplished a large amount of literary work. In addition to his labors as the editor of *Good Words*, he wrote: *The Earnest Student; The Old Lieutenant and his Son; The Gold Thread; Character Sketches; The Starling; Eastward: Peeps at the Far East*, and the exquisite story of *Wee Davie.* He was a trusted friend of the queen, and for many years her chaplain for Scotland. From 1864 until the year of his death he was chairman of the committee on missions in his church, and visited India in the interests of this work. Few men in his generation were more widely known and beloved. See *Memoir of Norman Macleod, D. D.*, by his brother, the Rev. Donald Macleod.

McTyeire, HOLLAND NIMMONS, D. D., bishop of the M. E. Church, South; b. in Barnwell County, S. C., July 28, 1824; d. at Nashville, Tenn., Feb. 15, 1889. He was graduated at Randolph-Macon College, Va., 1844; in the pastorate until 1851, when he was elected editor of the New Orleans *Christian Advocate*, and of the Nashville *Christian Advocate* in 1858. In 1866 he was elected to the episcopate, and in 1872 was made president of the board of trustees of Vanderbilt University. He is the author of: *Duties of Christian Masters*, a prize essay (Nashville, 1851); *Catechism on Church Government* (1869); *Catechism on Bible History* (1869); *Manual of Discipline* (1870); *History of Methodism* (1884).

Madagascar. Christian missions were established in Madagascar in 1818 by Messrs. Jones and Bevan, of the London Missionary Society. Radama, who was king at the time, gave them every encouragement. At his death, in 1828, this condition of affairs changed, upon the crowning of one of his wives, who compelled the missionaries to leave the country. The last missionary left in 1836, and from this time until 1857 the native Christians suffered the most cruel persecutions ; but they were loyal to Christ, even unto death. Some were sold into slavery, others were killed while kneeling in prayer, or, bound hand and foot, were thrown from a high precipice. In the last persecution, in 1857, two hundred were executed. The number of Christians increased, in spite of this opposition. Radama II., who succeeded the queen, favored Christians, and the missionaries again visited the country. The London Society in 1882 had 71,585 communicants connected with their churches. In 1867 the Friends established a mission, with which, in 1881, 3,250 members, and 26,000 Christians were connected. The Norwegian Missionary Society in 1880 had 1,200 communicants in its missions.

Madonna, an Italian word signifying "my lady." It corresponds to the English "madam," but is especially applied to the Virgin Mary, and to her pictures and statues.

Magarita, a name sometimes given in tho Middle Ages to apostates from the Christian faith, especially those who became Mohammedans.

Mag'dala (*tower*), the town from whence Mary Magdalene came, was probably the place now known as el-Mejdel, on the west shore of the Lake of Galilee. The word "Magdala" occurs only once in the *textus receptus* of the New Testament. (Matt. xv. 39.)

Magdalen, Order of. During the latter part of the Middle Ages several associations of women, under the patronage of St. Mary Magdalene, sprang up in different parts of Europe, having for their purpose the conversion of prostitutes. As early as the middle of the thirteenth century, the popes, Gregory IX. and Innocent IV., confirmed such female associations in Germany. Similar institutions were founded at Marseilles (1272); at Naples (1324); at Paris (1492); in Rome (1520), etc. The associations were divided into three classes: (1) The order of St. Mary Magdalene, in which the members lived under a vow and severe rules; (2) the order of St. Martha, in which the members made no vow, and were permitted to return to the world, and marry; (3) the order of St. Lazarus, in which the members were kept by force, to redeem them from vice.

Magi, the priestly caste of the mountain regions of Armenia, who gave their name to a branch of the Parsees (*q. v.*). According to the ancients, the Magi were of three classes: The first devoted themselves to the study of nature, the second professed to cure diseases by means of charms and incantations, and the third were the invokers of spirits. The wise men who came from the East to worship Christ at his nativity were Magi, and are said by tradition to have been descendants of Abraham.—Benham: *Dict. of Religion.*

Magnificat, the song of the Virgin Mary, so called from the opening words of the Vulgate: *Magnificat anima mea Dominum,* "My soul magnifies the Lord." (Luke i. 46.) It was prescribed in the rules of Cæsarius of Arles about 506, and its use is retained in the services of Reformed churches.

Ma'gog. See Gog and Magog.

Mahana'im (*two camps*), a town named by Jacob (Gen. xxxii. 1, 2), given to the Levites (Josh. xiii. 26, 30; xxi. 38; 1 Chron. vi. 80), and located in the territory of Gad, near the river Jabbok. Here Ish-bosheth dwelt (2 Sam. ii. 8, 12), and David found refuge in his flight from Absalom (xvii. 24, 27; 1 Kings ii. 8). The place has not yet been identified with certainty.

Mahomet. See Mohammed.

Maimonides (*mī-mon'-e-dēz*), Moses, one of the most celebrated of Jewish rabbis; b. at Cordova, March 30, 1135; d. 1204. His learning and ability were so great the saying became common—"From Moses to Moses no one has arisen like Moses." He was the first to arrange in order the Jewish traditions, and the discussions that had arisen from them. His great works are a *Commentary on the Mishna* and the *Mishna Thora.* His views aroused a great conflict of opinions, but in time the fame of Maimonides became preëminent. Portions of his works have been translated into English.

Makemie, Francis, the founder of the Presbyterian Church in the United States; b. near Rathmelton, Donegal County, Ireland (date unknown); d. in Accomac County, Va., 1708. He was licensed to preach in 1681, and first went to Barbadoes, and then to Maryland, where he organized the first Presbyterian Church in the United States at Snow Hill. He made evangelistic tours through Virginia and South Carolina, and in 1704 visited England, and secured

John Hampton and George Macnish as missionary helpers. While in London, he published: *A Plain and Loving Persuasion to the Inhabitants of Virginia and Maryland for Promoting Towns and Cohabitation.* In 1707, while preaching in the neighborhood of New York, he was seized at Newtown, L. I., by order of Lord Cornbury, and put in prison for preaching without a proper license. Upon his acquittal he was compelled to pay the cost of his trial (eighty pounds). Besides a *Catechism* (now lost), he published *An Answer to George Keith's Libel on the Catechism, published by F. Makemie* (Boston, 1692). See Sprague: *Annals*, vol. iii.; and Gillett: *History of the Presbyterian Church.*

Malachi. "Of the author of this book nothing is known, and as the name, which means Messenger of Jehovah, does not occur anywhere else in the Old Testament, it has been regarded and accepted in some versions of the Bible, and by several critics, as an appellative or official title of, as is surmised, Ezra, Nehemiah, or some other person. Whether Malachi be the name of a real person or not, his prophecies refer to abuses which did not begin to make their appearance till fifty years after the restoration of the temple; and it must have been some considerable time after that before they assumed the dimensions in which the prophet here denounces them. These abuses appear to have come to a head in the interval between the first and second visits of Nehemiah to Jerusalem, and it is probable, from his description of the people agreeing with that of Neh. xiii. 6 *seq.*, that it was on the occasion of this second visit that this 'last of the prophets' uttered his warning words, about 420 B. C. The last of the prophets, indeed; for not only do we miss the old prophetic fire, but an impression is given as if the prophetic office were ended. He sums up all he has to say by referring his hearers back to the law of the Lord, as that to which all the prophets before him had borne witness, and finishes by a prediction of the time, now not far off, when the first of his line—Elijah—should revive and usher in the judgment which is to precede the final redemption and the reconciliation of 'the fathers to the children and the children to the fathers.'

"*Divisions of the book.*—The prophecy is one, but the sections are three:—(*a*) chaps. i. 6–ii. 9; (*b*) chap. ii. 10–16; and (*c*) chaps. ii. 17–iv., the whole preceded by an Introduction, chap. i. 1–5.

"*Contents.*—The Introduction reminds the people of the special regard the Lord has for them. (*a*) Chap. i. 6–14 rebukes the priests for their profanation of the Lord's name, their pollution of his altar, and their hireling spirit, in consideration of which God threatens to cast them off and accept the homage of the Gentiles. Chap. ii. 1–9 rebukes the priests for their want of reverence of God's name and regard for his law. (*b*) Chap. ii. 10–16 rebukes both priest and people for their intermarriages with the idolatrous aliens. (*c*) Chaps. ii. 17–iv., while rebuking the people for their skeptical morality and their scoffing spirit, reassert the certain approach of God's judgment, with the promise to all who obey his voice and wait for his salvation."—Bagster: *Bible Helps.* See Pusey: *Com. on Minor Prophets*, vol. ii.; Packard in American series of Lange (1875).

Malachy, St., the first Irish saint canonized by the pope; b. 1095; d. 1148. He was efficient in bringing the Irish Church under the authority of Rome, and in 1134 became archbishop of Armagh. He died at Clairvaux in the arms of his intimate friend, St. Bernard, who wrote his funeral panegyric. He was long the reputed author of the so-called *Prophecies of St. Malachy Concerning the Popes*, but the forgery was uncovered by the Jesuit, Menestrier (1686).

Malakanes, a sect which originated in southern Russia about the middle of the last century. Contrary to the rule of the Eastern Church, they take milk on fast-days, and the name by which they are generally known is a term of reproach, from the word *Malkado*, "milk." They prefer to be called *Gospelmen.* They accept the Bible as the Word of God, and hold orthodox views of theology. The worship of saints and images is forbidden, and they enjoin a strict observance of the Lord's day. They believe in the millennium, and in 1833 many of them were misled by the announcement of a fanatic, named Belioreff, that within thirty months Christ would appear. Belioreff prophesied that, like Elijah, he should ascend to heaven. Multitudes gathered at the appointed time, only to witness the discomfiture of the crazy fanatic, who was seized by the police. To avoid persecution, many of the sect emigrated to Georgia, Asia. See Blunt: *Dictionary of Sects.*

Malan (*mälŏn'*), César Henri Abraham, b. at Geneva, Switzerland, July 7, 1787; d. there, May 18, 1864. He studied theology in his native city, and was ordained in 1810. The beginning of a distinct spiritual experience in 1817 led him to disobey the orders, that had been given by the association of ministers with which he was connected, and who were in sympathy with rationalistic views, that debatable doctrines should not be preached. The pulpits of Geneva were closed against him, but he gathered a little company of adherents, who first worshiped in his own house, and afterward in a small chapel which he built. After 1830 he made long evangelistic tours in parts of Switzerland, Germany, France, the Netherlands, and Scotland, in which his labors were greatly blessed. He wrote many works of a religious character, one of the best known being *Chants de Sion*, a collection of hymns often reprinted. His *Life* was written by one of his sons (1868).

Malay Archipelago, or INDIAN ARCHIPELAGO. Besides the native religions, which hold to a rude sort of nature-worship, Mohammedanism and Buddhism have many adherents. Early in the seventeenth century these islands came under the control of the Dutch, who still hold them. Almost coercive attempts were early made by them to secure converts to the Reformed faith. All were received who could prove that they knew the Lord's Prayer and the Ten Commandments. This kind of perfunctory confession did little good, and in time the Dutch authorities were inclined to favor Mohammedanism. In Java, with a population of 18,000,000, there are only about 4,000 converts. The Minahassa Mission on Celebes since 1826 has prosecuted a work that has gathered 80,000 of the natives in 200 congregations. In Borneo the Rhenish Society began work in 1859. Seven of the missionaries were killed. There are now over 500 converts on the island. The Society for the Propagation of the Gospel has a mission in the northwest part of the island, with some 1,500 native and Chinese converts. On Sumatra the Rhenish Society has a flourishing work, with some 5,000 native converts.

Malcom, HOWARD, D. D., b. in Philadelphia, Jan. 19, 1799; d. there, March 25, 1879. He was graduated at Dickinson College, Penn., and Princeton Seminary. After laboring as a pastor of Baptist churches in Hudson, N. Y., Boston, and Philadelphia, he was president of Georgetown (Ky.) College, 1840–49, and of Lewisburg (Penn.) University, 1851–57, when he retired, and devoted himself to literary pursuits. He was one of the founders of the American Tract Society, and of the American Sunday-school Union. Among other books, he edited a *Dictionary of the Bible* (1826, new ed., 1851), of which more than 130,000 have been sold; *The Extent and Efficacy of the Atonement* (1829); *Travels in Southeastern Asia*, 2 vols. (10th ed., Phila., 1837); and *Theological Index* (Phila., 1870).

Malebranche, NICOLAS, a famous French philosopher, and one of the most prominent of the disciples of Cartesius; b. in Paris, Aug. 6, 1638; d. there, Oct. 13, 1715. The principal exposition of his views is found in his first work, *De la Recherche de la Verité* (Paris, 1674). "He adopted the absolute distinction which Cartesius made between spirit and matter, soul and body. But the relation between these two opposites, which Cartesius left unexplained, or only vaguely explained by postulating a perpetual divine mediation between them, Malebranche made the subject of his deepest meditation ; and, hence, resulted his peculiar doctrine: That events taking place in the one sphere occasioned God to effect corresponding readjustments in the other, so that nothing could be truly understood unless 'seen in God.'"—Schaff-Herzog: *Ency.*, vol. ii., p. 1392. Among other works, he wrote *De la Nature et la Grace*, which developed a system of mystic idealism that was opposed by Bossuet, Arnauld, and others. His life was marked by great piety and devotion.

Mammon (Matt. vi. 24; Luke xvi. 9), a word which often occurs in the Chaldee Targums of Onkelos and later writers, and in the Syriac Version, and which signifies "riches." It is used in St. Matthew as a personification of riches.

Mam're, a place near Hebron, so-called from an Amorite chief. (Gen. xiv. 13, 24.) It was also the name of the plain and grove where Abraham entertained three angels (Gen. xiii. 18; xviii. 1), near Machpelah. (Gen. xxiii. 17, 19.) The Palestine Exploration Fund locates Mamre at *Ballatet Selta*, the "oak of rest." The tree is called Abraham's Oak.

Manas'seh, son and successor of Hezekiah, king of Judah. He ascended the throne at the age of twelve years (B. C. 696). His reign in its early period was marked by deeds of impiety and cruelty (2 Kings xxi.), and his influence sided with the party that carried their opposition to the worship of Jehovah to such an extent that it was not permitted in Judah. He supported the Babylonian viceroy in his revolt against Assyria, and was finally taken captive by the Assyrian king, and carried to Babylon as a prisoner. Under the discipline of trial, he sought in repentance the favor of God. His prayer was answered, and after his release and return to Jerusalem, he cleansed the city of idolatry, and restored the worship of Jehovah. (2 Chron. xxxiii. 1–20.)

Manasseh, PRAYER OF. See APOCRYPHA.

Manasseh, TRIBE OF. See TRIBES OF ISRAEL.

Mandæans. See MENDÆANS.

Mandrake, a member of the potato family (*mandragora officinalis*). It is a stemless plant, with leaves nearly as long, but not as wide, as the common garden rhubarb. The rich purple blossoms, which appear early, are followed about wheat-harvest by yellow, pulpy fruit of the size of a large plum. The odor is enjoyed by the natives (Cant. vii. 13), but is usually very disagreeable to foreigners. Among other superstitions connected with this plant, the Orientals, as in Rachel's time, believe that conception is insured by eating the fruit. (Gen. xxx. 14–16.)

Mandyas, an ecclesiastical vestment worn by Greek monks, and sometimes by bishops. It resembles the cope, and reaches almost to the feet.

Manetho, a celebrated Egyptian historian and priest, who flourished in the third century B. C. Only fragments of his works have been preserved in Josephus, Julius Africanus, and Eusebius. Manetho's list of dynasties, covering some thirty-five hundred years, was at one time disputed by Egyptologists, but recent discoveries have confirmed their correctness.

Mani, the founder of Manichæism, sprang from a distinguished Persian family, which settled at Ctesiphon, in Babylonia, and was b. at Mârdinû in 215 A. D. His father, about the time of the birth of his son, retired from public life, and connected himself with the Mughtasilahs, or Baptizers, a religious sect which then flourished on the Lower Tigris, and were the forerunners of the Manichæans. Mani was educated among this sect, but separated from them in his thirteenth year, and then adopted the ascetic rules, which he afterward prescribed for the Perfect among his followers. His system was completed in his twenty-fourth year, and four years later he proclaimed himself as the founder of a new religion. (See MANICHÆANS.) Mani did not gain the favor of the king, and for many years he labored outside the Persian Empire. He returned for a little time to Persia, but was again and again exiled, and in 276 was seized and crucified.

Manichæ'ans, "a religious sect, founded by Mani, which, although it utterly disclaimed being denominated Christian, yet was reckoned among the heretical bodies of the Church. It was intended to blend the chief dogmas of Parseeism, or rather Magism, as reformed by Zoroaster, with a certain number of Buddhistic views, under the outward garb of biblical, more especially New Testament, history, which, explained allegorically and symbolically, was made to represent an entire new religious system, and one entirely at variance with Christianity and its fundamental teachings. The Manichæans assumed, above all, two chief principles, whence had sprung all visible and invisible creation, and which—totally antagonistic in their natures—were respectively styled the Light, the Good, or God, and the Darkness, the Bad, Matter, or Archon. They each inhabited a region akin to their natures, and excluding each other to such a degree that the region of darkness and its leader never knew of the existence of that of the light. Twelve æons—corresponding to the twelve signs of the zodiac and the twelve stages of the world—had sprung (emanated) from the primeval light; while 'darkness,' filled with the eternal fire, which burned but shone not, was peopled by 'demons,' who were constantly fighting among themselves. In one of these contests, pressing toward the outer edge, as it were, of their region, they became aware of the neighboring region, and forthwith united, attacked it, and succeeded in carrying the ray of light, that was sent against them at the head of the hosts of light, and which was the embodiment of the ideal or primeval man (Christ), captive. A stronger æon, however (the Holy Ghost), hurried to the rescue, and redeemed the greater and better part of the captive light (Jesus impatibilis). The smaller and fainter portion, however (Jesus passibilis), remained in the hands of the powers of darkness, and out of this they formed, after the ideal of *The Man of Light*, mortal man. But even the small fraction of light left in him (broken in two souls) would have prevailed against them, had they not found means to further divide and subdivide it by the propagation of this man (Eve—sin). Not yet satisfied, they still more dimmed it by burying it under dark 'forms of belief and faith, such as paganism and Judaism.' Once more, however, the original light came to save the light buried in man, in the person of Christ, descending from the sun, with which he is one. The demons succeeded, however, in cutting his career of salvation short by seducing man to crucify him. His sufferings and death were naturally only fictitious, since he could not in reality die; he only allowed himself to become an example of endurance and passive pain for his own, the souls of light. Since, however, even his immediate adherents, the apostles, were not strong enough to suffer as he had bid them, he promised them a paraclete, who should complete his own work. This paraclete was Mani, who surrounded himself, like Christ, with twelve apostles, and sent them into the world to teach and to preach his doctrine of salvation. The end of the 'world' will be fire, in which the region of darkness will be consumed and utterly annihilated. To attain to the region of eternal light, it is necessary that passion, or rather the body, should be utterly subdued; hence rigorous abstinence from all sensual pleasures, asceticism, in fact, to the utmost degree, is to be exercised. The believers are divided into two classes, the elect and the auditors. The elect have to adhere to the *Signaculum*, *Oris*, *Manus*, and *Sinus*, that is, they have to take the oath of abstinence from evil and profane speech (including 'religious terms such as Christians use respecting the Godhead and religion'), further, from flesh, eggs, milk, fish, wine, and all intoxicating drinks (cf. Manu: *Instit.* vv. 51, 52, 53: 'He who makes the flesh of an animal his food . . . . not a mortal exists more sinful . . . . he who . . . . desires to enlarge his own flesh with the flesh of another creature,' etc.); further, from the possession of riches, or, indeed, any property whatsoever; from hurting any being — animal or vegetable; from heeding their own family, or showing any pity to him who is not of the Manichæan creed; and finally, from breaking their chastity by marriage or otherwise. The auditors were comparatively free to partake of the good things of this world, but they had to provide for the subsistence of the elect, and their highest aim also was the attainment of the state of their superior brethren. In this Manichæan worship, the visible representatives of the light (sun and moon) were revered, but only as representatives of the ideal, of the good or supreme God. Neither altar nor sacrifice was to be found in their places of religious assemblies, nor did they erect sumptuous temples. Fasts, prayers, occasional readings in the supposed writings of Mani, chiefly a certain *Fundamental Epistle*, were all their outer worship. The Old Testament they rejected unconditionally: of the New Testament they retained certain portions, revised and redacted by the paraclete. (August. c. Faust. book xviii.; cf. book ix.) Sunday, as the day on which the visible universe was to be consumed, the day consecrated to the sun, was kept as a great festival; and the most solemn day in their year was the anniversary of the death of Mani. Baptism and the Lord's Supper were celebrated as mysteries of the elect. Of this mode of celebration, however, we know next to nothing; even Augustine, who for about nine years belonged to the sect, and who is our chief authority on this subject, confesses his ignorance of it. As to the general morality of the Manichæans, we are equally left to conjecture; but their doctrine certainly appears to have had a tendency, chiefly in the case of the uneducated, to lead to a sensual fanaticism hurtful to a pure mode of life.

"The outward history of the sect is one of almost continuous persecution. Diocletian, as early as 296 A. D., issued rigorous laws against them, which were reiterated by Valentinian, Theodosius I., and successive monarchs. Notwithstanding this, they gained numerous adherents; and very many mediæval sects, as the Priscillians, Katharenes, Josephinians, etc., were suspected to be secretly Manichæans. Italy, the south of France, Spain, and even Germany, were the successive seats of this sect, which did not disappear entirely until the time of the Reformation."—Chambers: *Cyclopædia.*

Manichæism. See MANICHÆANS.

Maniple, a linen scarf or handkerchief worn about the left arm by Roman Catholic priests. As a sacred vestment it is not known until the eighth or ninth century. It symbolizes the fruit of good works, which are won only by faithful and incessant labors.

Man'na, a substance miraculously furnished to the children of Israel on their journey through the wilderness. It was called the *bread from heaven*, and its character and history are given in Exod. xvi. For forty years between 3,000,000 and 4,000,000 of people were supplied with this food. It ceased at Gilgal, when for the first time they celebrated the Passover in the Land of Promise. The manna now used in medicine is from the juice of the ash (*ornus*), and comes from southern Europe. It has no connection with the manna of the wilderness, and the same is true of the manna gathered by the Arabs, which exudes from the twigs of the tamarisk in the deserts of Sinai, and drops upon the ground.

Manning, HENRY EDWARD, Roman Catholic cardinal; b. at Totteridge, Hertfordshire, Eng., July 15, 1808. He was educated at Balliol College, Oxford, where he acted, for a time, as a select preacher to the university. In 1834 he became rector of Lavington and Graffham, Sussex, and married. He was active in the "Oxford movement," and in 1851 resigned his preferments. The same year he entered the Roman Catholic Church (his wife having previously died), and, after studying theology at Rome, he received the degree of D. D. in 1854. Returning to England, he became very active in laying Roman Catholic foundations. He was a member of the Vatican Council (1869–70), and was appointed cardinal by Pius IX. in 1877. Among his published works are: *The Ground of Faith* (1852); *The Temporal Power of the Vicar of Jesus Christ* (1862); *True Story of the Vatican Council* (1877); *The Catholic Church and Modern Society* (1880).

Manning, JAMES, first president of Brown University; b. in Elizabethtown, N. J.; d. at Providence, R. I., July 24, 1791. He was educated at the College of New Jersey, Princeton. After his graduation (1762), in the following year he went to Rhode Island and started a seminary under the direction of the Baptists. In 1764 it was chartered as the Rhode Island College. Dr. Manning was chosen as president, and at the same time he was pastor of the Baptist church at Warren, and then at Providence. In 1786 he was a member of Congress. See *Lives of the Leaders of the Church Universal* (pp. 608–614), by H. M. Maccracken.

Manse, the Scottish name for *parsonage.* Where the church is unendowed, the manse is owned and maintained by the Church, but in the Established Church it is built and maintained by law, and belongs to the heritors.

Mansel, HENRY LONGUEVILLE, Dean of St. Paul's; b. Oct. 6, 1820, at Cosgrove, Northamptonshire, Eng.; d. in London, July 13, 1871. He was graduated at Oxford University, where he gained the highest honors. In 1855 he became Reader in Moral and Metaphysical Philosophy at Magdalen College; Bampton Lecturer in 1858; Waynflete Professor of Logic in 1859; and Regius Professor of Ecclesiastical History in 1866. Two years later he succeeded Dr. Milman as Dean of St. Paul's, London. The publication of Dr. Mansel's Bampton Lectures, entitled *Limits of Religious Thought*, marks an epoch in the history of English theology. It was an eager reiteration of the views of Sir William Hamilton, whose works Mansel had already edited, and maintained that man's intellect, being finite, cannot know absolute truth, but must depend upon a revelation which comes from without, and which is regulative and practical. This view was immediately assailed by Professor Maurice in a series of letters, which he published under the title of *What is Revelation?* Mansel replied with much acrimony, and a very bitter controversy began and spread among other writers. Maurice contended that Mansel, by divorcing Reason from Faith destroyed the life of both; that God does reveal, not regulative truths, but his very self to man. Certainly the doctrine known in modern days as Agnosticism is professedly an acceptance of Mansel's challenge. He said: "You cannot know God. All you can do is to believe what is told you on miraculous evidence." The retort was, "That evidence is not such as convinces us, and we therefore reject it, and all belief with it." But the belief that God does speak directly to the conscience, and that by appeals to that conscience Christ brought conviction, was a living faith ages before Sir W. Hamilton was born, and will outlive all such theories.

Mansel was a brilliant logician, and was also known at Oxford as a clever satirist and wit. A satire of his in the manner of Aristophanes against the Pantheism of the Neologian writers had a wonderful success, and quotations from it were on every one's tongue. His history of the Gnostic heresies was edited by Bishop Lightfoot, and there is a *Life* of him, by Lord Carnarvon.—Benham: *Dict. of Religion.*

Manton, THOMAS, a distinguished Nonconformist; b. in Somersetshire, 1620; d. in London, Oct. 18, 1677. He was educated at Oxford, and was first settled at Stoke Newington, near London. He was one of Cromwell's chaplains, and preached frequently before the Parliament. Favoring the Restoration he became one of Charles II.'s chaplains, and took part in the Savoy Conference. In 1662 he was deprived of his living, by the Act of Uniformity. He was an able preacher and theologian. Among his best-known works are expositions of James, Jude, the Lord's Prayer, and Isaiah liii., and *CXC. Sermons on the cxix. Psalm.* A reprinted edition of his *Works*, by Rev. J. C. Ryle, was published in 1870–75, 22 vols.

Manuscripts. See BIBLE, pp. 103–106.

Maori. See NEW ZEALAND.

Mappa, a name which designates the linen cloth with which the communion-table, and afterward the altar, was covered. Linen was always used as the material for making the mappa because the body of Christ was wrapped in a linen cloth.

Ma'rah (*bitterness*), a place in the wilderness of Shur, three days' journey from the point where the Israelites crossed the Red Sea. (Num. xxxiii. 8, 9.) Here was the spring of bitter water made sweet by the casting in of a tree which the Lord showed Moses. (Ex. xv. 23, 24.) Robinson and others think it probable that the spring at *Ain Hawarah*, forty-seven miles distant from Ayun Mousa, is identical with Marah, as the worst water in the district is found here. It is certain that the spring was in this neighborhood.

Maranath'a, an Aramaic expression, signifying, "Our Lord cometh," used by Paul in 1 Cor. xvi. 22.

Marburg, CONFERENCE OF. Luther and Zwingli, as the leaders respectively of the German and Swiss Reformation, were opposed to each other regarding the doctrine of the Lord's Supper. This contention was the source of deep anxiety, and Philip of Hesse was especially active in seeking to bring about a reconciliation. He originated the conference, which opened its sessions at Marburg, Oct. 2, 1529. Luther and Zwingli, with their leading adherents, were present, but after discussions lasting for three days, no agreement was arrived at on the contested points of doctrine. Fifteen articles referring to the general principles of Protestantism in opposition to Romanism were drawn up, and subscribed to by all present. These articles were afterward made the basis of the *Confessio Augustana*.

Marcellians and MARCELLINISTS, two heretical sects that flourished from the latter part of the second century. The first-mentioned were the followers of Marcellus of Ancyra (*q. v.*), and the second of Marcellina, a pupil of Carpocrates, whose system of Gnosticism she taught with success at Rome while Anicetus was bishop.

Marcellus, the name of two popes. See POPES.

Marcellus, the name of five martyrs recorded by the martyrologies, besides Marcellus I., Bishop of Rome (307–309).

Marcellus, bishop of Ancyra, in Galatia, was an earnest advocate of the homoousian doctrine at the Council of Nicæa (325). He prepared a work, *De Subjectione Domini Christi*, written against the Arians, which brought the charge of Sabellianism against him, and he was deposed by the Council of Constantinople (336). He resumed his see after the death of Constantine the Great, but was again deposed, and sought refuge in the West, and was recognized as orthodox by Julius, bishop of Rome. When the Arians were in power he was condemned with Athanasius, by the Synods of Arles (353), and Milan (355). His Sabellian views made a breach between himself and Athanasius, and from this time he lived in retirement. The Marcellians of Ancyra sent a confession to Athanasius, which he accepted as satisfactory.

Marcion, the founder of the Marcionite heresy, was the son of the bishop of Sinope in Pontus, and flourished in the latter half of the second century. Being excommunicated by his father, it has been said, for immorality, but, more probably, for heretical views, he went to Rome; but the Church there refused to receive him, and he attached himself to the heretic Cerdo. Tertullian states that he afterward repented of his errors, and obtained a promise of readmission to the Church, on condition that he reclaimed all whom he had led astray; but that death overtook him while endeavoring to fulfill this condition. But in this story Tertullian probably confounds Marcion with his master, Cerdo.

There is some difficulty in arriving at Marcion's real opinions, but they appear to have been substantially as follows: He taught that there were two eternal principles, the Father of Jesus Christ, and the Creator, or Demiurge. The latter was by nature evil, and created the world, and was the author of the Law, and the God of the Jews; the former was the author of the Gospel, and sent his Son, Jesus Christ, to deliver mankind from the dominion of the Demiurge. Holding that the body, the creation of the Demiurge, was necessarily evil, he denied the truth of our Lord's incarnation, maintaining that Christ's body was a phantasm only, like the bodies assumed by angels when they appeared to men. This opinion he supported by reference to such texts as, "He took on him the *form* of a servant," *i. e.*, he taught the *appearance*, as against the *reality*. Hence, also, he denied the resurrection of the body, though he seems to have allowed a judgment to come.

For the same reason, that it came from the evil principle, he rejected the Old Testament entirely, and published a book of "Antitheses," in which he contrasted the precepts of the Law and the Gospel.

The New Testament, in principle, he received, but it was altered and mutilated to suit his particular views, and reduced to two divisions: (1) The Gospel, which was a compilation founded mainly on St. Luke's; and (2) the Epistles, ten in number. He defended these emendations on the ground that the original text had become corrupt, a statement which appeared the more plausible from the number of spurious gospels, etc., then in circulation.

The Marcionites became very numerous, as is evident from the number of works written against them, as well as from the direct testimony of Justin. Constantine in 326 issued an edict against these and other heretics, and Theodoret, bishop of Cyrus, tells us that he converted ten thousand of them. Their doctrine of the evil nature of the body led them to practice fasting and self-denial, and even to go so far as to exclude married persons from the sacraments, denying salvation to all but the unmarried. Some of them appear to have undergone martyrdom for their religion. —Benham: *Dict. of Religion.*

Marcus Aurelius, Roman emperor, 161–180; b. in Rome April 26, 121; d. of the plague at his camp in Pannonia. He was remarkable as a legislator, administrator, soldier and scholar: "indeed, he was the philosopher on the throne. His standpoint was that of an eclectic stoicism—a kind of moral rationalism enlivened by a deep faith in an all-pervading and all-governing reason. His works—a Dialogue, twelve books of Meditations, Letters, etc., written in Greek—represent him as a pious and substantial character, equally averse to the vulgar and to the hollow, and intent upon avoiding silliness in religion, and sophistry in philosophy."—*Harnack.* It is difficult to decide his relations to Christianity. There is no doubt that local persecutions of the Christians occurred in his reign, but it would appear that they were not instigated by the government, which evidently sought to enforce the laws of Hadrian and Trajan. See P. B. Watson: *M. Aurelius* (New York, 1884); best trans. of his *Meditations*, by Geo. Long (1863); F. W. Farrar: *Seekers after God* (New York, new ed., 1877).

Marcus Eremita, an Egyptian monk who lived in the desert of Scetis, and is said to have died in 410, more than a hundred years old. He was a contemporary of Chrysostom and the younger Macarinus, with whom the wonderful stories told of his life are sometimes confused. Nine treatises bearing his name have come down to us. The internal evidence is strong that he wrote them, although Bellarmin and others have tried to prove that they are fabrications of some modern heretic. They treat on the *Spiritual Law*, *Justification*, *Penitence*, *Baptism*, etc. They were published in Latin and Greek; best ed., Migne (book 65). Marcus is commemorated by the Greek Church, March 25.

Marcus Eugenicus, archbishop of Ephesus, and one of the representatives of the Greek Church at the Council of Ferrara-Florence (1438). He was unyielding in his opposition to the papal pretensions, and stood alone, finally, in refusing to sign the formula of concord. When summoned before a papal court, presided over by the pope, he opened the discussion of the subject without attempting to defend himself. He continued to work against the union after returning to his diocese, and on his death-bed took the oath of Gennadius, afterward patriarch of Constantinople, that he would oppose this scheme to the last. See FERRARA-FLORENCE, COUNCIL OF.

Margaret's Day, ST., Feb. 21, and July 20.

Margarita (*margaritum*, a pearl), the name given in the Greek Church to the vessel in which the consecrated host is preserved. The portions of the host which the priest carried to the sick were called *margaritæ.*

Marheineke, PHILIP-KONRAD, Lutheran theologian; b. at Hildesheim, May 1, 1780; d. at Berlin, May 31, 1846. Educated at Göttingen he became *repetent* there in 1804, and the following year professor of theology and second university preacher at Erlangen. In 1811 he accepted a professorship at Berlin where he remained until his death. He became the leader of the so-called "right wing" of the Hegelian party, who contended that Hegelianism can be reconciled with positive Christianity. Among his published works are a History of the German Reformation extending to the year 1555; a System of Theology (*Dogmatik*). A part of his theological lectures were published in 4 vols. (Berlin, 1847–49). A sketch of his life is given in vol. i.

Marianists (Knights of the Holy Virgin), the name of an order of knights, composed of noblemen, which was formed at Bologna about 1233. It had for its special purpose the protection of widows and orphans, in the times of violence and insecurity caused by the conflicts between the Guelfs and the Ghibellines. The members were allowed to marry and hold property. Commanderies were founded at Modena, Mantua, and other cities in Northern Italy, but the order disappeared at the close of the sixteenth century, and in 1589 Sixtus V. transferred its property to the college of Mantalto.

Marinus is the name of two popes. See POPES.

Mariolatry. Of the worship of the mother of our Lord there is no trace either in the Scriptures or in the first three or four centuries. In the earliest Church hymns there is no hint of it. Daniel's *Thesaurus*, a collection of Greek hymns dating from the third century to the twelfth, only has two, and these are confessedly of late date. In the festival of the Greek Church commemorating the Epiphany of Christ as God at his baptism, there is, of course, no connection with the history of the Virgin; it was through that of the Nativity that error first began to creep in. When the Council of Ephesus had truly decided that Christ is not divided, and therefore that the Virgin might be called *Theotokos*, opportunity was given for abuse of the truth, and one title after another began to be lavished upon her: "Surpassingly holy," "All holy," "Lady," "Queen." It was, in fact, overlooked that the glory of the incarnation lay in its wonderful condescension, and that the glory of all connected with Christ lay solely and exclusively in what *he* is. The evangelist had declared as much when he pointedly traced the genealogy of the Divine Redeemer through Rahab, and through "her who had been the wife of Uriah."

Another source of the worship of Mary is to be found in the growth of monasticism; the adoration of the Mother of God became absorbed in that of the "Ever Virgin." Christendom came to regard its pattern life, not as found in the home of Nazareth, in holy wedded love and parental care, but in the solitary life of the wilderness. Thus the early Latin hymns which sang her praise dwelt on her virginity, that was "the birth which became God." Still, it must be remembered that not one of the Ambrosian hymns is addressed to her. Scripture failing to furnish material for adoration, fancy supplied its place, and invented the stories of her Immaculate Conception and of her Assumption, and out of these was created a new worship—the worship of a great goddess, unknown to Scripture or to history. Figures were made of her, decked in vulgar gold and tawdry finery,and before them were poured out prayers as to one comprising in herself all that was beneficent in man, all that was tender and pure in woman, all that is gracious in God. As a consequence it followed that God was robbed of his true glory. The compassion and infinite tenderness which the Gospels reveal in Christ were taken from him, and he was only thought of as a stern and avenging Judge. The love of the Father was forgotten in that of the mother; the consolations of the Comforter, in those of "our Lady of Pity," "our Lady of Good Help," "our Lady of Sorrows." The Persons of the Holy Trinity were placed in some distant heaven where they took little concern of the affairs of earth, where they were worshipped indeed with formal worship; but the heartfelt worship of friend speaking to friend was kept for the mighty mother whose intercession was all-powerful, whose help was always ready. Thus the rise and development of Mariolatry were simultaneous with an obscuration of the true love of God in Christ, and especially of that truly human nature in the Saviour which the human heart craves for, and which is the true preservative against errors of this kind. Benham: *Dict. of Religion.*

Mark, also known as JOHN MARK—John being the Hebrew name, and Mark his Latin surname. (Acts xii. 12, 25.) He was a native of Jerusalem, and the home of Mary, his mother, was a resort to the followers of Jesus. (Acts xii. 12.) He was probably a convert of Peter, who calls him "his son." (1 Peter v. 13.) He accompanied Paul and his cousin Barnabas (Col. iv. 10), on their missionary tour as far as Perga in Pamphylia. (Acts xiii. 5, 13.) His leaving them at this place was the cause of "sharp contention" between them. (Acts xv. 36–40.) Ten years later Paul and Mark were together in Rome. (Col. iv. 10; Philemon 24.) He was with Peter when he wrote his first epistle (1 Pet. v. 13), and with Timothy at a probably later date. (2 Tim. iv. 11.) Some commentators (Olshausen, Lange, and others) think it probable that John Mark was the nameless young man who followed Christ on the night of his betrayal. (Mark xiv. 51, 52.)

Mark, THE GOSPEL BY. "All ancient testimony makes Mark the author of a certain Gospel, and that this is the Gospel which has come down to us, there is not the least historical ground for doubting. Owing to the very few sections peculiar to Mark, evidence from patristic quotation is somewhat difficult to produce. Justin Martyr, however, quotes chaps. ix. 44, 46, 48; xii. 30, and iii. 17; and Irenæus cites both the opening and closing words (iii.; x. 6). An important testimony in any case, but doubly so from the doubt that has been cast on the closing verses (xvi. 9–19). With the exception of these few verses, the genuineness of the Gospel is placed above the reach of reasonable doubt."—*Smith.* "Although written in Greek the Gospel was designed for Roman readers, and is especially adapted to their minds, so easily impressed by exhibitions of energy and power. It exhibits Christ as the spiritual Conqueror and Wonder-worker, the Lion of the tribe of Judah, filling the people with amazement and fear. Mark introduces several Latin terms; he even substitutes Roman money for Greek (xii. 41), which Luke does not, and notices that Simon of Cyrene was the father of Alexander and Rufus (xv. 21), who probably were Christians at Rome. (Rom. xvi. 13.) It is therefore most likely that the Gospel was written in that city. The great similarity between the Gospel of Mark and that of Matthew has led some to consider the former a mere abridgment of the latter, but without sufficient reason. It occupies an independent position as the connecting-link between Matthew and Luke, Peter and Paul, the Jewish and the Gentile Christians."—Schaff: *Bible Dict.*

Mark's Day, St., the 25th of April. In the Roman Church it is celebrated by a solemn supplicatory procession (*Litania major*), and in churches of which St. Mark is patron the priests wear blue at mass on that day.

Marlorat, Augustin, b. at Bar-le-Duc, in Lorraine, 1506; hanged at Rouen, Oct 31, 1562. He was educated in an Augustinian convent, which order he entered in 1524, and became prior in 1533 of a monastery at Bourges. He won a wide reputation as a scholar and preacher, but his sympathy with the Reformation compelled him to flee to Geneva. In 1559 he was appointed preacher to the Reformed congregation in Paris, and in the following year to that of Rouen. After the massacre of Vassy (March 1, 1562) the Protestants took possession of the city, and established the Government in accord with their faith. The city was recaptured by the Roman Catholics (Oct. 26, 1562), and Marlorat was condemned, and executed in front of his own church. He wrote commentaries on Genesis, the Psalms, Isaiah, and the New Testament, parts of which have been translated into English.

Maronites, a community of Syrian Christians whose headquarters is in Mount Lebanon. They say that they derive their name from a monk named Maro, who collected a number of followers in the fifth century, and placed them in a monastery on the Orontes, which he named after himself. In the seventh century this sect was obliged, in consequence of opposition by the Greek Church, to take refuge in Lebanon, and so this name was taken by the whole population of the mountains. In many respects their ritual resembled that of the Greek Church, and all through the Middle Ages they preserved their individuality and independence. But during the Crusades they established some sort of relations with the Latin Church, and in the time of Gregory XIII. they formally joined the Roman Communion, and consented to be under the government of the pope. But, even so, they obtained certain rights of their own, such as communion in both kinds, the marriage of their clergy, and the mass in their own vernacular. Pope Gregory founded a monastery on the Quirinal Mount at Rome, and attached to it a college for the sole use of the Maronites. Youths are educated there by the Jesuits, and then sent to their own country. They have their patriarch, archbishop, bishops, and about 150 curates; but the population is so oppressed by the Turks that all the clergy are obliged to work for their living. They now say mass in Latin, with the exception of the Gospel, which is read in Arabic, the common language of the people. Their population is now about 200,000. Every man is armed, and their army was in great perfection at one time. In 1860, however, they were attacked by the Druses (*q. v.*), a tribe living near them, and although far superior in point of numbers to their invaders, their capital was destroyed and the inhabitants massacred. They are a fine-looking people, and very hospitable, especially toward Europeans. — Benham: *Dict. of Religion.*

Marot, Clement, a religious poet: b. at Cahors about 1497; d. at Turin in 1544. He lived at the court of Francis I., and was a favorite of Margaret, Queen of Navarre, but fell into disgrace and fled first to Geneva, where he became friendly with Calvin, and finally settled in Turin. In 1538 he made a translation of some of the Psalms in French verse which became very popular, even at court, and were sung there. The first edition (1541) contained only thirty Psalms, the second (1543) contained as many more, with a preface by Calvin. This edition was condemned by the Sorbonne. The style of poetry which he introduced is called, after his name, Marotique.

Marriage. When Christ came on earth, marriage had come to be regarded among

Jews and Gentiles as merely a civil contract; and in consequence divorce was easily to be procured. Christ taught the sacredness of the marriage bond; and forbade divorce, except on the ground of adultery. Henceforth, all marriages were considered, like that of our first parents, Adam and Eve, as sanctioned by God himself. St. Paul compares the marriage bond to the union between Christ and his Church; and in all ages of the Church, matrimony has been regarded as a sacred rite performed in the sight of God. Thus St. Ignatius writes, "It becomes those who marry, and those that are given in marriage, to take this yoke upon them with the consent or the direction of the Church, that their marriage may be according to the will of God, and not their own lusts." Tertullian says, "How shall I sufficiently set forth the happiness of the marriage which the Church brings about by her procurement, which the eucharist confirms, which angels report when done, and the Father ratifies?" In such passages we have recorded the commencement of that ecclesiastical control in domestic affairs which the Church early began to exercise. But in the reign of Constantine, when religious fervor began to cool and discipline to grow lax, some Christians were married by the civil power, without any religious ceremony: and as this practice in after ages showed a tendency to increase, laws were passed both in the East (A. D. 900) and West (A. D. 800), ordaining that marriages be contracted as religious ceremonies with the blessing of the Church, and that a reception of the Holy Eucharist was to follow the marriage rite. This law, though frequently ignored, as far as the eucharist was concerned, continued in force in England under the Commonwealth, when marriage was declared by the State to be merely a civil contract. At the Restoration, the religious character of the marriage rite was again recognized by the civil law; and the present Rubric, advising a celebration of the Holy Communion, was added to the marriage service in the Book of Common Prayer. A change in the English law of marriage was made by the Act 6 and 7 Will. IV. c. 85, whereby marriages might be performed in three ways, viz.: either in the parish church; or in some registered place of worship; or in the registrar's office, without any religious ceremony.

Marriage Laws.—In all civilized countries laws have been passed regulating marriage. These laws have differed in different countries and at different times, but their object has been identical, viz., to prevent incest, and to guard against injury either to the community at large or to individuals. The *Jewish code* is contained in Leviticus xviii.

The Roman code, as regards marriage, was nearly identical with the Levitical law.

Second marriages were regarded as invalid by the Novatianist and Montanist heresies; but the Church in the eighth canon of the Council of Nicæa condemned the Novatian opinion. Marriages between Christians and unbelievers were forbidden by the early Church, which refused to solemnize such marriages, though it did not dispute their validity; resort had, in such cases, to be made to the civil power.—Benham: *Dict. of Religion.*

Questions relating to the laws regulating marriage in the different States are interesting the attention of many in this country, especially as they refer to the great evil of divorce. Space will not allow here the discussion of these questions, but we commend to the reader the following words of the Rev. Dr. S. W. Dike:

"Far down at the root of the divorce question, and all the many urgent things to be done for it, is the need of awakening the slumbering consciousness of the family to the necessity of a better home life, better religious instruction, and better ways of making its power felt than we have yet known or used. Everything else has become more vigorous, more highly developed, better studied and better treated. The active churches, Sunday-schools, prayer-meetings of to-day are as unlike those of a half-century ago as our steam-engines are unlike their prototypes. The family and the home have probably been carried along somewhat in the general movement. It could scarcely be otherwise. We do not want to go back to the past, but we do need to bring the home up to its possibilities. We need to see what concentrated study and prayer and reorganization and invention can do for it. Help to self-help needs in our treatment of the family to take the place of the mistaken charity that has done too much for the home, regardless of its own need of a more self-respecting treatment. Give the American home a fair field, reasonable protection, and awaken it to its work, and it will show its vitality." See DIVORCE.

Marriage Among the Hebrews. The relation of husband and wife among the Hebrews "was regarded as especially sacred, and not to be lightly dissolved; but when dissolved, the dissolution was to be final. The right of divorce would appear to have belonged exclusively to the husband, and to make the act legal three steps were necessary; First, he must have a bill of divorcement drawn up; secondly, he must put it into his wife's hand; thirdly, he must send her away. (Deut. xxiv. 1–4.) A wife could contract no engagement, or even vow, independently of her husband, unless after divorce or his decease (Num. xxx. 6–15), and she had no power to separate herself from him. Marriage was forbidden among relatives (Lev. xviii.), as also with the descendants of the seven nations that originally occupied the land of Canaan. (Deut. vii. 1–6.) It was a free act, and could not be consummated without the bride's consent. By a law known as the Levirate law (from the Latin *levir*, a brother-in-law), if a husband died without issue, his brother was required to take his widow to wife, that he might raise up seed to him. (Deut. xxv. 5–10.)

Marrow Controversy. See SCOTLAND, CHURCH OF.

Marsden, SAMUEL, the "Apostle of New Zealand;" b. in England, 1764; d. in Australia, May 12, 1838. Of humble parentage, he was a tradesman at Leeds when he united with the Church of England, and studied at Cambridge. In 1794 he went out as chaplain of the penal colony at Paramatta, Australia. He here established a farm, and sought to train the convicts in habits of industry. In 1800 he visited England, and tried to secure missionaries to go to the Maoris in New Zealand. The Church Missionary Society did nothing, but two laymen, William Hall and John King, accompanied him on his return. After his arrival in Australia he purchased a small vessel at his own expense, and sailed to New Zealand, and founded a mission. While residing in Australia he visited the island often, and did a great work in Christianizing and civilizing the people.

Marshall, STEPHEN, an active participant in the Smectymnuan Controversy (see EDMUND CALAMY), and a prominent member of the Westminster Assembly. The date of his birth is unknown. Educated at Cambridge, he was minister first at Wethersfield, and then at Finchingfield in Essex, where he was silenced for nonconformity. He was an eloquent preacher. At his death he was buried in Westminster Abbey, but after the Restoration his remains were shamefully disturbed. His principal publications are: *Reformation and Desolation* (1641); *Sacred Panegyricks* (1644); *Of the Baptizing of Infants* (1644); *A Defence of Infant Baptism* (1646).

Mars' Hill, so called because Mars was judged upon it. It was situated northwest of the Acropolis, and is commonly known as the Areopagus. Here Paul delivered his memorable address. (Acts xvii. 22–31.)

Marshman, JOSHUA, one of the pioneer and most distinguished Baptist missionaries to India; b. at Westbury Leigh, Wiltshire, Eng., April 20, 1768; d. in Serampore, India, Dec. 5, 1837. He followed the occupation of his father, as a weaver, until his twenty-sixth year. By untiring effort he had meanwhile gained an education that then enabled him to teach a school at Bristol, where he found time to acquire a knowledge of the Hebrew and Syriac languages. Through the influence of Dr. Ryland he joined the Baptist Church, and in 1799, with Mr. Ward and two others, sailed for India. They were not permitted to land at Calcutta, and went on to Serampore, where in connection with William Carey they began the work that in time was so abundantly prospered. In 1800 Mr. and Mrs. Marshman opened two boarding-schools, which gave them a large income which they used in support of their mission work. In connection with Carey and Ward he laid the foundation in 1818, of a college for the "instruction of Asiatic, Christian, and other youth, in Eastern literature, and European science." He did much in the way of newspaper publication, and after fifteen years of labor published in 1822 a Chinese version of the New Testament. He visited England in 1826. The Baptist Missionary Society sought to secure control of the Serampore Mission in a way that seemed to him and his associates unjust. This controversy embittered his last years. After the death of Carey in 1834 his health gave way, and he never recovered strength. One of his daughters, the wife of Gen. Havelock, a noble Christian woman, died in 1882. See J. C. Marshman: *Life and Times of Carey, Marshman, and Ward* (London, 2 vols., 1859).

Martin is the name of five popes. See POPES.

Martin Marprelate Controversy, THE, grew out of an attack which was made upon the prelacy of the English Church in a series of seven tracts which appeared between November, 1588 and July, 1589. They were printed secretly under the pseudonyme of *Martin Marprelate, Gentleman.* They were written in a vein of keen wit and satire, and had a large circulation. Great opposition was aroused to the extreme views of independency which they defended. Dr. Dexter thinks the tracts were written by Henry Borrowe and published by John Penry. See his *Congregationalism as seen in its Literature*, Lect. iii., pp. 131–202.

Martin of Braga, or DUMIA, a learned monk; b. at Pannonia about 510. Having met some Spanish pilgrims while visiting Palestine, he went to northwestern Spain in 551 as a missionary. The country was then inhabited by half Arian, half pagan Sueves. Martin founded the monastery of Dumia of which he was first abbot and then bishop. He was made archbishop of Braga by Theodomir (559–570). His principal work is a collection of canons of Greek and Spanish synods, published by Mansi and others, but he wrote also on canon law and ethics, and some of his letters and verses are still extant.

Martin of Tours, ST., b. at Sabaria, in Pannonia, 319; d. at Cande, in Gaul, 400. His parents were Pagans, and in early life he entered the army. Having become a Christian, after a few years of military service in Gaul, he was ordained a deacon by Hilary of Poitiers. His zeal against the Arians aroused persecution, and he found refuge in the life of a monk on the island of Gallinaria, near Genoa. In 360 he returned to Gaul and settled near Poitiers, where he founded the earliest monastery in that region. Elected bishop of Tours in 375, he performed his duties with great energy, at the same time living as a monk and founding on the banks of the Loire, the famous monastery of Marmontier. His influence was great in destroying paganism and he became the patron saint of France, Mayence, and Würzburg. The day of his death (Nov. 11) is celebrated in France, Germany, and Scandinavia. No less than two hundred and six miracles are said to have been wrought by this saint after his death. His life was written by Sulpicius Severus and others.

Martin, SARAH, philanthropist, b. near Great Yarmouth, June, 1791. Her life was spent in this town, where she died in 1843. She was by trade a dressmaker, but she early became interested in work among the pauper and criminal classes of Yarmouth. In 1819 she began to visit the jail, and soon after devoted an entire day in each week to this labor. She held services on Sunday, and at first read printed sermons, then for some time those of her own composing, and finally spoke extemporaneously. She found work for the prisoners, and aided them after their discharge. In 1826 she fell heir to ten pounds yearly, and from this date she devoted her entire time to her philanthropic labors. She was in sore straits often from poverty, but her unselfish life gained such general recognition that in 1841 the corporation of Yarmouth voted her an annuity of twelve pounds. See the *Edinburgh Review* for April, 1847 (pp. 320–340).

Martinalia. See MARTINMAS.

Martinmas, FESTIVAL OF, celebrated Nov. 11, in honor of St. Martin of Tours. It is called Martinalia in Germany. In England and Scotland the winter's provisions were in olden days cured and stored up at that time of the year, and were hence called a *mart*.

Martyn, HENRY, a missionary hero; b. at Truro, England, Feb. 18, 1781; d. at Tocat, Asiatic Turkey, Oct. 16, 1812. While a student at Cambridge he gained the highest honors in scholarship, but it was not until after his election as fellow of St. John's College that he became deeply interested in spiritual things, and decided to become a missionary. In 1805 he sailed for India as a chaplain of the East India Company. His work in India was accomplished within a little more than four years, and was confined to the military stations of Dinapore and Cawnpore, but his labors were so abundant that besides his work among the soldiers and English residents, he preached to the natives, and prepared translations for their use. In 1808 he completed an excellent Hindostanee version of the New Testament. While engaged in preparing a Persian version of the New Testament his health, already impaired, gave way, and he decided to return to England. He reached Shiraz in Persia, and with returning strength remained there until he had completed his revision of the Persian New Testament, and also a version of the Psalms in the same language. While here his learning and skill in disputing with Mohammedan scholars attracted wide attention. Wishing to present the king of Persia with a copy of his New Testament, he went to Tebriz to secure a letter of introduction from the British Minister, Sir Gore Ouseley. He was very ill on this journey, and the Testament was left with Sir Gore, who afterward gave it to the king. Martyn now hastened to reach Constantinople, fifteen hundred miles away, but the long journey proved too much for the frail body worn by fever ague. He died at Tocat, where his last resting-place in the Armenian cemetery is marked by a monument raised by an English resident of Bagdad. See C. D. Bell: *Life of Henry Martyn* (New York, 1881).

Martyr. This is the Greek word for "a witness." In this sense it is used in Matt. xviii. 16; Mark xiv. 63, etc. As persecution even unto death became the lot of so many of the followers of Christ, the word in its common signification came to mean one who suffered death by reason of his witness or testimony to the truth. The names of the martyrs, or "confessors," as they were often called, were kept in remembrance by commemorations, which frequently took place at their tombs, and by sermons which recalled their constancy and faithfulness.

Martyrs, THE FORTY, a title given in the martyrologies to the forty soldiers at Sebaste, in Armenia, who in 320, by command of the general, Lysias, were stripped naked and compelled to remain on a frozen pond through an entire night, because of their refusal to sacrifice to the heathen deities. Dying from the exposure, their bodies were burned, and the ashes strewn on the waters.

Mary (*Greek form of the Hebrew Miriam*), (1) the mother of our Lord. After the incidents connected with the infancy of Jesus, Mary is mentioned but four times: (*a*) At the marriage of Cana (John ii.); (*b*) in the attempt to speak to Jesus while he was teaching (Matt. xii. 46; Mark iii. 21, 31; Luke viii. 19); (*c*) at the crucifixion (John xix. 26); (*d*) during the days following the ascension. (Acts i. 14.) "In all the epistles her name never once occurs. Plainly, Scripture negatives the superhuman powers which Rome assigns her. In the ten recorded appearances of the risen Saviour in the forty days, not one was specially to Mary. John doubtless cherished her with the tender love which he preëminently could give, and she most needed. It is remarkable how, with prescient caution, she never is put forward during Christ's ministry, or after his departure. Meek (John ii. 5) and humble, making her model the holy women of old (Luke i. 46), yielding herself in implicit faith up to the Divine will, though ignorant how it was to be accomplished (ver. 38), energetic (ver 39), thankful (ver. 48), and piously reflective (ii. 19, 51), though not faultless, she was the most tender and lovable of women, yet a woman still."—*Fausset.* See MARIOLATRY.

(2) Mary Magdalene, or Mary of Magdala. (Luke viii. 2.) There is no foundation for the very common mistake which identifies her with the unchaste woman who anointed Christ's feet in the house of Simon. (Luke vii. 37, 38.) The reading of Luke vii. and viii. proves that two entirely different persons are described. After being relieved of the demoniacal possession, she showed the most unwavering attachment to her deliverer. She was at the crucifixion (John xix. 25) and burial (Mark xv. 47); prepared spices, and came to embalm his body (Mark xvi. 1); went first to the sepulchre after the resurrection, and was the first to whom the risen Redeemer appeared. (Mark xvi. 9; John xx. 11–18.)

(3) The sister of Lazarus and Martha. Besides the incidents in John xi., her name occurs only in John xii. 3, and Luke x. 39, 42.

(4) The wife of Clopas. (John xix. 25.)

(5) The mother of John Mark. (Acts xii. 12.)

(6) A Christian woman in Rome, to whom Paul sent his salutation. (Rom. xvi. 6.)

Mason, FRANCIS, Baptist missionary; b. in York, Eng., April 2, 1799; d. in Rangoon, Burmah, March 3, 1874. Emigrating to the United States in 1818, he worked at his trade as a shoemaker in Missouri until 1824. He then came to Massachusetts, and after his marriage and conversion he studied at the Newton Theological Seminary, and in 1830 was sent as a missionary to Burmah by the Baptist Missionary Union. Succeeding Dr. Boardman in the work among the Karens, he edited for a long time the *Morning Star*, a monthly publication in the native language, and translated a number of books for the use of the Karens. He wrote a *Life of Kho-Thah-Byu, the Karen Apostle; Burmah: Its People and Natural Productions*, and an autobiography, *The Story of a Working Man's Life, with Sketches of Travel* (1870).

Mason, JOHN MITCHELL, D. D., an eminent divine and pulpit orator; b. in New York City, March 19, 1770; d. there, Dec. 26, 1829. After graduating at Columbia College (1789) he completed his theological studies at Edinburgh in 1791. The following year he was licensed to preach, and after a few months accepted the pastorate of the Associate Reformed Church in New York, of which his father had been the minister previous to his death. Visiting Great Britain in 1801, by request of the synod, to seek additional ministers, he became interested in a plan for a theological seminary, which he organized in connection with his pastoral labors. In 1807 he became the editor and principal contributor to *The Christian's Magazine*. In 1811 he was appointed provost of Columbia College, and in 1821 he was called to the presidency of Dickinson College. Three years later, broken in health, he returned to New York, where the remainder of his life was spent in retirement. Dr. Mason was of noble physique and remarkable gifts as a pulpit orator. Eminently successful as a teacher, he was active in laying the foundations of the work of seminary instruction in this country; advocating the cause of foreign missions and organizing the American Bible Society.

Mason, Lowell, b. in Medfield, Mass., Jan. 8, 1792: d. in Orange, N. J., Aug. 11, 1872. He began his career as a public teacher of music in Savannah, Ga. In 1827 he removed to Boston, and from there visited every section of New England, and aroused great interest in the study of sacred music. He did much to increase the demand for congregational singing, and was very efficient in the organization of choirs. He was an earnest Christian, and did a noble work in improving and developing the church and Sunday-school music of his time.

Mas'orah. See Masorites.

Masorites, or Masoretes, the name given to the Rabbis who made it their special work to correct the faults which had crept into the text of the Old Testament during the Babylonish captivity, and to prevent, for the future, its being corrupted by any alteration. The name is derived from *Masora*, *i. e.*, "tradition," or from *Massorah*, "to bind." They first separated the apocryphal from the canonical books; and divided the latter into twenty-two books, being the number of letters in the Hebrew alphabet; they then divided each book into sections and verses. They counted all the words and letters of each section; and because there were words which were to be read otherwise than they were written, and which contained more or less letters than those that were to be pronounced, they made marginal notes, called *Cetib*, the manner of writing, and *Keri*, the manner of reading. They observed, likewise, the anomaly or irregularity of several words, as to the vowels or accents. It is said that they were the inventors of those points which serve instead of vowels. There is a great difference of opinion as to what time the *Masorah* was written, but it was probably not all accomplished in one century; but was finished in the tenth or eleventh century. There were several editions, varying considerably, but the received and authoritative text is that of Jacob ben-Chajim ibn Adonijah, who carefully sifted and arranged the previous works on the subject. It was published in 1524. A very interesting account of the Masoretic writings has been published by Dr. Ginsburg.—Benham: *Dict. of Religion.*

Mass (Lat. *Missa*), "the name given in the Roman Catholic Church to the eucharistic service which in that Church, as well as in the Greek and other Oriental Churches, is held to be the sacrifice of the new law, a real though unbloody offering, in which Christ is the victim, in substance the same with the sacrifice of the cross, and instituted as a commemoration of that sacrifice, and as a means of applying its merits, through all ages, for the sanctification of men. The mass is now, in general, denominated, according to the solemnity of the accompanying ceremonial, a 'low mass,' a 'chanted mass,' or a 'high mass.' In the first a single priest simply *reads* the service, attended by one or more acolytes or clerks. The second form differs only in this, that the service is *chanted* instead of being *read* by the priest. In the high mass, the service is chanted in part by the priest, in part by the deacon and subdeacon, by whom, as well as by several ministers of inferior rank, the priest is assisted. In all these, however, the service, as regards the form of prayer, is the same. It consists of (1) an introductory prayer composed of Psalm xli., together with the 'general confession;' (2) the introit, which is followed by the thrice-repeated petition, 'Lord, have mercy,' 'Christ have mercy,' and the hymn, 'Glory to God on High;' (3) the collect, or public and joint prayers of priest and people, followed by a lesson either from the Epistles or some book of the Old Testament, and by the 'gradual' (*q. v.*); (4) the gospel, which is commonly followed by the Nicene creed; (5) the offertory (*q. v.*), after the reading of which comes the preparatory offering of the bread and wine, and the washing of the priest's hands in token of purity of heart, and the 'secret,' a prayer read in a low voice by the priest; (6) the preface, concluding with the trisagion or 'thrice holy'—at which point, by the primitive use, the catechumens and penitents retired from the church; (7) the 'canon,' which is always the same, and which contains all the prayers connected with the consecration, the elevation, the breaking, and the communion of the host and of the chalice, as also the commemorations both of the living and of the dead; (8) the 'communion,' which is a short scriptural prayer, usually appropriate to the particular festival; (9) the 'post-communion,' which, like the collect, was a joint prayer of priest and people, and is read or sung aloud; (10) the dismissal with the benediction, and finally, the first chapter of St. John's gospel. Great part of the above prayers are fixed, and form what is called the 'ordo' or 'ordinary' of the mass. The rest, which is called the 'proper of the mass,' differs for different occasions; some masses being 'of the season,' as of lent, advent, passion-tide, 'quarter-time,' etc.; others, of 'mysteries,' as of the nativity, the circumcision, the resurrection; others again, of saints, as of an apostle, a martyr, or a confessor; others again, 'votive,' as 'of the passion,' 'of the dead,' 'for peace,' etc. In all these various classes, as well as in the individual masses under each, the 'proper' portions of the mass differ according to the occasion, and in some of them certain portions of the 'ordinary,' as the 'Glory to God on High,' the 'gradual,' or the 'Nicene creed' are omitted. On one day in the year, Good Friday, is celebrated what is called the 'mass of the presanctified,' in which no consecration takes place, but in which the priest communicates of the host which was consecrated on the preceding day. This usage is found also in the Greek Church, not alone on Good Friday, but on every day during the lent, except Saturday and Sunday. In the celebration of mass the priest wears peculiar vestments, five in number—two of linen, called 'amice,' and 'alb'; and three of silk or precious stuffs, called 'maniple,' 'stole' and 'chasuble,' the alb being girt with a cincture of flaxen or silken cord. The color of these vestments varies with the occasion, five colors being employed on different occasions—white, red, green, purple or violet, and black, and they are often richly embroidered with silk or thread of the precious metals, and occasionally with precious stones. The priest is required to celebrate the mass fasting, and, unless by special dispensation, is only permitted to offer it once in the day, except on Christmas day, when three masses may be celebrated.

"In the Greek and Oriental Churches the eucharistic service, called in Greek *theia leitourgia* (the divine liturgy), differs in the order of its parts, in the wording of most of its prayers, and in its accompanying ceremonial from the mass of the Latin Church (see LITURGY); but the only differences which have any importance as bearing upon doctrine are their use of leavened bread instead of unleavened; their more frequent celebration of the 'mass of the presanctified,' to which reference has already been made; the Latin use of private masses in which the priest alone communicates; and, in general, the much more frequent celebration of the mass in the Latin Church. The sacred vestments, too, of the Greek and Eastern rites differ notably from those of the Latin; and in some of the former—as, for example, the Armenian—a veil is drawn before the altar during that part of the service in which the consecration takes place, which is only withdrawn at the time of the communion. The service sometimes used on shipboard, and improperly called *missa sicca* (dry mass), consists simply of the reading of the prayers of the mass, but without any consecration of the elements. It was resorted to with a view to avoiding the danger of spilling the sacred elements, owing to the unsteady motion of the ship. It is sometimes also called *missa nautica* (ship mass)."—Chambers: *Cyclopædia*.

Massalians. See MESSALIANS.

Massillon (*măs-sil-lŏn*), JEAN BAPTISTE, "one of the most distinguished of pulpit orators, was b. at Hières, in France, June 24, 1663; d. at Clermont, Sept. 18, 1742. His father, a notary, designed the boy for his own profession; and it was only after repeated and persistent efforts that Massillon obtained his father's permission to enter the congregation of the oratory in 1681. It was while he was engaged in teaching theology in one of the houses of the congregation in the diocese of Meaux that he made his first essay in the pulpit at Vienne. His funeral oration on M. Villars, the archbishop of Vienne, was eminently successful, and led to his being called by the superiors of the oratory to Paris, where he first had the opportunity of hearing Bourdaloue, whose style and manner, without being exactly taken by Massillon as a model, had great influence in forming the taste of the young aspirant. Like Bourdaloue, he avoided the declamatory manner and theatrical action then popular in the French pulpit; but the earnest impressiveness of his look and voice more than supplied the vigor and energy which other speakers sought from these adventitious aids. His course of ecclesiastical conferences, delivered in the seminary of St. Magloire, established his reputation. The criticism of Louis XIV., after his advent course at Versailles, that 'when he heard other great preachers he felt satisfied with them, but when he heard Massillon he felt dissatisfied with himself,' well expresses the characteristics of the eloquence of this great orator, who, more than any of his contemporaries, was able to lay bare the secret springs of human action, and to use the feelings and the passions of his audience as arms against themselves. He was again appointed to preach the Lent at Versailles in 1704; but although the king was again equally warm in his admiration of the preacher, Massillon was never afterward invited to preach in the presence of this monarch; yet his funeral oration on the Prince de Conti, in 1709, was one of the greatest triumphs of his oratory. Soon after the death of Louis XIV., Massillon, in 1717, was named bishop of Clermont, and in the same year was appointed to preach before the young king, Louis XV., for which occasion he composed his celebrated *petit crême* —a series of ten sermons. It was not till 1719 that he was consecrated bishop of Clermont, in which year also he was elected a member of the Academy; and in 1723 he preached the funeral oration of the Duchess of Orleans, his last public discourse in Paris. From this time he lived almost entirely for his diocese, where his charity, gentleness, and amiable disposition gained him the affections of all. His works, consisting mainly of sermons and other similar compositions, were collected in 12 vols., by his nephew, and published in 1745–46." — Chambers: *Cyclopædia*. For translations of his sermons, see Dodd: *Sermons on the Duties of the Great* (London, 1776); *Sermons, with a Life*, by D'Alembert (London, 1837).

Massora. See MASORITES.

Mass-Priests were, in early times, secular priests, as distinguished from regular: afterward they were priests who, by special appointment, said masses in chapels or at particular altars for the souls of the wealthy donors who had endowed them.

Matamoros, MANUEL, a Spanish Protestant, whose life and sufferings aroused great interest in many countries; b. Oct. 8, 1835, at Lepe, in the Province of Huelva; d. at Lausanne, July 31, 1866. At the wish of his father, who was a captain in the Spanish artillery, he entered the military school at Toledo. Upon the death of his father he left the school and lived with his mother at Malaga. While visiting Gibraltar he accidentally attended a Protestant service, and heard a sermon by Ruet, who had been converted under the preaching of Sanctis, in Turin, and afterward banished from Spain for preaching the gospel in Barcelona. Convinced of his spiritual need, Matamoros commenced the study of the New Testament. He renounced all allegiance to the Roman Church. Through the aid of a Protestant society in Paris he began to labor in Granada, Seville and Barcelona (1860). At Granada he became acquainted with Alhama, a hat-maker, who had been converted by an American tract. This Christian preacher was thrown into prison, and when letters were found on his person from Matamoros and three other converts, they were also arrested and imprisoned. Matamoros, while in confinement for two years, contracted the disease that caused his death. Through the efforts of the Evangelical Alliance he was released, and banished from the country for nine years. He visited England and met with a cordial reception, and from there went to Lausanne, where he attended the theological seminary. Through the liberality of an American lady, he established a school at Pau, in southern France, while visiting there for his health. He died at Lausanne a few days before the time set for his ordination. His loyalty to Christ, noble character, and earnest devotion to the work of evangelizing his native country will long be remembered.

Mater Dolorosa (*the mourning mother*), a name given to certain pictures of the Virgin, which represent her alone, without the child, and weeping. See Mrs. Jameson: *Legends of the Madonna*.

Materialism. As the word implies, Materialism deals merely with matter, with that which we can appreciate with our senses. According to it, nothing at all exists but matter—there is no such thing as a separate spiritual existence. There is no God, and no spirit in man which can hold communion with him; none is required, since God is non-existent. Materialism is the basis, in one way or other, for nearly all forms of unbelief. Thus, *Atheism* denies that there is a God: hence, the mystery of our own being, and of the world around us, has to be explained by Materialism. *Pantheism* regards God as a kind of animating principle, or impersonal soul of the world; God and Nature become interchangeable ideas; matter is merged into God, and a kind of materialism has to explain how Nature begat matter and life. *Deism*, *Naturalism*, *Rationalism* admit that God created the world, but that, having once done this, he takes no further part in its government, but leaves it to be regulated by fixed laws. The difficulty of the origin of life and matter is thus got over, but a phase of Materialism has to be called in to explain how the world keeps on without a Divine Ruler. So also the *Positivist* makes a clean sweep, even of the idea of God, ascribing it merely to erroneous teaching, and he, too, has only matter left to deal with. (ATHEISM; PANTHEISM; DEISM; POSITIVISM.) Materialism merges God in matter, and its creed is, "There is nothing but matter."

The *History* of Materialism is a long one.

It pervades the whole history of mankind. The gloomy outlook to which it leads is before us in the words of the "Preacher," "Vanity of vanities, all is vanity." It seems to have flourished in the Chinese Empire early in the third century before Christ, and earlier still in Greece. Democritus, B. C. 460, first propounded the "atomic theory," still held, with some changes, by Materialists at the present day. He taught that matter is eternal, that it consists of minute atoms incapable of division, with spaces between them. He derived the soul from the finest fire atoms. Epicurus, B. C. 342, maintained that much of the unhappiness and degradation of mankind arose from the slavish dread which they entertained of the power and wrath of the gods in this life and after death. To remove these fears he taught that the gods dwelt in sublime peacefulness, and were indifferent to the world and its inhabitants, and he sought to show that the material universe was not created by the gods, but that all the objects in it were formed by the union of elementary atoms, which had existed from all eternity, and were governed by simple laws. Lucretius, a Latin poet, about three hundred years later, tried to popularize and make these views attractive in a long poem, *De Rerum Natura*, in which, whilst he apostrophized the gods, he yet sought to free his countrymen from the tyranny of their religious beliefs. He begins with the axiom that nothing can be produced from nothing, and that nothing can be reduced to nothing; and then goes on to define the ultimate atoms, infinite in number, which, together with vacant space, infinite in extent, constitute the universe. Generally speaking, these principles are maintained by modern Materialistic writers. Sir W. Thomson, however, holds that the primary substance is a perfect fluid which fills all space, atoms being only the rotating portions of this fluid. These atoms are, however, only objects of faith to the Materialist, for they have never been seen. Lucretius endowed atoms with the power of motion and of freewill, and thus he endeavored to show how they came together to make a beginning of organized nature; whilst Materialists of the present day deny the power of motion to atoms and, of course, of freewill. Man, they say, is a Necessitarian, he has no freewill, since all his passions and thoughts are mere functions of organized substance.

During the long conflict between Christianity and Paganism, Materialism, as a philosophy, passed out of sight, but again came into power at the time of the French Revolution, when "There is no God in heaven, no soul in man, no future life" was the creed of many of the rulers of the French people. Modern English Materialism made a fresh start with H. G. Atkinson and Harriet Martineau; and at the present time, the writings of Professors Tyndall and Huxley state the Materialistic argument in a powerful as well as attractive manner, although it is only just to say that these gentlemen do not call themselves Materialists, and, indeed, deny some of the apparently logical materialistic conclusions.

Origin of the Universe according to Materialists. — Allowing the existence of atoms, Materialists now rely on the law of gravitation to explain the movements of atoms whereby they came together and formed the various kinds of matter, organized and unorganized, with which we are acquainted. This law is "that every body attracts every other body with a force proportional to their masses conjointly, and to the square of their distances apart inversely." Hence, they say, the atoms would come together of themselves; but in order that they may do this it has further to be assumed, either that the atoms are of different sizes, or that they are at unequal distances apart, since, if they were all equal in size and all equidistant, there could be no motion, their mutual attractions exactly balancing each other. But this assumption is fatal to the theory, since—matter being a single substance, and hence uniformly divided—it would have to be allowed that some *other power* had collected matter into unequal atoms, or had set these at varying distances apart. This position is in no way altered by using the terms *energy* and *force*. Energy is defined by physicists to be the power of doing work; force, the rate at which that work is done. The energy which moves atoms must—as there is nothing but matter divided into atoms—be resident in them, but this will not help to explain how they first moved together, since physical science declares that energy is locked up in matter, and only becomes active in consequence of some previous energy exerted, *i. e.*, of some work done (for example, the stone cannot fall to the ground until it has been, by work, lifted up; the spring cannot recoil until it has been first bent). Hence, to unloose the pent-up energy of the atoms, to convert what is called potential into actual energy, there would be wanted the exercise of some previous energy altogether outside matter, and therefore unknown to Materialists. Materialism, then, fails to explain how the universe was *first* formed, and we are compelled to go back for an explanation of this to some great First Cause—in short, to God. Supposing, however, the difficulty of starting the universe to be surmounted, Materialists then make great strides with the help of the doctrine of Evolution, since, to a large extent, they are treading on firm and sure ground; but again they break down when they try to explain, by its means, man's spirit and intellect and moral sense.

There remains to be discussed the *origin of life*. How does Materialism explain this? Living things, whether plants or animals, from the lowest to the highest, feed, grow, and reproduce themselves: these are the signs of life. Besides living things, there are the various lifeless substances making up the soil and the air and water. Where is the point of contact between living and non-living things? It has been discovered that plants have the power of taking up the various constituents of soil, water, and air, and converting them into living matter—in short, of feeding upon them; whilst animals can only feed upon living matter, or that which has once lived—on plants or other animals. Hence we have non-living matter converted into living matter, but only by a *living* agent. Is there any evidence to prove that any form of life can be developed out of matter without life? Professors Tyndall and Huxley admit that they cannot point to any proof that life can be developed except from previous life. Life can only be produced from some living germ. Here again the Materialist theory breaks down; it fails altogether to explain the origin of life.

Materialism necessarily dispenses with *Religion;* it denies the existence of God, of the soul, of a future life: hence prayer and worship have no meaning. It likewise undermines the basis of *Morals*. Man, being only a complicated aggregation of atoms of matter governed by physical laws, is altogether irresponsible for his actions. A Materialist who is intelligent enough can have no conscience, no sense of sin, no ideas of right or wrong. Harriet Martineau said, "When we have finally dismissed all notion of subjection to a superior lawless will, all the perplexing notions of sin and responsibility . . . . the relief is like that of coming out of a cave full of painted shadows under the free sky." Another Materialist, Vogt, has expressed himself with great plainness: "Freewill does not exist, neither does any amenability or responsibility, such as morals, penal justice, and Heaven knows what else, would impose upon us. At no moment are we our own masters any more than we can decree as to the secretion of our kidneys. The organism cannot govern itself; it is governed by the law of its material combination. It is impossible to demonstrate the admissibility of punishment." Such is Materialism carried to its logical conclusions. Many Materialists are vastly better than this creed. But it would be a mistake to attribute their character to their Materialism. It is due rather to early training, and to the silent influence of centuries of Christian habits and feelings upon the society amongst which they live. They are unknowing witnesses to the life and power of Christianity, which compels them to adopt its high moral standard.—Benham: *Dict. of Religion.* See F. A. Lange: *Geschichte des Materialismus*, translated by Thomas. Among the advocates of Materialism are Strauss, Spencer, Huxley, Tyndall, etc. Its opponents number Beal, Carpenter, Bowen, Joseph Cook, Hodge, Le Conte, McCosh, Porter, Flint, etc.

Mather, Cotton, "was the most learned and widely known of a family which through four generations enjoyed singular consideration, and exercised commanding influence upon New England in its first century. Richard, son of Thomas Mather of Lowton (Winwick), Lancashire, England, after studying for a time at Brasenose, Oxford, and teaching and subsequently preaching at Yoxteth Park, went to New England for nonconformity's sake, in the summer of 1635, where, till his death in 1669, at seventy-three, he was pastor of the Congregational church in Dorchester (now a part of Boston), acquiring large repute, writing three or four instructive and constructive treatises upon polity, and being much trusted as to the foundations of both church and state. His youngest son, INCREASE, took his first degree at Harvard College in 1656, at seventeen, returning after a visit to the old country, in which he served several pulpits, to take, at twenty-five, the pastorate of the Second (or North) Church in Boston, which place he held till his death in 1723, at eighty-five; while, in addition, he had been acting, or actual, president of the college most of the time from 1681 to 1701; the author of one hundred and sixty books or tracts, and, for four of its most perilous years, the choice of all its citizens to represent the Massachusetts colony before the English Government. His wife, Maria, was daughter of the famous John Cotton, and their first-born received both family names, and when he took his B. A. degree at less than sixteen, at Harvard, in 1678, his promise tempted President Oakes to say in his presence, referring to his two distinguished grandfathers; "*Cottonus atque Matherus tam re quam nomine coalescant et reviviscant.*' After a short time spent as a tutor, and a period of diligent toil ending in the conquest of an impediment of speech which endangered success in the family profession, he became assistant to his father, in two years being ordained pastor, and holding the pulpit for nearly three and forty years, till his death at sixty-five. As a private Christian, from his frank diaries, it is clear that he labored much with himself, in a single year devoting more than sixty days to fasting, and twenty nights to vigil. As a preacher he was conscientious and successful, always diligently studying his discourses, in one year delivering more than seventy public sermons, with nearly half as many in private houses, sometimes thus 'pressing a glorious Christ' through eleven successive days; and, with six competitors by his side, maintaining to the last his hold upon the largest congregation in New England, having about four hundred gifted communicants. As a pastor he was exceptionally laborious, systematically exhorting and praying with his people at their homes, making conscience of spiritualizing every casual interview, and now and then spending days upon his knees with the names of his flock before him to prompt his intercessions for them, and for himself, that he might better reach their peculiar need. As a philanthropist, while abundant in personal benefactions, he originated more than twenty societies for public charity, bore the cost of a school for Christianizing the negroes, and, at the risk of life, in the face of popular opposition, medically led, advocated, and vindicated the introduction of inoculation as a protection against the then terrible ravages of the small-pox. As an author he was learned—publishing in French, Spanish, and Algonkin as well as English—and voluminous, three hundred and eighty-two of his printed works having been catalogued, several of which are elaborate books, and one a folio of 800 pages; while his *Biblia Americana*, by him considered the great work of his life, remains in six huge volumes of manuscript to this day. As a scholar he was better known across the sea than any other American of his time, once contemporaneously corresponding with more than fifty learned Europeans, in his forty-seventh year being made doctor of divinity at Glasgow, and receiving election as a fellow of the Royal Society, in those days eminent distinctions for a colonist. With all this it must be confessed that he had some grave defects. His common-sense was not uniformly equal to his need. Always ambitious and self-opinioned, he was occasionally irritable and conceited. He lacked good taste, and it was his unconcealed grief that he was never elected to preside over Harvard College. His enormous knowledge did not digest well, and his use of learning tended to be crude. He was superstitious, and it was his misfortune that, as to witchcraft, he was not, as with vaccination, in advance of his generation, any more than such men as Richard Baxter and Sir Matthew Hale. Of his works, the *Magnalia* and *Ratio Disciplinæ* are indispensable to the student of New England history."—*Ency. Britannica.*

Mathew, THEOBALD, popularly known as "Father Mathew," the apostle of Temperance in Ireland, was b. at Thomastown, in Tipperary, Oct. 10, 1790; d. at Queenstown, Dec. 8, 1856. He studied at Kilkenny and Maynooth, and became a priest in the Roman Catholic Church in 1814. He became head of the Capuchin monastery at Cork, where he established a society for visiting the poor, after the model of those of St. Vincent de Paul. Through the influence of one of his fellow-governors, William Martin, a Quaker, he became deeply interested in the cause of temperance. From the spring of 1838, he devoted his energies to the advocacy of total abstinence. He met with wonderful success, and within a few months many thousands signed the pledge. He traveled all over Ireland, Scotland and England, and spent two years in America (1849–51). His enterprise involved him in financial straits, from which he was partially relieved by a royal annuity of 300 pounds. His memory is justly cherished as one of the greatest of Ireland's benefactors.

Mathilde, COUNTESS OF TUSCANY, b. 1046; d. in the monastery of Bondeno de'Roncori, July 24, 1115. She was a daughter of Boniface, Marquis of Tuscany, who changed from an adherent of the German emperor in his struggle with the pope, and in later life sustained the side of the papal power. His daughter sympathized with him, and when she came into possession of her father's estate in North and Central Italy, while quite young, she was an earnest supporter of Gregory VII. against Henry IV., and after Gregory's death carried on the war with great skill. Mathilde was married twice, first to Godfrey of Lorraine, and afterward to Duke Welf of Bavaria, from whom she was divorced.

Matins, the name given to the first of the seven daily hours of prayer, which were held in England previous to the Reformation. It came about daybreak.

Matthew, THE GOSPEL ACCORDING TO. "*Its author.*—The author of this Gospel is presumed to be the Matthew mentioned in chap. ix. 9, who is called Levi, the son of

Alphæus, in Mark ii. 14 (see Luke v. 27), and is described as a publican, whose business it was to collect the Roman custom on goods crossing the Sea of Tiberias, but who rose and left the receipt of custom on the simple call of Christ, and afterward became one of his twelve apostles. We know nothing for certain of the author's after-history, except what may in a general way may be deduced from the tenor of this Gospel. From the structure, or drift, of it, it has been inferred that he was at first the apostle of Christianity to the Jews, probably in Palestine, and afterward, in consequence of their rejection of his testimony, the witness of its truth to other nations—tradition says in Ethiopia, India, and Parthia—in which last country he is further said to have suffered martyrdom for the faith. He is generally represented in Christian art as an old man, with a large flowing beard, and often as occupied in writing his Gospel with an angel standing by him.

"*Original language.*— According to the unanimous testimony of the earliest writers in the Christian Church who refer to the subject, Matthew wrote his Gospel in Hebrew, *i. e.*, in Aramaic, the current language of Palestine. On the other hand, it is pretty generally agreed that our Gospel as it stands in Greek is not a translation from the Hebrew, but an original composition in Greek. Did Matthew write two Gospels? or are we to say that our Gospel is not the genuine Gospel? or were the ancient writers mistaken in supposing the Gospel was written in Hebrew? or, lastly, was the Hebrew Gospel of which they wrote not genuine? Another piece of information throws some light on these questions. Later church writers refer to and quote from a "Gospel according to the Hebrews," a book which was not accepted by the general Church, but used by Judaizing sects. Some fragments of this Gospel remain, and they do not coincide with our Gospel. Yet we cannot suppose it likely that this book, rejected by the Church, handed over to heretics and now lost, was the true work of the apostle; whilst our Gospel, which is a great and evidently inspired book, is only a second-hand imitation. Is it not much more reasonable to believe that ours is the original work, written in Greek, and that the Church tradition that Matthew wrote in Hebrew grew out of the knowledge that a Hebrew Gospel existed, as undoubtedly it did exist? This view is supported by the fact that none of the earliest writers referred to state that they themselves had ever seen the Hebrew original. It is quite possible that uncritical men, who had only heard by report of a Hebrew Gospel, in many respects like Matthew's Gospel, should have imagined that this was the original work of the Apostle to the Hebrews. We may probably conclude, then, that rumors of the 'Gospel according to the Hebrews,' reaching men who had not seen that Gospel, led them to identify the work with Matthew's Gospel, whilst in fact it was another work, but that Matthew wrote his Gospel in Greek.

"*Genuineness.*—This question is closely connected with the preceding subject. But further it is to be noted that Papias, a disciple of the apostle John, who lived in the early part of the second century, and Irenæus, who knew John's intimate disciple Polycarp, tell us that Matthew wrote a Gospel, though they say, as we have seen, that this was in Hebrew. But Irenæus quotes from our Gospel as Matthew's. Justin Martyr, who wrote only forty years after the death of John, frequently quotes from our Gospel. His quotations have been referred by some to another source—perhaps some document now lost—because they are not accurate. But Justin Martyr's quotations from the Septuagint are just as loose as his quotations from Matthew. When books were produced in the form of cumbrous rolls, and when verbal accuracy was not much considered, quotations from memory may have been frequently given without a reference to the authority cited. As the inaccuracy which would thus arise *is* seen with Justin's use of the Septuagint, there is no reason to be surprised at finding it also in his use of Matthew. Then the beautiful little Epistle to Diognetus—about the same date—appears to quote Matthew; so does Hegesippus. The later writers, Tertullian, Clement, and Origen, undoubtedly knew our Gospel. Henceforth the general acceptance of the book is unquestionable.

"*Date.*— According to Irenæus, Matthew wrote his Gospel when, as he represents it, Peter and Paul were founding the Church at Rome—that is, about the year 62 A. D.

"*Aim.*—The aim of this Gospel is to show that the Messiah promised in the Old Testament has appeared in Jesus of Nazareth—in a form, however, which led to his rejection by the Jews, and their consequent rejection by him, to the eventual emancipation and salvation of the Gentile nations (chap. xxviii. 19, 20). It is the author's justification, as it was that of the apostles generally, for missionary work among the heathen to the neglect of his own countrymen, who had spurned his message.

"*The matter, character, and its arrange* *ment.*—The arrangement is often not chronological, but topical, while the matter which we more particularly owe to it embraces the Sermon on the Mount (chap. v.–vii.), Christ's charge to his apostles (chap. x.), most of the parables in chap. xiii., that of the unmerciful servant (chap. xviii.), and some in chaps. xxi.–xxviii. It is not written with such spiritual insight as is John's, or even Luke's Gospel, and hence was called by the Fathers the 'somatic,' or bodily Gospel."—Bagster: *Bible Helps.* See *Commentaries* of Alford, Wordsworth, J. A. Alexander, Lange, Eng. trans. by Schaff (1864); Mansel, in *Speaker's Commentary;* G. P. Fisher: *Beginnings of Christianity*, pp. 256–286.

Matthew's-Day, St., commemorated in the Roman and Anglican Churches on Sept. 21, and by the Greek, Nov. 16.

Matthew of Paris, one of the most learned men of his day; b. early in the thirteenth century. His surname was given probably from the fact that he was perhaps born or studied in Paris. He entered the Cluniac monastery at St. Albans in 1217, and through the favor of Henry III. he secured certain privileges for the University of Oxford. He died in 1259. His great work was the *Historia Anglica Major*, extending from 1066 to 1259. The first part was copied from the Chronicle of Roger of Wendover.

Matthew of Westminster, so called because he was a Benedictine in the monastery of Westminster. His work, *Flores Historiarum*, is an abridgment of the *Historia Major* of Matthew of Paris.

Maundy Thursday, the day preceding Good Friday. The word "maundy" is identified with the "mandatum" of the rubric, which refers to the "new commandment" of John xiii. 34, especially to the precept given in the chapter "to wash one another's feet." For many centuries past the pope on this day has washed the feet of twelve beggars, and the custom is practiced by the Austrian emperor and other Roman Catholic sovereigns.

Maur, St., a Congregation of the order of Benedictines in France. During the latter part of the Middle Ages the order had sunk very low, and in the early part of the seventeenth century efforts were made to revive it. Didier de la Cour established the order, with severe discipline, at the monastery of St. Vanne. In 1614 a convention of the French clergy sought a union of all the Benedictine monasteries with St. Vanne, but the chapter-general feared the results of such an extension, and Dom Bénard, a monk of St. Vanne, received authority from Louis XIII., in 1618, to form a new order, which was placed under the patronage of St. Maur. The sixteen provinces, into which the order was divided, had about twenty religious houses. Besides the rule of St. Benedict, they had special constitutions. They gave particular care to the interests of learning and the education of the young. In the line of historical investigation their labors have been immense. They have published editions of the Fathers of great value. The Congregation was suppressed during the Revolution, but revived, in 1837, at the abbey of Solesmes.

Maurice of Saxony, b. at Freiberg, March 21, 1521; d. in the camp at Sievershausen, July 11, 1553. He succeeded his father as duke of Saxony in 1541, and was made elector after the battle of Mühlberg, 1547. He had early embraced the Reformation and signed the Articles of Smalcald, but he did not join the League. For the purpose of furthering his ambitious plans, at the Diet of Ratisbon (1546) he made a secret alliance with Charles V. When the war broke out he invaded the territory of his cousin, the elector of Saxony, who returned and drove Maurice out of his country, and took from him his dukedom. With the aid of the emperor he soon returned, and was given a considerable part of the territory of his cousin, and made elector. By the terms of the Diet of Augsburg (1548), he was left free in religious matters, and he rejected the Augsburg Interim; but the Leipzig Interim, adopted after conference with Melanchthon and others, did not please his subjects. This position of affairs, in connection with the treachery of the emperor in keeping his father-in-law as a prisoner, led Maurice to form an alliance with France. By a sudden attack, while the emperor was sick at Imspruck, he compelled him to flee for his life. Through the efforts of King Ferdinand the Convention of Passau was held, Aug., 1552, and full religious liberty was granted to the Protestants. This victory made Maurice the military leader of the Reformers. In a feud with the Margrave of Brandenburg he was wounded, and died a few days afterward.

Maurice, Rev. John Frederick Denison, D. D., "a distinguished divine of the Church of England, and one of the most influential thinkers of his age, was the son of a Unitarian minister, and was born in Normanston, Suffolk, Eng., Aug. 29, 1805.

His reputation at the university for scholarship stood high, but being at this time a dissenter, and otherwise not in a position to sign the Thirty-nine Articles, he left Cambridge without taking a degree, and commenced a literary career in London. To this period belongs his novel entitled *Eustace Conway.* He also wrote for the *Athenæum*, which had then been recently started by James Silk Buckingham. After the lapse of two years, a change came over his religious sentiments and opinions; his spirit was profoundly stirred and influenced by the speculations of Coleridge, and he now resolved to become a clergyman of the Church of England. He did not, however, return to Cambridge, but proceeded to Oxford, where he took the degree of M. A., and was ordained a priest about 1828. From that time the aim of his whole life was the interpretation of Christianity in accordance with the most pure and spiritual conceptions of our nature; nor have his labors been without result. At the time of his death there was probably no clergyman in the United Kingdom more deeply reverenced and loved than he was by a large body of the thoughtful and cultivated portion of the religious laity. He also succeeded in gathering round him, *within* the Church, a large number of adherents, especially among the younger clergy, who constitute what is commonly called the 'Broad-Church' party, though its members repudiate any sectional tendency, and do not associate for the purpose of carrying out any sectional schemes, like the 'Evangelicals' and Tractarians. Maurice's theological opinions, especially on the question of the atonement, are not considered 'sound' by the 'orthodox' portion of the clergy; and the publication of a volume of *Theological Essays*, in which, among other heresies, he took the charitable view of future punishments, lost him the professorship of theology in King's College, London. For many years Maurice was chaplain of Lincoln's Inn, but in 1860 he was appointed incumbent of the District Church of Vere Street, Mary-le-bone. He was always a warm and enlightened friend of the working classes, and founded the first Working-man's College in London. Maurice became professor of moral philosophy at Cambridge in 1866, and died April 1, 1872. He wrote largely. All his works are written in the most exquisite English, and display a beauty and tenderness of Christian sentiment that are nearly faultless, but united with a subtlety of thought that frequently passes into mysticism. His principal productions are his *Mental and Moral Philosophy; Religions of the World; Prophets and Kings of the Old Testament; Patriarchs and Lawgivers of the Old Testament; The Kingdom of Christ; The Doctrine of Sacrifice; Theological Essays; Lectures on the Ecclesiastical History of the First and Second Centuries; Gospel of St. John;* and *Social Morality.*"—Chambers: *Cyclopædia.* See *The Life of John Frederick Denison Maurice*, by his son (London, 1884), 2 vols.

Maury, Jean Siffrein, Roman Catholic cardinal; b. at Valreas in Venaissin, June 26, 1746; d. at Montefiascone, May 11, 1817. Educated at Avignon, he early attracted attention as an orator. Elected a member of the States-General in 1780, he was an eloquent defender of the Crown, as well as the Church. Compelled to leave France, he found refuge in Rome, in 1792, and was received by Pius VII. with peculiar honor, and made a bishop of Montefiascone and cardinal in 1794. Having become reconciled with the French Government he returned to Paris in 1806, and became intimate with Napoleon, who made him archbishop of Paris, in 1810. The pope refused to sanction this appointment, and when the Bourbons regained power he was expelled from his see. Visiting Rome to plead his case before the pope, he was imprisoned in the Castle of St. Angelo, and kept there until he resigned his see. A part of his writings were published by his nephew (Paris, 1827, 5 vols). See his *Life* by Ponjoulat (Paris, 1835).

Maximus, Confessor, b. in Constantinople about 580; d. in the castle of Shemari, on the eastern shore of the Black Sea, Aug. 13, 662; was the chief champion and martyr in the Monothelite controversy, and one of the most acute theologians and most subtle mystics of the Greek Church. See *Wagenmann* in Schaff-Herzog: *Ency.*

May, Samuel J., b. in Boston, Sept. 12, 1797; d. in Syracuse, N. Y., July 1, 1871. After graduating at Harvard in 1817 he was pastor of a Unitarian Church at Brooklyn, Conn. (1822–35). In 1835 he acted as agent of the Massachusetts Anti-slavery Society, and in 1836 was pastor in South Scituate, Mass; 1842–45 principal of the Lexington Normal School for Girls; 1845–68 pastor at Syracuse. He was ardently devoted to the anti-slavery cause, and his life was often endangered. He wrote *Recollections of our Anti-slavery Conflict* (Boston, 1869). See his *Memoir*, by J. T. Mumford (1873).

Mayer, Lewis, D. D., German Reformed; b. at Lancaster, Pa., March 26, 1783; d. at York, Pa., Aug. 25, 1849. He was or dained, 1807; pastor at Shepherdstown, Va., until 1821, and at York until 1825. He then accepted the presidency of the theological seminary, founded first at Carlisle, Pa., but afterward removed to York. After his retirement in 1835 he began the preparation of a history of the German Reformed Church, of which only one volume, bringing the story down to 1770, was published in 1850. A *Memoir*, by Rev. E. Heiner, is prefixed to this volume.

Mayhew, EXPERIENCE, b. at Martha's Vineyard, Mass., Jan. 27, 1673; d. there, Nov. 29, 1758. For sixty-four years he labored as a missionary among the Indians. He published, in 1727, *Indian Converts*, giving brief sketches of thirty Indian preachers, and eighty other converts. At the request of the Society for the Propagation of the Gospel, he prepared a version of the Psalms and of John. His learning and devotion were widely recognized.

Mayhew, JONATHAN, son of the preceding; b. at Martha's Vineyard, Mass., Oct. 8, 1720; d. in Boston, July 9, 1766. He was ordained minister of the West Church, Boston, in 1747, where he remained until his death. He took an active part in opposing the introduction of bishops into the colonies, and earnestly advocated the rights of the colonists in the discussion that led to the Revolution. In theology he was Unitarian. He published: *Christian Sobriety, in Eight Sermons to Young Men; Observations on the Charter and Conduct of the Society for Propagating the Gospel in Foreign Parts.* See his *Memoir*, by A. Bradford (Boston, 1838).

Maynooth, fifteen miles from Dublin, is the seat of the Royal College of St. Patrick, founded in 1795, for the training of Roman Catholic priests. It was supported by an annual grant of £8,000 from the Irish Parliament, which was continued after the Union (1801). Other grants were made, but after the Irish Church Act in 1869 all of them ceased, and as a compensation £372,331 was appropriated for the support of the institution. The college has a full faculty in the arts and theology.

Mazarin, JULES, Cardinal; b. at Piscina, in Southern Italy, July 14, 1602; d. at Vincennes, March 19, 1661. He gave early proofs of an acute intellect, and after studying law at Alcala, entered the pope's military service. The peace of Queisas is ascribed to his efforts. He gained the favor of Cardinal Richelieu, and also of Louis XIII., who procured him a cardinal's hat from Urban VIII. in 1641. After the death of Richelieu he was made Privy Councillor, and, as the executor of the king, had charge of affairs during the regency of Queen Anne of Austria. The hatred of the poor and oppressed was aroused against him, and this gave rise to the civil war (1649–52). He retired to the Netherlands, but, after the war, returned to the court, and soon regained his former power, and exerted a great influence in advancing the interests of France. Partly from indifference, partly for political reasons, he was very tolerant toward the Huguenots.

Mazarine Bible, THE, was the first complete book ever printed with movable type. It was printed by Gutenburg at Mentz, 1450–55. There are six copies on vellum and twenty-one copies on paper that are known to be in existence. A copy on paper is in the Lenox Library, New York City. It is valued at fifteen thousand dollars.

Mead, CHARLES MARSH, Ph. D. (Tübingen, 1866), D. D. (Middlebury College, 1881), Congregationalist; b. in Cornwall, Vt., Jan. 28, 1836. He was graduated at Middlebury, Vt., in 1856, and at Andover Theological Seminary in 1862; studied in Berlin and Halle, 1863–66; professor of Hebrew at Andover, 1866–82. He was a member of the Old Testament Revision Company. His publications include a translation of *Exodus* in the American Lange series (New York, 1876), and *The Soul Here and Hereafter: A Biblical Study* (1879).

Meade, WILLIAM, D. D., third bishop of the Protestant Episcopal Church of Virginia; b. Nov. 11, 1789, in Clarke Co., Va.; d. in Richmond, March 14, 1862. He began his ministry as pastor of Christ Church, Alexandria, in 1811. He was the founder of the Protestant Episcopal Theological Seminary of Virginia (1823). In 1829 he was elected assistant bishop of Virginia, and at the death of Bishop Moore, in 1841, he became bishop, and continued in this office until his death. He exerted a great influence in the councils of his denomination, and was successful in building up and restoring interests that had suffered very much from the effects of the Revolution. He published: *Lectures on the Pastoral Office; The Bible and Classics;* and *Old Churches, Ministers, and Families of Virginia.* See *A Memoir of the Life of the Rt. Rev. William Meade, D. D.*, by J. Johns (Baltimore, 1867).

Meals and Banquets Among the Hebrews. "The Jews would appear to have sat down to two chief meals a day—one of a light nature in the morning, about 9 or 10 o'clock, and another, which was the principal meal, and of a more substantial nature, after sunset. Meals were originally and ordinarily eaten in a sitting posture, and it was only in later times that the practice, introduced from Syria and Babylon, began to prevail of reclining at them on couches. This was the custom in vogue in the days of Christ, the arrangement, called a *triclinium*, being a table in the centre, with couches, generally for three men each, on three sides of it, the guests reclining with their bodies leaning forward and raised on the left elbow. The hands were washed, and grace was said before and after eating; and the food, which was usually served in a common dish, though sometimes special portions were sent round, was eaten by dipping bread in it, or by using two pieces of it by way of forks. Meals of a sumptuous order were customary on the great festival days, and also in connection with birthdays, marriages, funerals, and all high occasions. At such times the guests were saluted with a kiss; sometimes they had their heads anointed with ointment, and encircled with garlands, and occasionally their persons were decorated with a specially provided festive garment. The guests had their several places at the table allotted to them, and one of them was elected master of the ceremonies, and called the 'governor of the feast.' (John ii. 8.)"—Bagster: *Bible Helps*.

Means of Grace are the ordinances which God has established as the channels of his mercy, through Christ. In a restricted sense they are: (1) the Word of God; (2) the sacraments (the Lord's Supper and baptism), (3) and prayer. The efficacy of these instrumentalities depends upon the faith of the individual, in their appropriation, attended by the gracious influences of the Holy Spirit. The Roman Church holds that these sacraments are alone valid in their efficacy, as administered through a priesthood, and baptism is regarded as a condition of salvation. Protestants teach that the Holy Spirit may regenerate and sanctify, irrespective of the sacraments, but not as a rule. See BAPTISM; LORD'S SUPPER.

Measures. See WEIGHTS AND MEASURES.

Mecca, the birthplace of Mohammed, and capital of the Arabian province of Hedjaz. It is sixty-five miles east of Jiddah on the Red Sea, and two hundred and fifty miles south of Medina. It has a population of about forty-five thousand, who are almost entirely dependent upon the great crowd of pilgrims who visit the renowned mosque, and kiss the black stone of the Kaabah.

Mec'hitar, MEC'HITARISTS. See MEKHITARISTS.

Medes. See MEDIA.

Media. The name is the same as Madai, "middle land," one of Japheth's sons. (Gen. x. 2.) The Hebrew word is also rendered "Medes" (2 Kings xvii. 6, etc.), "Media" (Esth. i. 3, etc.), and "Mede." (Dan. xi. 1.) Its boundaries appear to have been the Caspian Sea, and the river Araxes on the north; Parthia, Hyrcania, and the desert of Iram on the east; Persia and Susiana on the south; Assyria and Armenia on the west. It is now a part of the dominion of the Shah of Persia. The origin of the Medes is given in Gen. x. 2. It is in connection with the captivity of Israel that mention is made of their history in the Bible. (2 Kings xvii. 6; xviii. 11.) Their character and work are given by Isaiah (xiii. 17, 18; xxi. 2). Conquered by Sargon, and afterward by Sennacherib, it regained independence, and under the leadership of Cyaxares in B. C. 625 took part in the destruction of Nineveh. It then became a great and powerful monarchy. The two kingdoms of the "Medes and Persians" were united under Cyrus, B. C. 558. Its principal city was Ecbatana. The Medes were successful in revolt in B. C. 500, and B. C. 420. Absorbed for a time in the empire of Alexander the Great, it later gained independence, but at the beginning of the Christian era became a part of the Parthian Empire. (Acts ii. 9.)

Mediator, one who intervenes to reconcile two parties who are at variance. The idea of mediation as a necessity to salvation formed a great part of the religion of Paganism, and the name of "mediator" was given by the Persians to their god, and by the Jews to the Messiah. It is a part of human consciousness that sin makes a separation between God and the soul. Christ is the appointed Mediator to bring about the reconciliation; through him alone can man be brought into a state of salvation, and into a state of greater friendship with God than was possible before the Fall. In order to accomplish this work of reconciliation it was necessary that the mediator should be God and man in one person. He must be man, in order that he might be related to those in whose cause he was to mediate; that reconcilation should be made for sin in the same nature which sinned; that the mediator should be capable of obeying the law broken by the sin of man, which God could not do; that he might be capable of suffering death, since "without shedding of blood there is no remission;" that he might sustain man by sympathy, having experience of his trials and temptations; and that, being holy and sinless, he might offer himself without spot to God, thereby taking away the sins of men. On the other hand, he must be God, in order that he might enter into a covenant with God, as no mere man could do; that his obedience and sufferings might be infinite in their effect; and that we might have such confidence in his mediation as would be impossible were he only man. Were Christ God and not man, we could not approach him with confidence; were he man and not God, we should be guilty of idolatry to worship him at all. His attributes as mediator are: (1) He is the only mediator. (2) He is the mediator of men only, not of spirits. (3) He is the mediator for all men, without exception, and for all who died before his Incarnation, as well as for all who have existed since. (4) He is a constant, just, and loving mediator, and his mediation is successful. — Benham: *Dict. of Religion.* See ATONEMENT; CHRISTOLOGY, etc.

Medina, the burial place of Mohammed, situated in the Arabian province of Hedjaz. Next to Mecca it is the point visited by the greatest numbers of pilgrims. The mausoleum of the prophet is within the precincts of a large mosque. See Burton: *Mecca and Medina* (London, 1879–80).

Meeting. See FRIENDS.

Megid'do, a city of Manasseh, situated within the borders of Issachar. Before its conquest by Joshua it was a royal city of the Canaanites. (Josh. xii. 21.) It is usually identified with the modern *Lejjun*, six miles from Carmel, on the southwestern edge of the plain of Esdraelon. Conder gives reasons for identifying it with *Mejedd'a*, ten miles from Jenin. This places the valley of Megiddo, where Josiah received his death-wound (2 Kings xxiii. 29), in the valley leading from Jezreel to Bethshean.

Mek'hitarists, THE, an order of the Roman Church, which has developed a remarkable literary activity. Its founder, Mekhitar, was b. at Sebaste, in Lesser Armenia, Feb. 7, 1676; d. in Venice, April 27, 1749. In early life he made rapid progress in the study of the Scriptures at Edshmiazin, the seat of Armenian learning. While on the way to Rome he was detained by serious illness at Cyprus, and compelled to return to Sebaste. Here he was ordained as priest and began his life-work, which sought the religious education of his people, and bringing about the reconciliation of the Armenian and Roman Catholic Churches. In 1700 he went to Constantinople, but persecutions compelled him to find refuge, in 1703, in Morea, under the protection of the republic of Venice. After Morea was conquered by the Turks the order, which had been established by Clement IX. in 1712, was removed to Venice. The city council gave the order the Island of San Lazzaro. From this time it began a career of literary activity which has had a great influence among Armenians and in the Armenian Church.

Melanchthon, PHILIP, is known preëminently as the coadjutor of Luther in the great Reformation. Never were two souls more the complement of each other, or more indispensable to each other, in carrying forward an important cause. Each had, furthermore, the advantage of fully understanding alike the talents and the weaknesses of the other, and they ascribed, respectively, to each other the highest services to the reformation of the Church.

Melanchthon was born at Bretten, in Baden, Feb. 16, 1497, and died at Wittenberg, April 19, 1560. He was a nephew of the famous scholar, Reuchlin, from whom he received much encouragement in his earlier studies, and at whose instance, in accordance with the literary fashion of the times, he changed his name, Schwarzerd, to its Greek equivalent, Melanchthon. At the age of 12 he entered the University of Heidelberg. At 14 he took the bachelor's degree, and when, a year later, Heidelberg refused him the master's degree, on account of his youth, while admitting his proficiency, he went to Tübingen, where he applied himself to humanism, philosophy, law, astronomy, and medicine, publishing editions of Terence before he was 21, and a Greek grammar when he was 22. At the recommendation of Reuchlin he was called to the chair of Greek at Wittenberg in 1618, just when Luther's course was beginning to shake the world, and while at first sharing with Erasmus the hope of reforming the Church through literary culture, he was soon influenced by Luther to prosecute the study of the Scriptures and to emphasize their authority. Becoming warmly attached to the Reformer, he came out as his champion in 1521, although the thought of an irreconcilable separation from the Romish Church caused him infinite pain. His literary attainments, now consecrated to the purification of the faith, were of the highest order. Learning was his passion, and Greek and Latin were more familiar to him than his vernacular. His lectures at the university were attended at times by two thousand students, and he received the title of Preceptor of Germany. Among the most imperishable monuments of his pen are his *Loci Communes* in 1521, the first Evangelical System of Theology; his participation in the translation of the Bible, his Commentaries, and, above all, the Augsburg Confession, the pioneer of Protestant Confessions, and the Apology of the Augsburg Confession, "an admirable portrayal of the scriptural evidences for evangelical doctrines."

Mild and retiring by nature, shrinking from contentions and divisions, he is charged with wavering in his positions, and, notwithstanding his love of peace, he became the occasion of much theological strife, and the object of sharp attacks, which wore upon his mind and embittered his later years. The key to his course is his bias for union—the spirit of union abroad in the Churches to-day is, doubtless, an inheritance from Melanchthon—and this led him to moderate the expression of his own views, both to the right and to the left, for to the very last he was willing to hold conferences with the Roman Catholics, in order to find a common ground for reunion, as well as with the Calvinists to restore the unity of Protestantism. Although standing with Luther, in declining, at Marburg in 1529, Church fellowship with the Swiss, he subsequently altered the Tenth Art. of his own confession, so as to make it acceptable to the Calvinists. His most serious departure from the common faith of the Lutheran Reformation was his so-called Synergism, taught in the later editions of the *Loci*, which is clearly in conflict with Augustinian views on the sovereignty of grace.

These vacillations have sometimes been ascribed to personal weakness and want of courage, but they doubtless are in the main due to his irenic disposition, and his anxiety for the welfare of the Church; and, although his was confessedly not the powerful personality of a Luther, there is no question but that his moderation and conservative and conciliatory tendency were, in their place, as serviceable to the Reformation as the belligerent heroism of the great leader. There were instances of defection which moved Luther to a public disapprobation of his colleague's action, but at other times he punctuated his strictures by the assurance that he would, in spite of this, "share his heart with Melanchthon."

A complete edition of his works by Bretschneider & Bindseil is contained in the *Corpus Reformatorum*, in 28 volumes. Ledderhose's *Life* is the only work on Melanchthon that has appeared in English.

E. J. Wolf.

Melchites (Heb. *Melcha*, a king), "followers of the king"—a name given in the East to Syrian and Egyptian Christians of the orthodox Greek Church, who adhered to the creed supported by the authority of the king—the Byzantine emperor. They accepted the doctrines laid down by the Council of Chalcedon, 451. The Arabs treated them much more severely than they did the Nestorians and Jacobites.

Meletius, bishop of Antioch, was b. at Melitine, in Lesser Armenia. When Eudoxius was translated from the see of Antioch to that of Constantinople, in 361, Meletius, then bishop of Sebaste, was elected to that of Antioch. Those who raised him to this position supposed that he held Arian views, but soon after his installation he preached a sermon in favor of the Nicene doctrine. Arian influences secured his deposition and banishment within a short time. Two bishops were elected to fill his place—Euzoius, by the Arians; and Paulinus, by the Luciferians. Each of the three bishops had their followers. In 363 Meletius was restored to his see, and at once called a synod, in which the bishop signed the Nicene Creed. Banished by Valens, he was finally reinstated by the Emperor Theodosius. During a part of the sessions of the Council of Constantinople (381), he acted as president, but died before its close.

Meletius, bishop of Lycopolis, in Egypt. He was the leader of a schism which arose, either out of a local persecution, about 301, or that of the great Diocletian persecution, about 306. The accounts differ, one attributing the schism to the disapproval of Meletius of the leniency shown by the bishop of Alexandria in dealing with penitent apostates; the other states that its cause was his deposition for having sacrificed during the persecution. Probably, jealousy of the growing power of the bishop of Alexandria had much to do with it. He gained a considerable following—at one time as many as twenty-eight bishops. The Council of Nicæa was successful in bringing about a conciliation, but it did not last long. After the death of Meletius the sect fell into Arianism, and was lost to sight.

Mel'ita, the site of the shipwreck of the vessel in which Paul was being taken to

Rome. (Acts xxvii–xxviii.) Two islands formerly bore the name of Melita, one in the Adriatic Sea, and the other the modern Malta, sixty miles south of Sicily, in the Mediterranean. The latter island, without doubt, was the scene of the shipwreck. See Capt. Smith in *Voyage and Shipwreck of St. Paul,* and Dean Howson in Smith's *Bible Dict.* and *Life of St. Paul.*

Melito of Sardis flourished in the middle of the second century. Of his numerous works only a few fragments remain. He addressed a celebrated *Apology* to Marcus Aurelius. Little is known of his life, but he won the respect and reverence of his age.

Melvill, HENRY, b. at Pendennis Castle, Cornwall, Eng., Sept. 14, 1800; d. in London, Feb. 9, 1871. He was graduated at St. Peter's College, Cambridge, in 1821, and after taking orders became incumbent of the parish of Camden Chapel in London; and afterward was principal of the East India College, chaplain of the Tower of London, chaplain to the queen (1853), canon of St. Paul's (1856) and in 1863 he became rector of Barnes. He was a remarkable rhetorician, and many of his sermons have been republished in this country. It is said that he rewrote his sermons two or three times before preaching. Among his published books are: *Voices of the Year; Golden Counsels* (1857), and *Persuasions to a Christian Life.*

Melville, ANDREW, an eminent Scotch Reformer, b. at Baldovy, on the banks of the South Esk, in 1545. He lost both parents when only two years old, and his care devolved on his eldest brother. Andrew was educated at Montrose Grammar School, and in 1559 went to St. Mary's College, in the University of St. Andrews, where he remained for five years. He studied in Paris for two years, and then proceeded to Poitiers, where he was at once made Regent of St. Macreon College. Driven away by political disturbances, he went to Geneva, where he, through his friend Beza, was appointed to the chair of Humanity in the Academy. Here it was that he gained the love for religious liberty for which he was afterward so zealous. He returned to Scotland in 1574, and was offered the post of private tutor in the family of the regent, Morton, but refused, and became principal of Glasgow College. He made many improvements, and gained a great influence, not only over the students, but throughout the whole of Scotland. The overthrow of Episcopacy and the establishment of Presbyterianism were greatly owing to him, and he received the nickname of "Episcopomastix," or "the scourge of bishops." He was possessed of great intrepidity, and it is related of him that on one occasion, when Morton had exclaimed that there would be no peace in the country till he was hanged or banished, he replied, "Tush, man! threaten your courtiers so. It is the same to me whether I rot in the air or in the ground; and I have lived out of your country as well as in it. Let God be praised, you can neither hang nor exile his truth." At the end of 1580 he was made principal of St. Mary's College, St. Andrews, where he worked with much zeal and ability; the number of students increased, and those of other colleges also attended. In 1592 the Privy Council revived Episcopacy, and filled up the see of Glasgow. The Scotch Church excommunicated the new bishop, upon which the Privy Council declared the excommunication to be void, imprisoned those who refused to pay the episcopal rents, and laid Glasgow College under an interdict. Melville preached against these proceedings so fiercely that he was summoned before the Privy Council. He claimed to be tried in a Church court, and, on a refusal, made his escape and fled to London, where he remained for twenty months. On his return to St. Andrews he continued his work with as great zeal as before, and was made Moderator of the General Assembly and Rector of the University. In 1605 James I. wished to make another attempt to reestablish Episcopacy, and in order to get rid of some of his opponents, invited Melville and others to come to London and take part in the Hampton Court Conference. They went, and had interviews with the king, but found that they were really prisoners, and not allowed to return home. Melville wrote a Latin epigram, in which he ridiculed a service which had taken place in the Chapel Royal on St. Michael's Day. For this he was confined for nearly a year in the houses, first of the dean of St. Paul's, and afterward of the bishop of Winchester; then in the Tower, where he remained till February, 1611; and then was not allowed to return home, but was only liberated on condition that he should become professor of Sedan University, where he remained till his death in 1622.—Benham: *Dict. of Religion.*

Mem'phis. See NOPH.

Menæa, or MENAION, corresponds in the Greek Church to the breviary of the Roman Church. It contains the prayers and hymns for each fast-day and holiday, with short lives of saints and martyrs.

Men'ahem (*consoler*), the son of Gadi, came to the throne by his murder of Shallum, who had reigned but one month. His reign of ten years (771–760 B. C.), was marked with acts of cruelty and oppression. (2 Kings xv. 14–20.) The first invasion of the Assyrians took place in his reign.

Menander, one of the earliest Gnostics, who taught at Antioch. He was a native of Capparatia, a village in Samaria, and according to Irenæus was a pupil of Simon Magnus, and in his teaching represented the transition from the Oriental to the Hellenistic Gnosticism.

Mendæans. See CHRISTIANS OF ST. JOHN.

Mendenhall, JAMES WILLIAM, Ph. D. (Mt. Union College, Io., 1880), D. D. (Ohio Wesleyan University, 1884), LL. D. (Cornell College, Mt. Vernon, Io., 1888), Methodist Episcopal; b. at Centreville, Montgomery County, O., Nov. 8, 1844: was graduated at Ohio Wesleyan University in 1864, and entered the ministry of the Methodist Episcopal Church. In 1888 he was appointed by the General Conference editor of the *Methodist Review*. He is the author of: *Echoes from Palestine* (1883); *Plato and Paul* (1886).

Mendicant Friars. These orders came into existence in the thirteenth century. They were four in number—the Franciscans, Dominicans, Carmelites, and Augustinians. Whatever may have been their early history these orders in time sought after and gained the wealth and power which their vows opposed.

Menno Simons. See MENNONITES.

Mennonites, a name given to the Dutch Baptists in memory of their reformer, Menno Simons. There are four sects who come under this head—Flemings, Germans, Frieslanders, and Waterlanders, and they were originally called Anabaptists, but changed the name in consequence of the ridicule which had attached to it. They were also known as *Doopsgezinden* or "Dippers." Menno, who was a priest of Friesland, was born in 1492, and was led at the dawn of the Reformation to cast off papal doctrine. He came to the conclusion that Infant Baptism was not sanctioned in Scripture, but rejected the enthusiasms and revelations of the first Anabaptists, and their doctrines concerning the new Kingdom of Christ, and formulated tenets which are still held by his followers. He died in 1559. His treatise, entitled *A True Christian Belief*, was in 1580 developed by two Mennonite preachers into the *Confession of Waterland*, which is supposed to contain the whole of the Mennonite doctrine. It declares that Christ's Body was not of the substance of his mother, but of a direct creation by the power of the Holy Spirit from the essence of the Father; that there is no Original Sin, and therefore no necessity for Infant Baptism; that it is not lawful for Christians to exercise any office of magistracy, nor to wage war upon any terms; that the ministers of the Gospel ought to receive no salary; and that it is possible for a Christian to attain to the height of perfection in this life. A supplementary Confession was written in 1632 introducing the Arian belief respecting the Incarnation; but the generality of the communities at the present day appear to be orthodox, as, in most points, appears to have been Menno himself. There are several congregations of Mennonites in Elsass and Bavaria, several in Poland also, and a few in France. There are also about 200,000 of them in America.—Benham: *Dict. of Religion*. See TUNKERS.

Menologion, in the Greek Church, corresponds to *Martyrologium* of the Roman Church. It contains a complete list of all the festivals celebrated throughout the year in honor of the saints and martyrs, with brief sketches of their life and death.

Mental Reservation, a doctrine of the Jesuits, to the effect that falsehood in certain circumstances may be reconciled to the conscience, if, at the same time, a saving clause be added secretly. They say that even when giving evidence on oath mental reservation may be made, so that the evidence may be understood falsely, by the witness giving his words some qualification in his own mind.

Mercersburg Theology arose in 1836 at the Theological Seminary of the German Reformed Church, in Mercersburg, Pennsylvania. Dr. Rauch, president of the College, who had come from Germany, and was well read in German metaphysics, desired to establish a regular and orderly system of philosophy, which should embody the ripe teaching of the great thinkers. His method was intensely subjective; all ideas and opinions were, with him, parts of a vast unity held together by an internal law, the centre of which is the living Intelligence. His method of reasoning was cut short by his death in 1841, before he had fully developed it, and his successor, Dr. Nevin, continued it. At the same time Dr. Philip Schaff was appointed as professor of Church History at Mercersburg, and the two together developed the principles of the Theology in different ways, Nevin regarding it from a theological, and Schaff from a historical point of view. Their aim was the revival and defence of the pure Reformed doctrine; yet, in consequence of their appeals to ancient history and the early Fathers, they were accused of Romanist tendencies, and tried for heresy, of which they were unanimously acquitted. The doctrine on which the Mercersburg Theology is based is that of the twofold nature of Christ, from which it is believed that all other doctrines are to be developed. The Church is regarded as a spiritual organism, with the life, like that of an individual, developing by successive stages from childhood to manhood, whence it is inferred that views and modes of expression which held good at one period of her existence need not necessarily do so at a later period. In common with others of the German Reformers, the Mercersburg Theologians reject the doctrine of Apostolical Succession. They believe in the life-giving power of the Sacraments, in opposition to the usually received opinion in America that they are merely emblems or symbols. They have also drawn up a liturgy for the use of their disciples, being strongly opposed to the practice of extemporaneous public prayer, and in favor of the revival of the old pre-Reformation liturgy.—Benham: *Dict. of Religion.*

Mercy "is kindness exercised toward the miserable, and includes pity, compassion, forbearance and gentleness, which the Scriptures so abundantly ascribe to God. Grace is love exercised toward the unworthy."—Hodge: *Sys. Theology*, vol. i., p. 427. The theological distinction here made is not found in the New Testament where the words "grace" and "mercy" occur.

Mercy, SISTERS OF, or ORDER OF OUR LADY OF MERCY, was founded by Miss Catharine McAuley, at Dublin in 1831. The order is under the rule of St. Augustine, and was confirmed by Gregory XVI. in 1840. It has spread rapidly both in Great Britain and the United States. The first house opened in this country was at Pittsburg, Penn., 1843. The Sisters devote themselves to the relief of the sick and suffering, and the tempted class of women. They are divided into choir-sisters, and lay-sisters: the latter care for the house, and the former engage in active duties. The members are received after a novitiate of two years, and take the irrevocable vows of poverty, chastity, obedience and service to the poor, sick, and ignorant. Their dress is a black robe with long, loose sleeves, a white coif and a white or black veil. On the street a bonnet of black crape is worn instead of the coif and veil.

Mer'cy-Seat, the name of the cover or lid of the Ark of the Covenant. See ARK OF THE COVENANT.

Mer'ibah (*quarrel*), the name of two places: (1) The fountain near Rephidim that flowed from the rock which Moses smote by command of God. (Ex. xvii. 1–7.) Wilson and Warren place it in *Wady Feiran*, near Mount Serbal; Holland, in the pass at *Watiyeh*, at the eastern end of *Wady-es Sheikh.*

(2) Meribah, near Kadesh, in the desert of Zin. It was here that Moses, by his disobedience in striking the rock instead of speaking to it, was not allowed to enter the promised land. (Num. xx. 12.) See KADESH.

Merle D'Aubigné, JEAN HENRI, "a popular ecclesiastical historian, was b. at Eaux-Vives, near Geneva, in Switzerland, Aug. 16, 1794, studied there and at Berlin under Neander, and subsequently became pastor of the French Protestant church in Hamburg. Thence, after a residence of five years, he proceeded to Brussels, became chaplain of King William, who, after the revolution of 1830, invited him to Holland, as tutor to the Prince of Orange. Merle, however, declined the offer, and, returning to Geneva, took part in the institution of a new college for the propagation of orthodox theology, in which he was appointed professor of church history. With the exception of some visits to England and Scotland, where he had numerous readers and admirers, he remained constantly at Geneva. The work which has given him so wide-spread a reputation is his *Histoire de le Réformation au Seizième Siècle* (1835, *et seq.*). It is written with the utmost vivacity, and is sometimes eloquent. Its popularity has been immense. Among Merle d'Aubigné's other writings are: *Le Lutheranisme et la Réforme* (Paris, 1844); *Germany, England, and Scotland* (1848); *Le Protecteur au la République d'Angleterre aux Jours de Cromwell* (1848); *Trois Siècles de Lutte en Écosse* (1850); *Caractère du Réformateur et de la Réformation de Génève*, and *Histoire de la Réformation en Europe aux Temps de Calvin* (1862–77). He died at Geneva, Oct. 20, 1872."—Chambers: *Cyclopædia.*

Mero'dach, a Babylonian idol-god, son of Ea, god of the planet Jupiter. He was confounded in later times with Bel. The name often appears in connection with Babylonian proper names. Merodach was worshiped among the Assyrians.

Mero'dach-Bal'adan, a king of Babylonia, who sent ambassadors with presents to Hezekiah, on his recovery from sickness. (2 Chron. xxxii. 31; Isa. xxxix. 1.) He is called Berodach-baladan.

Me'rom, WATERS OF, the name of a lake in northern Palestine, where Joshua gained a complete victory over the northern tribes under Jabin. (Josh. xi. 5, 7.) It is identified by most authorities with the modern *el Huleh*, eleven miles north of the Lake of Galilee. Josephus calls it "Lake Samachonitis." It is about six miles long, three and a half wide, and only seven feet deep.

Merrill, SELAH, D. D. (Iowa College, 1875), LL. D. (Union College, 1884), Congregationalist; b. in Canton Centre, Hartford Co., Conn., May 2, 1837. He studied at Yale, where he also prepared for the ministry. He was chaplain in the army, 1864–65, and studied in Germany, 1868–70. From 1874 till 1877, he was in the Holy Land as archæologist of the American Palestine Exploration Society, and United States consul at Jerusalem from 1882 till 1886. During these years he made discoveries that settled the location of the second wall of the city, on which the site of Calvary depends. He is the author of: *East of the Jordan* (New York, 1881, new ed., 1883); *Galilee in the Time of Christ* (Boston, 1885–86); parts of *Picturesque Palestine* (New York, 1882–83); *Greek Inscriptions Collected in the years 1875–77 in the Country East of the Jordan* (1885), and *Reports on the Country East of the Jordan in the Fourth Statement of the American Palestine Exploration Society* (1887); *The Site of Calvary* (Jerusalem, 1886).

Merrill, STEPHEN MASON, D. D. (Ohio Wesleyan University, 1868); LL. D. (Northwestern University, Evanston, Ill., 1886), bishop of the M. E. Church; b. in Jefferson county, Ohio, Sept. 16, 1825. He entered the Methodist ministry in 1864, became editor of the *Western Christian Advocate* in 1868, and was consecrated bishop in 1872. His publications include: *Christian Baptism* (1876); *New Testament Idea of Hell* (1878); *Second Coming of Christ* (1879); *Aspects of Christian Experience* (1882); *Digest of Methodist Law* (1885); *Outlines of Thought on Probation* (1886).

Mesopotamia is the name given by the Greeks, and afterward by the Romans, to the region bounded on the east and west by the Tigris and Euphrates. The northern part is mountainous, and its fruitful valleys were the home of a large population from an early period. The southern section was a desolate waste, except along the river-beds, and abandoned to wild beasts and Arab robber-bands. It was in Mesopotamia that the ancestors of the Hebrew people settled after leaving Ur of the Chaldees. (Gen. xi. 10 *sqq.*, xii. 5; Josh. xxiv. 2; Acts vii. 2.) It was the early home of Rebekah, and here Jacob came to find both wives and fortune. (Gen. xxviii.) We learn from the Assyrian inscriptions that the land was divided among petty chiefs, who were finally subdued by the Assyrians. After having come under the control successively of the Assyrians, Babylonians, and Persians, it was incorporated into the Roman Empire in the reigns of Trajan and Caracalla (A. D. 217). Mesopotamia was conquered by the Arabs in A. D. 637–641.

Messiah, MESSIANIC PROPHECY. Defining Messianic Prophecy as the prediction of the completion of redemption through the Messiah, we must understand the meaning of the word "Messiah." The term "Messiah," or, more correctly, *Mashiach*, represented in the Greek by *Messias*, denotes "the Anointed One." In the Septuagint and the New Testament it is rendered by *Christos*, which means the same as "Messiah." Among the Jews the prophets, priests and kings were anointed to their respective offices. We have only one instance of the anointing of a prophet (1 Kings xix. 16), and cannot tell whether this was a usual ceremony in the consecration to the prophetical office; but of the great future prophet, the Messiah, it is expressly said, "The Lord hath anointed me to preach good tidings unto the meek." (Isa. lxi. 1.) Anointing was regularly employed in the consecration to the priestly office. (Ex. xxviii. 41.) The high-priest especially was thus consecrated; hence he is called "the priest that is anointed." (Lev. iv. 3.) Samuel anointed Saul and David, and Elisha anointed Jehu. But while the title "Messiah" might be applied to all the three offices, it was especially attached to royal dignity. The king was preëminently "the Lord's Anointed" (2 Sam. i. 14; xix. 21; Lam. iv. 20); hence, not an absolute monarch, but the anointed vicegerent or representative of Jehovah, the true king of Israel.

And thus the title "Messiah" having reference to the anointed king, we may understand the primary though subordinate meaning of several passages in the Psalms (ii. 2; xx. 6). At length the term, which was at first the official title of the Israelitish monarchs, came—especially after the dissolution of the Jewish monarchy, and the Babylonish captivity—to be restricted to the future Deliverer, the expected Redeemer. He is revealed in the prophets as the ideal king, the true representative of Jehovah, who was to sit on the throne of David, and to rule over the house of Israel. Hence the royal title of "Messiah" was applied to him in whom all the three offices to which men were formerly anointed were to meet. Thus it has come to pass that the title "Messiah" is now restricted to him, both by Jews and Christians—the former expecting yet their king, Messiah; the latter believing that the Deliverer has already appeared in the person of Jesus of Nazareth, the Messiah of the Jews.

As noted above, the promise of the Messiah was connected with the house of David, but it presupposes and was built upon the hope of salvation, which Revelation from the beginning had excited. It is with this expectation, therefore, that we must here begin.

The first promise of salvation is put in closest connection with the Fall. (Gen. iii. 13.) In this *protevangelium* the seed of the woman, who is to bruise the serpent's head, is not an individual; but the passage declares that the contest with evil, to which the human race is now exposed, shall issue in the victory of the latter, though this shall not be obtained without injury. In the promises met with in the histories of the patriarchs, the seed of Abraham (Gen. xii. 3; xviii. 18; xxii. 18), Isaac (xxvi. 4), and Jacob (xxviii. 14), in whom all the nations of the earth are to bless themselves, is not merely an individual. The expression refers to the entire race of Abraham as the recipients of revelation, though these promises have their final fulfillment in Christ. In the blessing of Jacob, the tribe of Judah is chosen to rule all nations (xlix. 20), and Balaam's prophecy (Num. xxiv. 17 *seq.*) points to an illustrious sway proceeding from Israel, which is to subdue the neighboring states, and to outlast the fall of the nations far and near—a sway which certainly cannot be conceived of apart from a personal ruler. The promise, Deut. xviii. 15–19, cannot be confined to a single individual, but is meant in a collective sense, referring to a prophetical order, culminating in the Messiah as its chief.

The point of departure for the more definite concentration of the Messianic expectation on a person is 2 Sam. vii., where Jehovah promises to establish David's dynasty forever, and to make his seed his son. The seed of David is not the whole of David's descendants, but one of David's sons. (1 Chron. xvii. 11.) From 2 Sam. vii. we learn that the Messiah was to be a king, and a son of David. The seed of David may be humbled, but not forever. (1 Kings xi. 39.) The crown of David may be taken away, but One will come whose right it is. (Ezek. xxi. 27 *seq.*) The *topmost* branch of the cedar, which in Ezekiel's vision (ch. xvii.) represents the house of David, may be broken off, but the cedar itself remains. In David's last song (2 Sam. xxiii.) predicates are affirmed of David's royalty which cannot be referred to his own person, but to the ideal kingdom he represented (comp. Psa. xxi. 5–7; lxi. 7). In Psa. ii.; xlv.; lxxii. and cx. a royal personage is depicted, to whom neither David nor Solomon corresponds, but only he of whom they were types.

Turning to the prophetical books, we find in the older writings none of the more special references to the person of the Messiah, but the elaborate descriptions of his person and rule which Isaiah and Micah give do not convey the impression that the idea was a novel one. The low estate to which the Davidic kingdom had fallen was, indeed, the external occasion of directing the prophetic glance the more vividly toward its perfection; because it is at those times when the divine promise seems, humanly speaking, to fail, and it is the office of prophecy to testify to its certain performance.

Pursuing, first, the line of the predictions concerning the *person* of the Messiah, we discover that he is to be endowed with a superhuman dignity. He is of divine origin (Mic. v. 2), and endowed with divine power (v. 4). To this passage (v. 2), corresponds Isa. iv. 2, provided this is to be referred to the Messiah. But the passage Mic. v. 3, on the other hand, is parallel with Isa. vii. 14 of the birth of Immanuel, a passage whose reference to the Messiah is demanded by its connection with ix. 5, where the divine nature of the Messiah is affirmed. In xi. 1 *seq.*, the divine element in the Messiah appears only as the fullness of the Spirit of the Lord resting upon him. In Jer. xxiii.; xxxiii. 14–26 we have the prophecies of the Messiah, although the first (xxiii. 6) does not necessarily contain the affirmation of the divinity of the Messiah. In Jer. xxx. 21, however, the Messiah is described as a governor, and in a peculiar relation to Jehovah, such as no human being could claim for himself. In Zech. iii. 8; vi. 12 the Messiah's proper name is "Branch." In Mal. iii. 1 we have a prophecy of a "messenger," whom the Lord would send to prepare the way for the "message of the covenant," or angel of the covenant. The Lord who sends this harbinger is Jehovah, and the angel of the covenant is the Messiah himself. Finally, in Dan. vii. 13 *seq.*, the "Son of man" is spoken of as "coming with the clouds of heaven, brought before the Ancient of Days." The passage, it is true, is controverted, but it has always been regarded as Messianical, where the Messiah appears as a divine as well as a human being; since God alone can use the clouds as his chariot. (Psa. civ. 3.) According to the usual interpretation, the Messiah is not again to appear among the heavenly creatures of the book of Daniel; but who is he of whom mention is made in viii. 15–17; x. 5 *seq.*; xii. 6 *seq.*? The best view is that which sees here the angel of Jehovah, the angel of the face. If this be so, his identity with the Son of man of vii. 13 is easily made out.

Turning to the *office* and *work* of the Messiah, we find that he is first to be a *king*. His coming presupposes the rejection of the nation, and the deepest humiliation of the house of David: hence the Messianic kingdom rises from an abject to a glorious state. (Isa. xi. 1; Mic. v. 2.) The Messiah comes forth as a sprout out of the trunk of Jesse, and, like the first David, proceeds from the insignificant town of Bethlehem. The passage, Ezek. xvii. 22 *seq.*, already referred to, treats of this subject. The Messiah was to come, not with the pomp of an earthly conqueror, but in lowly array, and riding upon an ass (Zech. ix. 9 *seq.*), but his royal power was to extend over all nations. (Isa. xi. 10 *seq.*) Connected with the work and office of the Messiah is the question: Does the Old Testament speak of a *suffering* Messiah (*i. e.*, one who atones by death and suffering for the sins of the people)? We answer in the affirmative, although the Messianic passages hitherto quoted do not involve this. The Messiah, it is true, abolished (according to Isa. xi. 4, 9) sin by the exercise of righteous judgment, and by filling the earth with the knowledge of the Lord. But together with these statements there is another prophetic view which points to a servant of God who suffers in the place of the people; to an act of atonement on which the dawning of the day of redemption depends; to the *priesthood of the Messiah.* The sufferings of the Messiah bring about a manifestation of God's faithfulness and power in his deliverance, and procure an acknowledgment of his saving power from those who as yet have not known him. This idea is brought out very distinctly in Psa. xxii. This Messianic suffering is regarded as *vicarious.* The whole Old Testament is full of the thought that God stays judgment upon a guilty race on account of a just and righteous substitute. But as these appointed mediators are sinful themselves (Isa. xliii. 27 *seq.*; Ezek. xiv. 14 *seq.*), the people need a more perfect mediator, and this is the servant of Jehovah, Isa. liii. The fundamental conception of the servant of God in Isa. xl. *seq.*, it is true, commences with the nation, but culminates in an individual; and this must be affirmed very positively with regard to lii. 13–liv. 12. The people itself has the consciousness of guilt (lix. 16; lxiv. 5), and cannot atone for its sins. The prophecy points to One who suffers, not for his own sins, but as the substitute of the people, and for their sins. This servant of God is the great Son of David (lv. 3 *seq.*). In Zechariah the Messiah distinctly appears as the future Redeemer of the people, and, indeed, as their atoning high-priest (ch. iii.), is crowned with the double crown, uniting the priestly and royal dignities (vi. 9–15), and suffers death; and when he is pierced it is as though Jehovah himself were pierced (xii. 10–13).

Turning from the canonical books of the Old Testament to the Apocrypha and Apocalyptic writings, we state that the former contain but few Messianic allusions, because, for the most part, they are historical or didactic, and not prophetic. But this does not mean that the Messianic idea was not entertained by the authors. Besides the hope of a return of the dispersed of Israel (Baruch iv. 36, 37; v. 5–9; 2 Macc. ii. 18), of a conversion of the Gentiles (Tob. xiii. 11–18; xiv. 6, 7), and the perpetual existence of the Jewish nation (Ecclus. xxxviii. 25; xliv. 13), we also find the idea of an everlasting kingdom of the house of David. (Ecclus. xlvii. 11; 1 Macc. ii. 57.)

The richer, however, flows the stream of Messianic prophecies in the Apocalyptic writings, which can be systematically arranged. Space forbidding to enter into details we must confine ourselves to the barest outline, which we indicate by the following headings of subjects: (1) Signs of the last times; (2) Elijah, the forerunner of the Messiah; (3) appearance of the Messiah; (4) the last enemies; (5) destruction of the enemies; (6) renovation of Jerusalem; (7) gathering of the dispersed; (8) the kingdom of glory in Palestine; (9) renovation of the world; (10) general resurrection; (11) last Judgment, eternal blessedness and damnation.

Literature.—Comp. *Oehler-Orelli*, art. "Messias" in Herzog's *Real-Ency.*, 2d ed., ix. 641–672; Oehler: *Old Testament Theology* (N. Y., 1883); Castelli: *Il Messia Secon-*

do Gli Ebrei (Firenze, 1874); Riehm: *Messianic Prophecy* (Edinburgh, 1876); Gloag: *The Messianic Prophecies* (*ibid.*, 1879); Orelli: *The Old Testament Prophecy of the Consummation of God's Kingdom* (*ibid.*, 1885); Briggs: *Messianic Prophecy* (N. Y., 1889); Delitzsch: *Messianische Weissagungen* (Leipzig, 1890); Pick: *Talmudic Notices concerning the Messiah* (*Pres. Review*, July, 1884); the same: *Old Testament Passages Messianically applied by the Ancient Synagogue* (*Hebraica*, Oct., 1884 and *seq.*); the same: art. "Messianic Hope" in the 2d supplement vol. of McClintock and Strong's *Cyclopædia* (N. Y., 1887), in which the Messianic hope, as expressed in the apocalyptic literature, is treated at length.

B. PICK.

Methodists, WESLEYAN.—The early history of this remarkable body will be more fully given in the biographies of its founders, JOHN and CHARLES WESLEY (*q. v.*). "The first rise of Methodism," says John Wesley, "was in November, 1729, when four of us met together at Oxford." Their object in meeting was to deepen their spiritual life by prayer and study of the Scriptures. They were called "methodists" first in a taunting spirit, because they were unusually precise and "methodic" in the observance of their religious duties, and in the regularity of their lives. Very soon they were joined by other Oxford men, including George Whitefield. On his return from America, in 1738, John Wesley began to organize those who attended his devotional meetings into a Society. The members met regularly once a week, at least, in some private house for spiritual exercises, and were constant in their attendance at the services of the parish church; for Wesley's aim was to rekindle a spirit of piety within the Church of England, and not to set up a sect in opposition to her. Hence the meetings of his society were not held during the hours of Divine Service, his object being to supplement the work of the clergy, and not to provide a substitute for such work. His teaching on this point is most emphatic. He says, "We hold communion with the Church for conscience' sake, by constantly attending both the Word preached and the Sacraments administered therein." Again, he bade his lay-preachers, whom he had appointed to minister to his followers in different parts of the country, "in every place to exhort those who are brought up in the [Established]Church constantly to attend its services." And he wrote even in 1790, the year before his death, "I fear that when the Methodists leave the [Established] Church, God will leave them." Circumstances were, however, too strong for him. The spiritual deadness, which had of itself stimulated his movement, was unable to endure it, and in 1740 this intolerance was displayed by the clergy repelling Methodists from the Lord's Supper at Bristol — an example widely followed elsewhere. The brothers were thus driven into administering the sacrament to their own people at their own meetings, but it was not till 1788 that Wesley ordained preachers to assist in administering the sacraments in England, and not till his death in 1791 was the last link severed which bound the [Established] Church to Methodism, the gradual severance having been against his own will at every stage of the process. The Methodists were equally excluded from many of the Dissenting meeting-houses, and by this want of sympathy on the part of others was largely developed that wonderful system of open-air preaching, which did so much to bring the neglected populace of England within the reach of the gospel.

Methodism, in its inception, was not intended so much to be a Church or sect, as a "method" of cultivating the divine life; and this method remains essentially the same still, in all the bodies into which the original Wesleyan Methodists have now divided. Its success as such has been simply wonderful. It has produced great works of Christian benevolence, and has exerted an influence on the religious life of England so great, that a thoughtful philosopher, F. D. Maurice, has expressed his conviction that it was Methodism which saved England from being carried into the terrible vortex of the French Revolution. In seeking to account for such success, in the first place let it be noted that Methodism was, at its very heart, a religious movement. It did not take its rise in any doctrinal disputes or questions of church government. Its declared object was "to reform the nation, more particularly the Church, and to spread Scriptural holiness over the land." To the Methodist all ideas were subordinated to this need of personal holiness, in order that the soul might hold fast to God. "John Wesley," says Mr. Matthew Arnold, "had a genius for godliness." Secondly, we have to take into account Wesley's marvelous powers of organization, a power which was still predominated by the main idea we have stated, and which was subjected to the influence of the methodical habits already alluded to. Thus it was, that so simple a custom as the weekly meeting of the few at Oxford developed into the class-meeting, and so on. In every village his Society was at work, and preaching houses were erected throughout the kingdom. In order to retain hold on those who had been moved by his preaching, Wesley formed every dozen or twenty converts into a "class," under a class-leader, or sometimes under a lay-preacher: these bands and classes met weekly for prayer and confession of sins. Several of these "classes" were grouped together to form a "circuit," and about eighteen "circuits" formed a "district." A "circuit" generally comprised a market town, and the neighboring villages within a distance of ten or twelve miles. It was under the guidance of three or four ministers and some lay-preachers. The management of each "district" was entrusted to the ministers, who met on certain stated occasions for discussion and transaction of necessary business. And once a year each "district" sent up representatives to attend a conference held in London or some large town.

The same features still distinguish Methodism, and the only condition exacted of those desiring to enter the Society is "a desire to flee from the wrath to come, and to be saved from their sins." The members are arranged into classes of about a dozen, more or less, under a "class-leader," who meet weekly, after Wesley's old Oxford custom, to relate and compare their spiritual "experience," and receive exhortation or counsel from the leader, or from one another under his superintendence. The leader also receives at these meetings the weekly contributions toward the expenses of the ministry, the customary minimum being one penny a week. These contributions are then handed to the "stewards," and in this way—in which Methodism stands alone — the humblest member is grasped by the system, and brought into direct pecuniary as well as spiritual relation with the body. A convenient number of classes is united into a society, or congregational church, and a sufficient number of these into circuits, each circuit having one or more itinerant or recognized preachers authorized by the Conference, under whom are lay or "local" preachers ministering in their own localities. It is an essential part of the modern Methodist system that every one who gives apparent evidence of the possession of true ministerial gift, or of "preaching power," should be led to exercise it under the responsible ministry; so that the system not only recognizes, but is a vast agency for the express development of, lay-preaching. Without this vast body of lay-preachers the work could not possibly be carried on; and the results accomplished are an eloquent testimony to the value of lay-preaching under proper safeguards. Owing to their permanent residence and local knowledge, some local-preachers of character and ability have even superior influence to the circuit-preachers. These are appointed for three years only, and no circuit or itinerant preacher can be appointed again to the same circuit until he has been three years absent at some other. Furnished residences are provided for these Conference preachers, and to keep up the furniture and utensils complete is part of the duty of the stewards. Candidates for the regular or paid ministry have to pass four years as probationers, after which they are admitted to the theological colleges; and this system ensures that every minister shall (in the opinion of his brethren at least) be possessed of some amount of preaching power. Each society has a monthly "leaders' meeting," composed of stewards and leaders; this deals with most cases of discipline, etc., and is the general church court of reference; but each circuit also has its quarterly "circuit" meeting, composed of leaders, preachers, and stewards. The supreme court of all is the Conference. The foundation of this in Wesleyan Methodism is the "legal hundred," whose numbers are kept up by election to vacancies, and who really possess the legal power of the Conference, according to a deed executed by John Wesley, and enrolled in Chancery. But, as a matter of fact, representatives elected by assemblages of circuits, called "districts," deliberate together with the legal hundred, which confirms their decisions, and finally sanctions all ministerial appointments. The standard of Methodist doctrine (except among the Calvinistic branch) is found in the volumes of Wesley's own *Sermons* and *Notes on the New Testament*, which are so named in trust-deeds. Methodists believe that no man can possess any assurance of *final* salvation, but only of *present* acceptance with God, and that it is fearfully possible to fall entirely away, even from a real state of grace. They also maintain the possibility of an entire deliverance from sin, even in this life.

Besides the usual sacraments and observances of a Christian Church, Wesley borrowed from the Moravians the "love-feast," in which one or more societies meet together in fellowship, and partake together, with some solemnity, of cakes and water. Another practice, almost general amongst them, is the holding of a "watch-night" service on the eve of the New Year, when the services are protracted till past midnight; and when the New Year has commenced the whole congregation stands up and renews the solemn vow to serve the Lord.

It is not surprising that, in an age of the greatest lukewarmness and indifference on the part of the Church of England, a Society displaying so much zeal and activity should win many converts, especially when we consider the avowedly unsectarian nature of the organization, which was joined by many members both of the Church of England and Dissenting bodies. In 1741 the first secession took place, upon theological grounds. Hitherto the Wesleys and Whitefield had worked together, but Whitefield's strong views concerning predestination were now found incompatible with further union, and he left the Society along with many followers. Wesley's views on these subjects were mainly in accordance with Arminian theology, but otherwise may be described as what is popularly called "Evangelical." Among a large portion of the Wesleyan Methodists the whole or part of the Church of England Service is still used at morning worship, testifying to the desire always felt by Wesley that his movement should be considered part and parcel of the Anglican body.

The rupture, however, became inevitable, and was practically effected by his own act in 1784, though the last hope of union was not finally destroyed until his death in 1791. So far back as 1746 Wesley had become convinced by Lord King's *Account of the Primitive Church* that bishops and presbyters have the same meaning in the New Testament. Thirty-eight years later, when pressing representations were made to him of the need for ministers to be ordained in America to administer the sacraments, he ordained Dr. Coke as superintending "bishop" for America, who subsequently ordained Francis Asbury. Soon after, Wesley exercised the same responsibility in regard to Scotland, and in 1788 he ordained ministers for England also. His brother Charles strongly disapproved of this step; but there is no doubt that it was sincerely taken, and Southey's offensive insinuations on the subject have very little ground. Not content with imputing to Wesley more or less conscious dishonesty, Southey argues that if presbyter and bishop were synonymous the consecration was useless, as Dr. Coke was ordained already, and therefore "as good a bishop as Mr. Wesley himself." Wesley would not have questioned that for a moment; and his solemn ordination of Dr. Coke was not to the mere office of presbyter, but as a delegate of his own authority to be exercised in America. It was a step taken with hesitation, as were all Wesley's steps in the direction of separation; but it appeared to be forced on him, and when taken was practically final and irrevocable. Perhaps few thoughtful students of what Methodism has since done will question the reality of the divine providence which so modified Wesley's personal wishes into an entirely different direction.

At the death of John Wesley great dissensions arose in the Methodist body, now increased to over 60,000 members. The laity claimed a share in the government of their body; they protested against the Conference being solely composed of ministers; they also claimed their "right to hold public religious worship at such hours as were most convenient, without being restricted to the mere intervals of the hours appointed for service in the Established Church;" and also the right to receive the sacraments at the hands of their *lay-preachers*—a thing which Wesley had refused to permit. At last, in order to allay the discontent and dissensions, which had increased to an alarming extent the Conference in 1795 drew up a Plan of Pacification. The claims of the laity to a share in the government of the Society were steadily rejected. The claims of the trustees of the various chapels to a voice in the appointment of their ministers were also denied. The whole business of electing and appointing ministers and local preachers was reserved to the Conference. But, on the other hand, in order to meet the claims of the laity to a certain extent, a new court was formed to administer discipline in each district. The Court consisted of the preachers of each district, and all trustees, stewards, and leaders of the circuit. The Court received accusations against a preacher, and had power to suspend him till the next Conference, to whom the matter must then be submitted. This arrangement still continues in force.

Owing to the dissatisfaction that many of the laity felt at the decisions of the Conference of 1795, a second secession occurred in 1797, the seceding members forming the "Methodist New Connection;" they are sometimes called Kilhamites, after their leader, Alexander Kilham. A few years later, in 1812, the "Primitive Methodists" formed a distinct sect, after being expelled from the main body. In 1815 a further secession occurred, the Bryanites or Bible Christians forming a separate communion. The "Methodist Free Churches" consist of those who were expelled from Methodism in 1828, 1835, and 1849; they amalgamated in 1857, and are known as the "United Free Churches."

WESLEYAN METHODISTS.—In spite, however, of these numerous secessions, amounting in a few years to the loss of 100,000 members, the Society still flourishes, and remains the leading division of the great body. At the present time they have, in the United Kingdom, 2,183 ministers, 469,857 class members, and 7,071 chapels. According to the official returns published at the close of 1885, Methodists of all kinds throughout the world number 32,701 minsters, and 5,174,037 class-members.

Calvinistic Methodists. — This sect followed Whitefield in 1741, but it was not till 1748 that a secession formally occurred, in consequence of Whitefield preaching strong Calvinistic doctrine. Some of their earliest chapels were erected in Moorfields and in Tottenham Court Road about the year 1756; but the greatest number were in Wales. On the death of Whitefield, in 1769, the various congregations supported themselves on the Independent principle. At the present time they number 970 ministers, 276,051 members, and 1,372 chapels. A section of this body is known as "Lady Huntingdon's Connection." (Huntingdon, Countess of.)

Methodist New Connection, founded in 1797, owing to the expulsion of Alexander Kilham from the Methodist ministry; 5,000 sympathizers formed the first members of this new sect. Alexander Kilham was the first to claim the right of the Methodist people to meet together for worship in Church hours, and to receive the Sacraments from their own ministers. In theology, the New Connexion does not differ from the old; the chief difference between the two bodies is that the New admits the laity to a share in the government of the society. Ministers and lay delegates attend the Conference in equal numbers, and the laity have a voice in the election and expulsion of their ministers. This body has missions abroad, especially in China, and at the present time has, in the United Kingdom, 211 ministers, 33,964 members, and 444 chapels. The society is also strong in Canada.

Primitive Methodists.—This sect arose from the expulsion of William Clowes and Hugh Bourne from the Methodist Society in 1811. These two men had preached and conducted prayer-meetings among the men engaged in the potteries in Staffordshire: great numbers of people attended their meetings. In 1807 they introduced the American custom of holding camp-meetings, at which various speakers addressed the congregation assembled in the open air. These meetings were prolonged sometimes throughout the whole day. The Methodist Conference, disapproving of this, expelled the promoters, William Clowes and Hugh Bourne. In 1812 they took the name of "Primitive Methodists," signifying by this that they wished to walk as closely as they could in the steps of John Wesley. They were named also "Ranters," from their custom of singing aloud in the open streets. In their theology they do not differ materially from the original Methodist Society, their prominent doctrine being "full, free, and present salvation." They differ from the older Methodists in the admission of laity to their Conference, in a majority of two to one. Other characteristics of this body are their preference for open-air preaching, and the allowing women to preach, the distribution of bread and water at their love-feasts, and the great excitement which prevails at their meetings. They flourished chiefly in the northern counties of England at first. Their present statistics for the United Kingdom are as follows: 1,042 ministers, 192,389 members, and 4,217 chapels.

Bible Christians or Bryanites.—This sect arose in 1815, with the secession of William O'Bryan, a Methodist local-preacher in Cornwall. It succeeded well in Devonshire and Cornwall, but in 1829 O'Bryan left the sect. Their Conference consists of equal numbers of ministers and people; and they allow females to act as itinerant preachers. They possess in the United Kingdom, at the present time, 245 ministers, 28,760 class-members, and 578 chapels; and they have a mission also in Australia.

Methodist United Free Churches consist of members expelled from the Methodist Society, especially for agitating in favor of the admission of the laity to a voice in the management of their society. They were amalgamated in 1857, and differ only from the older society in giving increased powers to the laity. They have foreign missions in Africa and Australia; and number at the present time, in the United Kingdom, 419 ministers, 84,653 class members, and 1,232 chapels.

Two other very small sections of Methodism are The Wesleyan Reform Union, founded in 1849, and the Independent Methodists. Their adherents together muster 13,915 members.—Benham: *Dict. of Religion.*

Methodist Episcopal Church. A just estimate of an organization requires more than a knowledge of the immediate facts of origin, formal constitution, gradual development, and achievements; for the institution is always the product of antecedent forces and conditions, which give it form and efficiency, and which we must carefully consider, in order to any adequate judgment of its place and value. What seems newest may be, in reality, oldest.

The Methodist Episcopal Church is a

branch of the visible Church of Jesus Christ, one of the many "outward and visible" ecclesiastical expressions and adjustments of the "inward and invisible" ideas and energies of Christianity, emphasizing in its creed the apostolical confession: "I believe in the Holy Catholic Church; the communion of saints;" training its children to look upon all other churches which exalt Christ, appeal to the Holy Scriptures as the final authority in matters of faith and conduct, and believe in the quickening and sanctifying operations of the Holy Spirit, as equally sharing with itself the authority and privileges of the Holy Catholic Church, which is "the pillar and ground of the truth," the "household of God," the "body," of which Jesus Christ is the "Head." This conception is always present in the ruling thought and teaching of the Methodist Episcopal Church, and is a safeguard against sectarian narrowness. The Church accounts itself one part of a vast and diversified institution: one part, and not the whole; one division of a great army; one household of a royal family.

The Methodist Episcopal Church is, as a form of the visible Church, one of the results of that comparatively modern movement in the religious world known commonly as "Methodism," acknowledged by thoughtful Christians of all denominations as a divine work of revival and reformation, restoring to the general Church the fervent spirit, the evangelical doctrines, the simple methods, and the Christian activities of the first century. Methodism is "a revival of apostolic Christianity," the reproducing of "the first-century Church." Mr. Wesley said to his followers in America, "Follow the Scriptures and the primitive Church." Thus Methodism is, in a word, another Reformation, as wide-reaching as the great movement under Martin Luther and his coadjutors; a reformation even more radical than that. Under Luther, souls in bondage made protest against ecclesiastical tyrannies, and against papal perversions of the gospel, and looked, as did the disciples in the beginning, when the temple lost its power to satisfy them, toward the heavens, whither their Lord had gone. Under Wesley a step forward was taken; the ascended Lord came again to his people; the scenes of Pentecost were renewed; the "dispensation of the Spirit" received new illustration and application, and the Church was prepared for a new age—the age of intellectual, scientific, political, and religious activity; the age of Christian civilization, in the heart of which we are living to-day.

This large claim for the providential origin of Methodism, and its relation to our modern civilization, must not be pronounced extravagant. One has but to read the records of the eighteenth century in England and on the continent of Europe, as made by judicious and impartial students and observers in all the churches, and beyond the churches, to appreciate the importance of the Methodist movement. It was an age of unbelief, indifferentism, intemperance, dissoluteness, hardness, and heartlessness. John Telford, in his admirable life of John Wesley, says: "In 1736 every sixth house in London was a grog-shop, and the gin-sellers hung out boards announcing that they would make a man drunk for a penny, dead-drunk for a twopence, and find straw for him to lie on till he recovered from his carouse." The Church of England was full of the spirit of irreligion; the clergy, to a lamentable degree ignorant of the Bible, given up to questionable amusements, and despised by the people. Into this night of darkness came the apostolic reformers, the Wesleys, Whitefield, and their fellow-laborers. Their work as instruments in the hands of God is well and fairly summarized by a competent and certainly unbiased judge, the distinguished Unitarian, Dr. Bellows, who, in 1866, wrote: "Millions have been converted by Methodism; millions have been awakened from their worldliness, started out of their stupor — some from sinful courses—and spiritually quickened and strengthened by its offices and ministrations. . . . . There are no moral census-tables to tell in mathematical figures the real good Methodism has done; the statistics of its work must be studied in the altered lives, and the improved manners and morals, and the noble aims of the people influenced by it, and the higher life of society in communities where it has flourished." It would be easy to fill pages with similar testimony from writers of the highest standing.

The relation of the Methodist Episcopal Church to the Republic is a subject full of suggestion. A government for the people, and by the people, demanded just what Methodism was most sure to emphasize and most competent to promote—a popular conscience, a religious faith full of large and beneficent ideas, a spirit of equality and brotherhood, a religious life of fervor and aggression to neutralize the tendencies to secularity and worldliness incident to the intense life of the new freedom in a new country and a new age. Thus, when the God of nations prepared on this continent a sphere for the people's growth, culture and responsibility, he provided for the people a Church, and through it promoted in all the Churches a revival of primitive, first-century Christianity, earnest in spirit, Scriptural in doctrine, facile and practical in method, indefatigable in effort and thoroughly democratic in aim.

The Methodist Episcopal Church was organized in America with the approval, by the authority, and under the direction, of Mr. John Wesley. He preferred that, during his life-time, the Wesleyans of England should remain a "Society" within the Church of England. In that venerable branch of the Christian Church he was born. By one of its bishops, John Potter, D. D., Bishop of Oxford (afterward Archbishop of Canterbury), he was set apart to the Diaconate and to the "Priesthood." In the Church of England he lived, preached and died. By the authority given to him when ordained a presbyter, according to the true interpretation of the "orders," by the ablest ecclesiastical scholars, in pursuance of unchallenged precedents in the early Church, John Wesley, in a providential emergency, exercised his rights as a presbyter (*episcopos*); and in due form, assisted by other presbyters of the Church of England, set apart Thomas Coke, LL.D., as a Superintendent (an *Episcopos*), a Bishop of the Wesleyan body in America. He prepared an edition of the "Book of Common Prayer" for American use. He sent Bishop Coke to assist in organizing the Church in America. He said, "I firmly believe that I am a Scriptural *Episcopos* as much as any man in England, or in Europe; that the uninterrupted succession I know to be a fable, which no man ever did or can prove." And be it noted that John Wesley continued an acceptable member and clergyman of the Church of England to the day of his death; and although his course in the ordination of a Bishop for America was much condemned and ridiculed, he was never called to account by the authorities of the Church. Those who knew the whole subject best knew that Wesley had precedents for his action, that his ordination was valid, and that the New Testament powers of the ministry of the Church of England were in a legitimate way conveyed to the Methodist Episcopal Church of America, which was, as Dr. Abel Stevens says, "the first Protestant Episcopal Church in the world; and as Wesley had given it the Anglican Articles of Religion (omitting the XVIIth, On Predestination), and the Liturgy Wesley abridged, it became, both by its Protestant organization, and its subsequent numerical importance, the real successor to the Anglican Church in America."

The early life of Methodism in the United States was intense, active and aggressive. Its ministers went everywhere preaching the Word. They allowed no obstacles to hinder their work. They proclaimed the pure gospel, a new gospel in that age; a gospel to all men; a gospel of salvation as free and full as it was all-embracing. The people saw and felt that these ardent, ever-moving and straightforward itinerant preachers were full of what old Dr. Mason, of New York, used to call "blood earnestness." The zeal of the preachers prepared the people to hear and to heed their message. Multitudes were attracted, awakened, convicted and converted. The powers of the world to come broke through the shell of wordliness, indifference, sensualism and infidelity. Whole communities were reformed. Instead of cursing and confusion, were heard songs of praise for a divine deliverance. Drunkards became sober men, and those who had aforetime been maddened by strong drink, were now "filled with the Spirit." The proof of the divine wisdom, love and power in this great Instauration, are to be found in all the Churches of every denomination, in the social and political life of the nation, in the pulpits of Christendom, in the increased zeal of believers for home and foreign missions, in the personal joy of salvation as experienced by the hearts to which this new proclamation of the old gospel has come with such power, and in the multitude of the redeemed who, saved from earth and sin, are now before the throne of him in whose "presence is fullness of joy, and at whose right hand are pleasures for ever more."

The formal organization of the Methodist Episcopal Church took place in "Lovely Lane Chapel," Baltimore, Md., at the famous "Christmas Conference," which began, December 24, 1784, and closed, January 2, 1785. There were, at that time, 14,988 members of the Societies in America, several hundred Local Preachers, and 84 Traveling Preachers, 60 of whom were present at the conference, not including Bishop Coke, Francis Asbury, Richard Whatcoat and Thomas Vasey. Bishop Coke presided. He read a letter from John Wesley expressing his desire for the organization of the Church, and a plan for the same. This plan was adopted. Francis Asbury, on the second day of the conference, was ordained Deacon, on the third day Elder, and on the fourth day General Superintendent, or Bishop. There were at this Conference thirteen Preachers elected and ordained Deacons, and twelve elected and ordained Elders.

There are now 129 Conferences and Missions in the Methodist Episcopal Church, 15,095 Traveling Preachers; 983 Supernumerary Preachers; 1,638 Superannuated Preachers; making a total of 17,716 in conference relations. There are, besides these, 13,561 Local Preachers. While the ministry lost, during the year 1889, by deaths, locations and withdrawals 485, the additions made up the deficit, and showed a net gain of 551 in her ministry.

During the same year there were 28,256 deaths among the lay members of the Church. Notwithstanding these losses and withdrawals, for various reasons, the net gain was 83,177, leaving a total membership, including those on probation, at the close of the year 1889, of 2,237,526. The total of ministerial and lay members of the Church is, therefore, 2,353,639.

The value of church property is reported as $104,172,793; the total value of connectional church property, including churches, parsonages, educational institutions, hospitals, etc., is not less than $143,500,000.

During the year 1889 the total amount raised for church expenses, including new churches, payment on indebtedness on church property, current church expenses, ministerial support, including Presiding Elders and Bishops, reached the sum of $20,352,798.

The receipts for the year 1889, for the three Missionary Societies, the "Parent," the "Woman's Foreign," and the "Woman's Home," make a grand total of $1,466,238.51; for the Board of Church Extension, $277,779.17; for the Sunday-school Union, $22,504.05; for the Tract Society, $19,461.00; for the Board of Education, $54,476.56; for the Freedmen's Aid and Southern Education Society (for 1888), $84,587.00; for the American Bible Society (for 1888), $33,348.00; for the Conference Claimants, $217,876.00; making a grand total of $2,185,980.22, for actual benevolences under the General Conference of the Church.

The Methodist Episcopal Church represents the revolution in theological thought which has compelled the older, and especially the Calvinistic, churches to revise their creeds. It is substantially Arminian, although its only authority is the Holy Bible. It refers to Paul, John and James, rather than to any human teacher or school of divinity. It remands to the cloister and the chamber of the metaphysician the philosophical problems which grow out of the critical study of the Word, but which have not been to us revealed. It cares little for theological speculations. It aims to reach the hearts and consciences of the mass of men. It puts stress on law and gospel, on personal responsibility, personal freedom, and the personal consciousness of the indwelling Spirit of God. It proclaims everywhere the Fatherhood of God and the Brotherhood of man. The following brief putting of Methodist doctrines under the general head of "The Ten Points of Doctrine," has been approved by leading theologians of the Church: "(1) All men are sinners. (2) God the Father loves all men and hates all sin. (3) Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in him. (4) The Holy Spirit is given to all men to enlighten, and to incline them to repent of their sins, and to believe in the Lord Jesus Christ. (5) All who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sins (this is "Justification"). (6) All who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus (this is "Regeneration"). (7) All who are made new creatures in Christ Jesus are accepted as the children of God (this is "Adoption"). (8) All who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact (this is the "Witness of the Spirit"). (9) All who truly desire and seek it, may love God with all their heart and soul, mind and strength, and their neighbors as themselves (this is entire "Sanctification"). (10) All who persevere to the end, and only those, shall be saved in heaven forever (this is the true "Final Perseverance").

Methodism began within the walls of the university. Its projectors and first promoters were men of fine intellectual endowment, thorough education, and more than one of them of broad and varied scholarship. The very beginnings of Methodism were in the upper room of Lincoln College, where John and Charles Wesley, George Hervey, George Whitefield, and several others, either fellows or undergraduates of the university, met four nights a week for biblical, spiritual, philanthropic, and literary exercises. It is a singular fact that the spiritual agency which was to enter the field of human activity at the founding of our American republican civilization was developed in a college. It seems as though the great Head of the Church was preparing a people who should be able to carry Christianity into the very heart of a new century, in which the educational, scientific, and literary forces were to be at their best. Culture without grace is impotent; but grace must ally herself with knowledge, and that in many departments, in order to meet all the demands of such a civilization as the present. In Oxford University this preparation was begun, and the men who were to be a power of burning in the hearts of the people, were also to be a tongue of fire crowning their intellects, and preparing them to shed light as well as to promote fervor among the masses and the classes in the new century or the new continent beyond the sea.

Mr. Wesley, although at first reluctant to lower his standard of ministerial efficiency and scholastic preparation, was, as a practical man, compelled to employ those who had never enjoyed the advantages of the classical or professional schools. He needed men to arouse men. He needed earnest men who knew well the Book of God, and who also knew, by their own personal experience, its power over the human heart. He and his American successors, therefore, followed the leadership of the other learned professions—the "law" and "medicine"—and chose men, whether classically educated or not, who had the essential qualifications for the Christian ministry—hard sense, fervent piety, studious habits, a love of the Word of God, and sympathy with their fellow-men. He would not have refused to employ Dwight L. Moody as evangelist or pastor. The men he did select—John Oliver, John Pawson, Alexander Mather, Thomas Oliver, George Story, Thomas Walsh, and others, were men brought up to business; but they knew men, and they knew how to reach and save them through the gospel of Christ. This is the policy which has prevailed in the Methodist Episcopal Church, and with marvelous success. The evils resulting have been far overbalanced by the good.

What was done in the old country, Wesley, Coke, and Asbury projected for the new. Thomas Coke, the first bishop of the "First-Century" type on the American Continent, was a man of extensive learning, and Francis Asbury, who was the pioneer bishop of Methodism in America, was, as Abel Stevens says, "One of those men of anomalous greatness, in estimating whom the historian is compelled to use terms which would be irrelevant to most men with whom he has to deal. His discrimination of character was marvelous; his administrative talent would have placed him in civil government along-side of Richelieu or Cæsar; his success placed him at the head of leading characters of American ecclesiastical history." He was a man with "a restless instinct for work," always "going," and always "doing," methodical, gentlemanly in his manners, and direct and practical in his preaching. He was in the habit of spending three hours a day in private devotion, and made it a rule to read every day, thoughtfully, one hundred pages of good literature. It is said that during the forty-five years of his American ministry, he preached about 16,500 sermons, traveled about 270,000 miles, presided in not less than 224 Annual Conferences, and ordained more than 4,000 preachers.

The very first General Conference, known as the "Christmas Conference," resolved to found a college, and an effort was made to raise funds for its endowment, and for the erection of necessary buildings. Bishop Asbury says, "Bishop Coke and I have agreed to use our joint endeavors to establish a school or college." The site was chosen at Abingdon, Md., twenty-five miles from Baltimore, and on Sunday, June 5, 1785, the corner-stone of Cokesbury College was laid. Within three years there were thirty students in the college proper, and fifteen in the preparatory school. In 1792 seventy students were enrolled, pursuing not only the English branches, but the ancient and modern languages, and also lines of study in agriculture and architecture—so practical were these founders of a system of education for the people. When the Methodist Book Concern was established, a portion of the profits was set aside for this first Methodist college. Notwithstanding the disaster which came in the burning of the building, December 7, 1795, the educational work continued, and there are to-day 197 institutions of learning under the control of the Methodist Episcopal Church, of which 129 are academies and seminaries, 56 colleges and universities, and 12 theological schools; the buildings and endowments of the same aggregating not less than $21,163,407. In 1889 these schools report 1,595 professors and other teachers, and 32,276 students.

The Methodist Episcopal Church has always been a foremost friend of education. Edward Everett said, forty years ago, "Methodism has done more than any other branch of the Church for the promotion of popular education in America." Her success does not demand the repudiation of the public school, nor is "Ignorance the mother of Methodist devotion." She goes to the people to lift them up, socially, intellectually, commercially, religiously, and to bring to the higher levels all classes of men. As Bishop Foster well says: "Methodism does not want to court the world, or let down the standard to meet the popular taste, to set her sails for the wealthy and great; nor does she want to reject or repel them. Her mission is to the rich and the poor; the refined and the uncultured; to one class just as much as another, and to all alike. . . . At her altars, whether in the humble chapel or magnificent churchly edifice, they are to stand side by side as children of one Father, and brothers equally beloved."

Thus is Methodism the exponent and representative for the twentieth century of the theology, spirit, experience, energy, enterprise, and methods of the first century; the adaptation of the oldest to the demands of the newest; and her mission has but just begun. J. H. VINCENT.

Methodist Episcopal Church, South. Episcopal Methodism began its organic existence in Baltimore, Maryland, at the Christmas Conference of 1784. Methodist preachers had been laboring among the American colonists since 1766, and, despite the interruption to their labors caused by the War of the Revolution, there had been gathered into the Methodist societies in this country some 15,000 members, under the ministry of 84 itinerant preachers. They were without the sacraments, however, as there were no ordained preachers among them. Rev. John Wesley, who, under God, had been the founder of these societies in Europe and America, set apart Rev. Thomas Coke, LL. D., a presbyter in the Church of England, but for some years a faithful co-laborer in the Methodist movement, who, jointly with Rev. Francis Asbury, was to organize the different societies into a regular Church, with an ordained ministry for the administration of the sacraments. Coke and Asbury were unanimously chosen superintendents or bishops by the Conference, which also elected a number of qualified preachers to deacons' and elders' orders. Dr. Coke, having been ordained by Mr. Wesley, ordained Mr. Asbury, and they jointly ordained the deacons and elders.

For the next sixty years Episcopal Methodism remained undivided; but, for sufficient reasons, the General Conference of 1844 authorized a division into two General Conference jurisdictions. The relations between these two branches of Episcopal Methodism were fully and clearly defined in the action of the Cape May Commission in their Declaration and Basis of Fraternity, in which the status of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, and their coordinate relation as legitimate branches of Episcopal Methodism are stated as follows: "Each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and since the organization of the Methodist Episcopal Church, South, was consummated in 1845, by the voluntary exercise of the right of the Southern Annual Conferences, ministers, and members, to adhere to that communion, it has been an Evangelical Church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections."

The doctrines of the Methodist Episcopal Church, South, are substantially those of Evangelical Arminianism, as held by Methodists everywhere. In 1866 lay delegation was incorporated into its polity, and from that time the General Conference has been composed of an equal number of ministers and laymen. Laymen are elected, also, to the annual conference, each district being entitled to four lay delegates, one of whom may be a local-preacher. Each lay delegate must be at least twenty-five years of age, and, for the six years preceding his election, a member of the Church. What is known as the veto power of the bishops is defined as follows: "When any rule or regulation is adopted by the General Conference, which, in the opinion of the bishops, is unconstitutional, the bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a restrictive rule, and, if thus passed upon affirmatively, the bishops shall announce that such rule or regulation takes effect from that time." The Restrictive Rules are six in number, and are known as the Constitution of the Church, defining as they do the limits within which the General Conference may legislate. They forbid the General Conference to make any changes in the doctrines of the Church; to allow of more than one representative for every eighteen members of an Annual Conference, or a less number than one for every sixty; to destroy the plan of our itinerant general superintendency; to revoke or change the General' Rules of the United Societies; to do away the privileges of our ministers and members of trial by a committee, and of an appeal; to appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. These Restrictive Rules may be changed, upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who may be present and vote on such recommendation, the General Conference, by a two-thirds vote making the recommended change. This does not apply, however, to the first article respecting changes in the Articles of Religion or Standards of Doctrine.

This is the second largest Methodist Church in the world, having a membership—including 4,862 traveling preachers—of 1,177,150. It has, in 1890, 11,767 churches, worth $16,878,575, and 2,561 parsonages, worth $2,876,575. It gives instruction to 694,553 Sabbath-school scholars, under the care of 88,842 teachers. Under its fostering care are 70 institutions of learning, including 14 colleges and universities. It has missions in China, Japan, Mexico, Brazil, Cuba, and among the Indians. Its greatest missionary work for many years was among the colored population of the slave-holding States, where at the outbreak of the war, in 1861, there was a colored membership of 207,766, in whose evangelization the Church had spent over a million dollars since its separate organization in 1844. The Colored Methodist Episcopal Church in America was organized out of the remnant of this membership ; and their two institutions, Paine and Lane Institutes, are under the fostering care of the Methodist Episcopal Church, South, whose ministers are appointed to preside over the education of the colored ministers and others who receive instruction there.

In 1889 there was contributed for home and foreign missions $341,023; for Church Extension $56,561, and for superannuated preachers and the widows and orphans of deceased preachers, $132,952. There is a publishing house located at Nashville which does a large business in the manufacture and sale of books. This is also the seat of the Board of Missions, the publishing committee, the S. S. Board, and the place of annual meeting of the College of Bishops. There are now ten living bishops: John C. Keener, New Orleans, La.; Alpheus W. Wilson, Baltimore, Md.; John C. Granbery, St. Louis, Mo.; Robert K. Hargrove, Nashville, Tenn.; William Wallace Duncan, Spartansburg, S. C.; Charles B. Galloway, Jackson, Miss.; Eugene R. Hendrix, Kansas City, Mo.; and Joseph S. Key, Ft. Worth, Texas (Atticus Haygood and O. P. Fitzgerald elected 1890).

At the time of the separation of the Methodist Episcopal Church in America, in 1844, the following was the law of the Church on the subject of Slavery: (See Section X. of the Discipline.) "Question: What shall be done for the extirpation of the evil of slavery?

"Answer 1. We declare that we are as much as ever convinced of the great evil of slavery: therefore no slave-holder shall be eligible to any official station in our Church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

"2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

"3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the Word of God; and to allow them to attend upon the public worship of God on our regular days of divine service.

"4. Our colored preachers and official members shall have all the privileges which are usual to others in the district and quarterly conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them a separate district conference where the number of colored local-preachers will justify it.

"5. The annual conferences may employ colored preachers to travel and preach where their services are judged necessary; provided that no one shall be so employed without having been recommended according to the form of discipline."

This law had been faithfully observed by the members of the Methodist Episcopal Church living in the slave-holding States. Bishop Andrew having become connected with slavery by his marriage to a widow owning slaves, he made over all his right and interest in them to his wife, as, under the laws of the State in which he lived, they could not be emancipated. A resolution that he desist from the exercise of his office as a bishop so long as he remained connected with slavery in any form led to the adoption of a Plan of Separation, whereby the Methodist Episcopal Church in America became two Methodist Episcopal Churches, which, for convenience, were called North and South, according to their fields of operation. It was intended to make two General Conferences of the Church, and Dr. Capers offered a resolution that one be called the "Southern General Conference of the Methodist Episcopal Church in the United States" and the other the "Northern General Conference of the Methodist Episcopal Church in the United States." As the proposed name was somewhat lengthy, it was finally shortened into Methodist Episcopal Church, South. As it was not claimed that Bishop Andrew had violated any law, and as no trial was proposed or had, but simply a mandatory resolution suspending him from the exercise of his office as a bishop, the members of the General Conference from the Southern conferences deemed that grave differences on constitutional questions rendered separate General Conference jurisdictions desirable and necessary. They claimed that a General Conference had no more right to demand that a bishop should cease to exercise the rights and functions of his office, without form of trial, than Congress could make a like demand of the President of the United States, without due process of trial.

The Plan of Separation, whereby the two branches of Episcopal Methodism were formed, passed the General Conference of 1844 by a vote of 135 to 15. Bishop Joshua Soule, the senior bishop of the Methodist Episcopal Church, adhered with the Methodist Episcopal Church, South, as did Bishop J. O. Andrew. At the first General Conference of said Church, held in 1846, William Capers and Robert Paine were elected bishops. In 1850, H. B. Bascomb was elected to the same office. In 1854, George F. Pierce, John Early, and H. H. Kavanaugh were elected bishops. In 1866, D. S. Doggett, E. M. Marvin, W. M. Wightman, and H. N. McTyeire; in 1870, J. C. Keener; and in 1882, A. W. Wilson, L. Parker, J. C. Granbery and R. K. Hargrove were chosen to the same responsible office. The present bishops of the Church are given above.

A leading characteristic of this Church is its conservatism. It began as a protest against alliances with the State, and its pulpits have been marked by freedom from political discussions, and have been eminently evangelical and successful.

Literature.—Organization of the Methodist Episcopal Church, South, by A. H. Redford, D. D. (Published by the Southern Methodist Publishing House, Nashville, Tenn., 1871); *History of Methodism*, by Bishop H. N. McTyeire; (Published by the Southern Methodist Publishing House, 1884); *Refutation of Erroneous Views in regard to the Methodist Episcopal Church, South*, by J. E. Godbey, D. D. (Published by Southwestern Methodist Publishing Co., Kansas City, Mo., 1890).

E. R. HENDRIX.

Methodist Protestant Church, THE. The Methodist Protestant Church was the outgrowth of the discussion of lay-delegation in the Methodist Episcopal Church, in the early part of this century. In the General Conference of the Methodist Episcopal Church of 1824 numerous petitions were presented, praying for a representation of laymen, as well as of ministers, in the law-making body of the Church. No practical results were obtained from these petitions.

The question had been earnestly discussed for several years prior to this General Conference, and on failing to gain the attention of the General Conference, the friends of the movement for the reform of lay-delegation in that church called a convention to meet in Baltimore. At this convention it was determined to publish a pamphlet, known as "Mutual Rights," advocating the views of the reformers. It was also determined to form a Union Society, to be composed of such persons as sympathized with the movement, for the purpose of coöperation in the furtherance of their common cause.

Subsequently, conventions were held in several of the States, for the purpose of making inquiry into the propriety of preparing one united petition to the General Conference of 1828, praying for representation. These conventions, and the discussion ensuing, called forth much opposition from the church authorities. Church members were expelled for participating in the controversy, among these being eleven ministers, in Baltimore, and twenty-two laymen.

These expelled ministers and members immediately organized, under Wesley's rules, under the name of the Associated Methodist Reformers.

In November, 1827, a convention, composed of ministerial and lay representatives elected by State conventions and Union Societies, met in Baltimore. This convention prepared a memorial to the General Conference of 1828, praying that the government of the Church might be made representative, and more in accordance with the mutual rights of ministers and people. This memorial, like the former petitions, was fruitless.

Finding that there was no hope of obtaining a change in the government of the Church, the reformers called a convention to meet in Baltimore, Nov. 12, 1828. At this convention articles of association were adopted, and the name "Associated Methodist Churches" taken as a title, until a permanent organization could be formed at a later convention. On Nov. 2, 1830, this convention for permanent organization met, and the new organization adopted the name of "Methodist Protestant Church," and prepared a constitution and discipline.

The new church recognized the principle of constituting the General and Annual Conferences of an equal number of ministers and laymen, and a representative polity throughout was adopted.

The church thus organized prospered fairly, until the slavery agitation began to divide the churches of the land. In 1858 a convention of nineteen annual conferences in the Northern States decided to separate themselves from the churches and conferences supporting the institution of slavery, until the cause for disagreement should be removed. Soon after, the Civil War broke out, and all intercourse between the northern and southern portions of the church was broken off. The northern portion dropped the word Protestant from its name meanwhile, and was known simply as the "Methodist Church."

After the war, negotiations between the separated portions of the church took place, and on May 11, 1877, a convention composed of representatives from both Northern and Southern branches met in Baltimore, Md., and arrangements were happily perfected for the reunion of the dissevered portions of the church.

Since then the church has steadily gained ground. It has at present a membership of 150,000. Over 1,400 itinerant ministers are enrolled in its work. It has a college in Adrian, Michigan, with property valued at $300,000. Another college is located in Westminster, Md., with property valued at about $150,000. Several seminaries and academies are controlled by some of the annual conferences.

The *Methodist Protestant* in Baltimore, and the *Methodist Recorder* in Pittsburg, Pa., are the chief organs of the church, although several conference and independent papers are published in different parts of the country.

The church has in hand a prosperous mission work in Japan. Thirteen missionaries in that country are at present supported by the Board of Foreign Missions and the Woman's Board of Foreign Missions.

A Board of Home Missions is organized to carry on mission work in this country. A Board of Ministerial Education has been of great service in assisting young men studying for the ministry.

The Methodist Protestant Church, while aiming to preserve the traditions and spiritual fervor of Methodism, also endeavors to conjoin with this a representative and democratic form of ecclesiastical government. She recognizes that the ultimate authority in all matters of church government is inherent in the ministers and members of the Church. She believes that the living Church which God has established in the hearts of his children requires that the outward visible church should provide that all its members should have a voice and a representation in its councils and legislation.

D. S. STEPHENS.

WESLEYAN METHODIST CONNECTION OF AMERICA.—This Church, an outgrowth of the anti-slavery agitation, was organized at a convention held at Utica, N. Y., May 31, 1843. It is Arminian in doctrine, rejects the episcopacy, and strongly opposes all secret societies. They publish two periodicals, and sustain several institutions of learning.

FREE METHODIST CHURCH.—This body was organized at Pekin, N. Y., Aug. 23, 1860. It is modeled very closely in its government after the Wesleyans. They lay special stress upon simplicity in dress and demeanor. They sustain two educational institutions, a monthly magazine, and a weekly church paper.

COLORED METHODISTS IN THE UNITED STATES.—See AFRICAN METHODIST EPISCOPAL CHURCH; AFRICAN METHODIST EPISCOPAL ZION CHURCH.

UNION AMERICAN METHODIST EPISCOPAL CHURCH.—This body was formed in 1813, by colored members who seceded from the Methodist Episcopal Church. Its doctrines are the same as the parent Church, and its polity is similar.

COLORED METHODIST EPISCOPAL CHURCH IN AMERICA.—Before the Civil War, large numbers of the colored people, not being allowed by law to hold meetings among themselves, united with the M. E. Church, South. After their emancipation, many broke away from this connection, and, as the result, the above-named church was organized in 1874. In doctrine and discipline they follow the order of the M. E. Church, South.

AMERICO-GERMAN METHODISM is represented by the German Conferences connected with the Methodist Episcopal Church. See EVANGELICAL ASSOCIATION; UNITED BRETHREN IN CHRIST.

CANADIAN METHODISM.—(1) *Methodist Episcopal Church in Canada.*—Methodism was introduced into Canada as early as 1788; but it was not until 1824 that the Canada Conference was organized under the authority of the M. E. Church. It holds an independent position, but in doctrine and polity is like the parent Church. (2) *Methodist Church of Canada.* — This body was formed in 1874 by a union of the Wesleyan Methodists, the New Connection and the Wesleyan Methodists in the Eastern Provinces. In doctrine and polity they closely resemble the British Wesleyan Church, and are the largest body of Methodists in British America. (3) *The British Methodist Episcopal Church* is composed of the colored Methodists of Canada. It was formerly connected with the African M. E. Church, but became independent in 1864. (4) *The Primitive Methodist Connection* has two conferences in the United States and one in British America. *The Bible Christian Church*, a Wesleyan body, has a few societies in the Northern States and in British America. There are a number of *Independent* Methodist churches in different localities that are essentially Congregational in polity.

Metho'dius, the famous missionary to the Slavs. See CYRILLUS and METHODIUS.

Metropolitan denoted the bishop of the municipal capital of a province. In rank he took the precedency of the other bishops, acted at their consecration, and called together councils. In the Anglican Church there are, in England, two metropolitans, the archbishops of Canterbury and York.

Mexico is a federal republic with a population of over 10,000,000, one-sixth of which is of pure European, three-sixths Indian, and two-sixths of mixed blood. The original inhabitants were the Toltecs, who came from the north in the seventh century, and were followed by the Aztecs in the thirteenth century. The Aztecs practiced the most revolting rites in their worship, and offered human sacrifices. After the conquest of the country by Cortez (1519–21) the Roman Catholic religion was forced upon the people, and in its dominance gained great wealth for the Church, and developed a religious superstition of the darkest kind, that brought forth only the fruits of moral degeneracy and ignorance. It was not until 1857 and 1859, when President Juarez ordered the abolition of the convents and the sequestration of the property of the Church, that religious toleration was granted. The first Protestant mission school was opened by Miss Rankin at Brownsville, and afterward (1866) at Monterey. A dozen schools were founded by her efforts, with native teachers, which were finally cared for by the American and Foreign Christian Union. In 1865 a Roman Catholic priest, Francis Aguilar, started a reform movement in the Mexican Church, which was named the "Church of Jesus." Aguilar, in 1867, opened a hall for public worship in San José de Real. After his death the Church sought aid from the Protestant Episcopal Church of the United States. This help has been given since 1878, and Rev. Henry C. Riley, who had labored since 1869 under commission of the American and Foreign Christian Union, was appointed bishop. Meanwhile mission work was undertaken by other denominations. The following are the churches at work in the Republic, with the date of commencement, and the names of the States in which they are respectively laboring:

(1) American Baptist Home Missionary Society, 1863. In six States, viz.: Coahuila, Nuevo Leon, Tamaulipas, San Luis Potosi, Aguas Calientes, and Mexico.

(2) Episcopal Missions, 1869. In four States: Mexico, Morelos, Guerrero, and Hidalgo.

(3) Friends' Mexican Mission, 1871. In two States: Tamaulipas, and San Luis Potosi.

(4) Presbyterian Board of Foreign Missions, 1872. In twelve States: Nuevo Leon, Coahuila, San Luis Potosi, Durango, Zacatecas, Hidalgo, Mexico, Michoacan, Guerrero, Vera Cruz, Tabasco, and Yucatan.

(5) Methodist Episcopal, 1873. In seven States: Guanajuato, Queretaro, Hidalgo, Mexico, Puebla, Oaxaca, and Vera Cruz.

(6) Methodist Episcopal (South), 1873. In seventeen States: Nuevo Leon, Chihuahua, Sonora, Sinaloa, Durango, Jalisco, Coahuila, Tamaulipas, San Luis Potosi, Guanajuato, Aguas Calientes, Michoacan, Mexico, Hidalgo, Puebla, Morelos, and Vera Cruz.

(7) Presbyterian (South), 1874. In two States: Tamaulipas, and Nuevo Leon.

(8) Associate Reformed Presbyterian, 1880. In two States: Tamaulipas, and Vera Cruz.

(9) A. B. C. F. M., 1882. In three States: Chihuahua, Sonora, and Jalisco.

(10) Southern Baptists, 1884. In five States: Nuevo Leon, Coahuila, Tamaulipas, Zacatecas, and Aguas Calientes.

(11) Cumberland Presbyterian, 1886. In two States: Aguas Calientes, and Guanajuato.

It will thus be seen that only three States remain without a missionary representative, viz.: Colima, Chiapas, and Campeche. The Baptist Church has recently sent one of its number to the latter State with a view of establishing work there. At the present time (1890) there are 510 workers in this interesting field. Of this number 55 are ordained missionaries from abroad, and 94 ordained native ministers. The number of congregations are 393, with 14,523 communicants, and 89 church buildings.

Meyer (*mi'er*), HEINRICH AUGUST WILHELM, a distinguished commentator on the New Testament; b. at Gotha, Jan. 10, 1800; d. in Hanover, June 21, 1873. From 1821 to 1848 he was engaged in pastoral duties, but at the same time prosecuted his labors as an exegete. In 1848 he retired to Hanover, and for the most part devoted the rest of his life to the writing and revising of his commentaries. Acute in criticism, laborious in research, and evangelical in sentiment, his work has received wide recognition, not only in Germany but in this country and Great Britain.

Micah. "The author of this book was a native of Moresheth, a small town in the southwest of Judæa, near Gath, and a contemporary of Isaiah, Hosea, and Amos, being probably the youngest of the group. His name is a contracted form of Micaiah, which means, 'Who is like Jehovah?' and it appears, according to the fashion of the times (see ISAIAH), to have been given to him or adopted by him as a sign to the people of Israel. His prophecies are in the same vein as those of Isaiah, and both numerous and close are the coincidences which have been traced between them. A greater sternness of temper is at first sight apparent, and a greater severity of tone pervades his prophecies, but from time to time a deep tenderness of heart reveals itself (chap. i. 10), and his pleading is as urgent as any wherewith an inspired messenger of heaven has sought to reconcile the sinner to God (chap. vi. 8). Chap. vii. 8–20 is referred to as 'one of the sweetest passages of prophetic writing.' Micah's style is clear, vivid, concise, and poetic. His prophecies predict the destruction of the northern kingdom and its capital, Samaria (chap. i. 6–8), the destruction of Jerusalem (chaps. iii. 12; vii. 13), the Captivity (chap. iv. 10), the Return (chaps. iv. 1–8; vii. 11), the establishment of the theocracy in Zion (chap. iv. 8), and the ruler to come out of Bethlehem (chap. v. 2).

"*Divisions of the Book.*—It has been divided into three sections—(*a*) chaps. i.–iii.; (*b*) chaps. iv. and v.; and (*c*) chaps. vi. and vii.

"*Contents.* —(*a*) Chap. i. contains a threatening of judgment on Samaria and Jerusalem, and the prophet's lament over it. Chap. ii. refers the cause, while it describes the punishment, to the sins of the princes and rulers. Chap. iii. describes the cruel conduct of these men, foretells the fate of the false prophets, and refers again to the national sin and judgment.

"(*b*) Chap. iv. predicts the return of prosperity to Zion. Chap. v. predicts the birth and rule of the Messiah, with the abolition of war and idolatry.

"(*c*) Chaps. vi. and vii. state the case between the Lord and his people."—Bagster: *Bible Helps*.

Michael (*who is like God?*) "appears in the Old Testament as a man's name, synonymous with Micaiah or Micah. In the book of Daniel the same name is given to one of the chief 'princes' of the heavenly host, the guardian angel or 'prince' of Israel (Dan. x. 13, 21; xii. 1), and as such he naturally appears in Jewish theosophy as the greatest of all angels, the first of the four who surround the throne of God. (See GABRIEL.) It is as guardian angel of Israel, or of the Church, the true Israel, that Michael appears in Jude 9 and Rev. xii. 7. In the Western Church the festival of St. Michael and all angels (Michaelmas) is celebrated on Sept. 29. It appears to have grown out of a local celebration of the dedication of a church of St. Michael, either at Mount Garganus in Apulia or at Rome, and was a great day by the beginning of the ninth century."—*Ency. Britannica.*

Michaelmas. This festival, held on Sept. 29, is celebrated not only in the Roman Catholic Church, but also in the Greek and some other Protestant churches in honor of the Archangel Michael. The festival is a special commemoration of the benefits received from the ministry of angels. There is a tradition that the festival was instituted by Alexander, bishop of Alexandria.

Middle Ages, "the designation applied to the great historic period between the times of classic antiquity and modern times. The beginning and close of this period are not very definite. It is usual, however, to regard the Middle Ages as beginning with the overthrow of the Western Roman Empire in the year 476; and there is a pretty general concurrence in fixing on the Reformation as the great event which brought this period to a close. It began with the rise of the Frankish upon the ruins of the ancient Roman Empire, and with the commencement of civilization among the barbarous tribes which had taken possession of the former Roman provinces. In course of it the different nations of modern Europe were formed, and their political and social systems developed. It was a period of much superstition, in connection with which much religious enthusiasm very extensively prevailed, manifested in many great religious endowments, in magnificent ecclesiastical buildings, in pilgrimages, and, above all, in the crusades. In the earlier parts of this period the Church was much occupied in the extension of its bounds in the North of Europe, where heathenism still subsisted, and the means employed were not always consistent with the spirit of Christianity. During the Middle Ages the hierarchy acquired enormous power and wealth, and the papacy rose from comparatively small beginnings to its utmost greatness. During the Middle Ages chivalry had its rise and decline, modifying and in many respects tending to refine the feelings and usages of society. Towards the close of the Middle Ages the revival of letters, the increase of knowledge, and the formation of a wealthy and influential class in society, distinct alike from the aristocracy and the peasantry, tended, even before the Reformation, both to the diminution of the power of the hierarchy and the decay of the feudal system. See Guizot's *Histoire de la Civilisation;* Rühs's *Handbuch der Geschichte des Mittelalters;* and Hallam's *History of the Middle Ages.*"—Chambers: *Cyclopædia.*

Middleton, Conyers, D. D., famous as a controversalist, and the author of a *Life of Cicero;* b. at York, Dec. 27, 1683; d. at Hildersham, July 28, 1750. A graduate of Cambridge, he became a fellow of Trinity in 1716. In the following year he became involved in controversies with Bentley, then master of Trinity, and made such a caustic attack upon some published specimens of an edition of the New Testament, projected by Bentley, that he gave up the work. He had a passion for controversy, which involved him in many conflicts of opinion. In 1749 he published *Introductory Discourse, etc., to the Free Inquiry into the Miraculous Powers which are Supposed to have Subsisted in the Christian Church, from the Earliest Ages through Several Successive Centuries.* This work denied the continuance of miraculous power in the Church after the time of the apostles. A complete edition of his works, with the exception of his *Life of Cicero,* was published in London, 1755, 4 vols. Middleton's great work was his *Life of Cicero* (best edition, London, 1848).

Midian (*strife*), the territory extending from the Elanitic Gulf to Moab and Mount Sinai, or, according to others, from the Sinaitic peninsula to the desert and the banks of the Euphrates. The people carried on trade with Egypt, Palestine and Lebanon. Moses lived among the Midianites. (Ex. ii. 15–21; Num. x. 29.) In the desert they were on intimate terms with the Israelites, but, having infected them with their sins of idolatry and uncleanness, they were destroyed. (Num. xxv.; xxxi.) The Midianites afterward became a strong nation and oppressed the Hebrews, but were miraculously defeated by Gideon. (Judg. vi.-viii.) The Midianites gradually were absorbed among the Moabites and Arabians. Many ancient ruins have been discovered in the region east of Edom and Moab. Some portions of the country are very fertile, and the modern Arabs in these sections bear a resemblance in character and habits to what is known of the ancient Midianites. "Curtains of Midian" (Hab. iii. 7) is a figurative expression denoting the borders of Midian.

Midrash. "The term 'Midrash' denotes, in the abstract and general sense, 'the study,' 'the exposition of Holy Writ.' After the return from Babylon, the law was the centre of the spiritual life in Israel; and its study became the object of scientific treatment when the temple, the Jewish sanctuary, was destroyed. The 'law of Moses' had not only to be adapted to the altered circumstances of life, but had also to be supplemented by more precisely determining that which was undetermined, in order to meet all individual relations and circumstances of life. This investigation and explanation of Scripture was termed *Midrash*, and was divided into the *Halachic* ('exegesis'), *i. e.*, embracing law and practice, or doctrine in its whole extent, and *Hagadic*, *i. e.*, embracing all other scientific products, all the afflux of free meditation, whether its subject-matter might be historical or legendary, ethical, parabolic or speculative.

"The writing down of the Midrash, *i. e.*, of a Halachoth and Hagadoth, commenced with the second century of our era, and ended in the eleventh century; since that time history, religious philosophy, grammatical exegesis, and Cabala became the objects of study. A large portion of the Midrashim consists of homiletical lectures introduced by a text not contained in the Pentateuch. This was called *p'ticha*, or proëm. The most simple form of the proëm is the quotation of a verse, the relation of which to the section of the Pentateuch, or rather its application to the subject, was left to the reader or hearer to be found out. Sometimes more than one text was introduced, and the exposition was given in such a manner that the last exposition, or its close, served as a connecting link between the introduction and the subject under discussion."—*H. L. Strack.* For full literature of the subject see his art. in Schaff-Herzog: *Ency.*, vol. ii., pp. 1505–1507.

Migne, Jacques Paul, a famous Roman Catholic author and publisher; b. at St. Flour, Cantal, France, Oct. 25, 1800; d. in Paris, Oct. 25, 1875. Educated at the theological seminary in Orléans, he was ordained priest, 1824, and became curate at Puiseaux, in the diocese of Orléans. The publication of his *Liberty of the Priests* involved him in controversy with his bishop, and in 1833 he came to Paris and started *L'Univers*, which he sold in 1836, and then at Petit Montrouge, near Paris, laid the foundations of the great printing-house, which he named *Imprimerie Catholique*. A large number of the works of the Greek and Latin Fathers and other theological works issued from its presses. Not only did Migne carry on printing in his establishment, but the building of organs, statuary, pictures, and other things used in churches. This great work-shop was burned down in 1868, but was speedily rebuilt. Previous to this the archbishop forbade Migne to continue his business, but he refused, and was suspended.

Milburn, WILLIAM HENRY, Methodist Episcopal; b. in Philadelphia, Pa., Sept. 26, 1823. By an accident in youth he lost the sight of one eye, and the other became blind in early manhood. He studied in Illinois College, and in 1843 entered the ministry of the Methodist Church. In 1845, when a little over twenty-two years of age, he was elected chaplain of the 29th Congress. From 1845 he was again in the pastorate until 1853, when he returned to Washington as chaplain of the 33d Congress. For many years he has devoted himself chiefly to lecturing. In 1885 he served for the third time as chaplain of Congress, and was again elected in 1887. He is the author of: *Rifle, Axe, and Saddle Bags: Symbols of Western Character and Civilization* (New York, 1856); *Ten Years of Preacher-Life: Chapters from an Autobiography* (1858); *The Pioneers, Preachers, and People of the Mississippi Valley* (1860).

Mildmay Conferences, a name given to various missionary and religious conventions held at the Conference Hall in Mildmay Park, London. The present hall was erected in 1870, and seats 2,500 people. It is the centre of evangelistic work in that section of the city, and has in charge a large number of philanthropic organizations.

Mile'tus, a city of Ionia, on the coast of Asia Minor, thirty-six miles south of Ephesus. In 500 B. C. it was the largest and most prosperous Greek City in Asia. It was the native place of Thales and other distinguished men. After its capture by Alexander the Great, B. C. 334, it never regained its former position. A few ruins still mark its site. It was at Miletus that Paul stopped on his return to Jerusalem from his third missionary tour, and met the elders from Ephesus. (Acts xx. 15-38.) The fact that Paul left Trophimus here at another time, on account of his sickness (2 Tim. iv. 20), is supposed by many to indicate a later visit, after his first imprisonment at Rome. See Howson: *Life of St. Paul*, chap. xxvii.

Military Orders. The origin of these associations may be traced to the necessities of the Christian pilgrims to the Holy Land, who often reached Jerusalem utterly destitute and broken in health, and who were tended in the hospitals by the monks, who were compelled in self-defence to assume the joint character of soldier and monk. Many of these orders have now fallen into disuse, but some of them still exist in the form of orders of knighthood. There were once from ninety to one hundred. We give a few particulars of the more important:

I. KNIGHTS HOSPITALLERS.—This order owed its foundation to some merchants of Amalfi, who obtained leave from the Caliph of Egypt to build a church at Jerusalem. They founded a monastery of the Benedictine Order, to receive and entertain Christian pilgrims, and a convent of nuns dedicated to Mary Magdalene, to receive the women who should visit the Holy Sepulchre. The hospital was built in 1080, and the administration of it was committed to the Abbot Gerard, who, after Godfrey of Bouillon had taken the city in 1099, founded the Order of St. John of Jerusalem, and became its first Grand Master. He instituted a rule and religious habit for the knights, who, at their reception, vowed chastity, obedience, and self-abnegation, and promised always to assist the Christians. Gerard died in 1118, and was succeeded by Raymond Du Puy, who established a yet more severe rule, which was confirmed by Pope Calixtus II. in 1120. Numerous hospitals, called Commanderies, were established at seaside towns, whence pilgrims were assisted on their way to the Holy Land. The Order had become military in 1104, and many rich men enrolled themselves, and they were styled "knights." When Jerusalem was conquered by Saladin in 1187, the knights, with their Grand Master Daps, retired to Margatt, in Phœnicia, and thence to Acre, which they valiantly defended in 1290. Then they went to Cyprus, where they stayed till 1310, and in that year, under the Grand Master, Foulques de Villaret, they took Rhodes, and next year defended it against the Saracens, for which reason their successors have used these four letters for a device: F. E. R. T., *i. e.*, *Fortitudo ejus Rhodum tenuit*. In 1522 this island was attacked by Solyman the Magnificent, and the Grand Master, Villiers de l'Ile d'Adam, was forced to capitulate; they then retired to Candia, thence to Sicily, where Pope Adrian VI. granted them the city of Viterbo. In 1530 the Emperor Charles V. gave them the island of Malta, which he had conquered from Tunis, on condition that they should defend his kingdom of Sicily from the Turks. In 1565 Solyman besieged Malta for four months, but it was gallantly defended by the Grand Master, John de Valette Parisot. They then remained undisturbed till 1798, when, by means of bribery to some French knights, and the cowardice of the Grand Master, Ferdinand d'Hompesch, the island was surrendered to Napoleon. The order was then suppressed in many of the European States, and the office of Grand Master has never since been filled up; a Deputy Grand Master has, however, been appointed, who lives in Spain, but the knights are now very few in number. The order was divided into three classes—(1) Knights, who must all be of noble birth; (2) Chaplains; (3) Serving brothers, who were not noble. The knights were divided into eight different languages, or nations—(1) That of Provence, from which the Grand Commander was always chosen; (2) Auvergne, whose chief was Marshal of the order; (3) France, whose chief was Grand Hospitaller; (4) Italy, whose chief was High Admiral; (5) Aragon, whose chief was Grand Conservator; (6) Germany, whose chief was Grand Bailiff; (7) Castile, whose chief was Grand Chancellor; and (8) England, whose chief was General of Infantry. Every language had several Grand Priories, and every Grand Priory a certain number of Commanderies. Amongst the knights the Grand Crosses were those who had a right to be candidates for the dignity of Grand Master, who was the sovereign of the island, and to whom all knights owed obedience. There were also Dormes or Demi-Crosses, who were allowed to marry, and wore a golden cross of three branches. In times of peace the knights wore a black habit with a white cross of the well-known shape called the Maltese cross, having eight points. When fighting, the dress was red with a great white cross before and behind.

II. The KNIGHTS TEMPLARS began at Jerusalem about 1118. Hugh de Payens and Geoffrey of St. Omer, with seven others, whose names are not known, devoted themselves to God's service as Canons Regular, and made their religious vows to the patriarch of Jerusalem. Baldwin II. gave them a house near the site of the temple, whence their name of Templars, or Knights of the Temple, or Poor Soldiers of the Temple of Solomon. The king and nobles gave them estates, some for a set term of years, others for ever; the object of the institution being to defend pilgrims from the cruelty of the infidels, and to keep the passes free for such as undertook the journey to the Holy Land. Until 1128, the nine knights added none to their number, but after the Council of Troyes aspirants for knighthood joined the order in great numbers. At that council, Honorius II. confirmed the rules of their order, amongst the rest, that their dress should be white; in 1146 Eugenius III. added a cross to be set on their cloaks. Like other orders they were divided into three classes—(1) The Knights proper; (2) the Esquires; (3) Rich men who, without actually becoming knights, aided with gifts of money, and obtained protection in case of need. As their numbers increased, they were organized into Provinces, each containing so many Commanderies and Preceptories. A spirit of rivalry existed between them and the Knights Hospitallers. After the conquest of Jerusalem by the Saracens, they spread all over Europe, and were a very wealthy society. Matthew Paris says they had 9,000 houses or convents, and 20,000 knights. Their stations in the East were Jerusalem, Antioch, Tripoli and Cyprus, and almost every country in the West had one of their Provinces. In each country they had their Governor, who was called Master of the Temple, or of the Militia of the Temple. One of their Masters fell at the siege of Acre (1291), and they then retired to Cyprus. Their work of fighting against the infidels was now done, and they took up no definite enterprise. In Spain and Portugal they remained popular for a time because of the assistance they gave against the Moors; but in France, where was their chief settlement, their immense wealth excited the cupidity of the French king. All sorts of dreadful charges were brought against them, many of them absurd and incredible, and in 1307 they were seized by secret orders of Philip le Bel and thrown into prison. Confessions were extorted from some of them by torture, which they afterward retracted. In these proceedings Philip was aided by Pope Clement V., who owed his office to the French king. Philip, impatient at the pope's leniency, submitted the case to the officers of the Inquisition; but the pope suspended these proceedings, and ordered that the knights should be tried by a commission of cardinals appointed by him. Two or three years passed in disputes as to how the Templars should be dealt with, and at last, in 1310, Philip called a council at Paris, headed by the archbishop of Sens, and under this council the proceedings of the Inquisition were resumed. Many knights died either of torture or long captivity, and many were burnt, among them the Grand Master, Jacques du Molay; this was in 1313. The year before (1312), the whole order had been abolished at the General Council of Vienne, and their property was given to the Knights of St. John of Malta, who also received from Edward II. of England, in 1323, a like grant of their English possessions. The Templars, though suppressed in other countries, were nowhere else ill-treated as in France. The seal of the Templars represented two knights riding on one horse, as an emblem of their poverty; their war-cry was "*Beau séant*" and their banner bore the same name, and the motto, "*Non nobis, Domine, non nobis, sed Tuo Nomini da gloriam.*" Traces of the Knights Templars are still to be found in England—in the Temple Church, London, where are cross-legged figures of several of the knights; in the Round Churches at Northampton, Cambridge, and Maplestead; and in the names of several villages, Temple Brewer, Lincolnshire; Temple Newsom, Yorkshire; Temple Cowley, near Oxford; places in which they possessed property, and had small Preceptories of their order.

III. TEUTONIC KNIGHTS, or KNIGHTS OF ST. MARY, instituted after the siege of Acre in 1192 with the sanction of Henry of Jerusalem, Frederick of Suabia, and the Emperor Henry VI. in favor of the German nation, who had suffered greatly in that siege. The statutes of the order were formed on the model of those of the Hospitallers and Templars. The knights were to be exclusively Teutonic or German, to be well born, to vow the defence of the Christian Church and Holy Land, and to give entertainment to the pilgrims of their own nation, and they were to be called Knights of St. Mary, or of Our Lady of Mount Zion. Pope Celestine III. ordered that they should be clad in white, and wear a black cross, in the form of that of St. John of Jerusalem, on their habits, standards, and arms, and live according to St. Augustine's rule. At first the Teutonic Knights were all laymen, but soon they had priests, and in 1221 a class of half-brothers, or serving-brothers, was added. Their first station was Acre. After the fall of Jerusalem they removed to Venice, thence to Marburg in Hesse, and in 1309 to Marienburg on the Vistula. In 1252 they had been joined by the Order of Christ, or Brethren of the Sword, who possessed Livonia, and for a long time the knights carried on a cruel war against the heathen nations on the shores of the Baltic, which resulted in the conquest of Prussia and other territories, and raised the order to the rank of a sovereign Power. (See Chaucer's *Prologue*, "The Knight.") Their power began to decline in the fifteenth century, when Sigismund of Poland snatched West Prussia from them. In 1510 the knights chose his nephew, Albert of Brandenburg, for their Grand Master; this prince, embracing Luther's doctrines, treated with Sigismund to make him absolute master of Prussia, on condition of his doing homage for it to the Crown of Poland. He then drove the knights from the country, and they retired to Mergentheim in Suabia. The order was formally abolished by Napoleon in 1809.

In Spain there were three military orders:—

(1) The KNIGHTS of CALATRAVA, founded by a Cistercian monk named Velasquez, in 1158, to defend Calatrava from the Moors, were sanctioned by Pope Alexander III. in 1164. At first they were victorious; but in 1197 the Moors took Calatrava, and the knights went to Salvatierra and took that name till they were able to return to their former city in 1212. The order soon became rich, and this caused so many dissensions as to patronage that in 1489 Pope Innocent VIII. annexed the Grand Mastership to the Crown of Spain. In this century the order was suppressed, with other monastic institutions in Spain, and the title is now only an honorary distinction.

(2) KNIGHTS OF ST. JAMES OF COMPOSTELLA.—The relics of St. James the Apostle are said to have been buried at Compostella in Gallicia, which occasioned an extraordinary concourse of pilgrims to flock thither. In 1161 thirteen Spanish nobles founded an order of knighthood to protect those pilgrims from the Moors; the order was confirmed in 1175 by Pope Celestine III. They outstripped in wealth and power the other Spanish orders, and gained vast territories. This wealth was with them, as with other orders, the primary cause of their decline. In 1522 the Grand Mastership was transferred to papal authority. The order was not finally dissolved till 1835.

(3) KNIGHTS OF ALCANTARA.—This order was founded about the same time as that of Compostella, for the defence of Estremadura from the Moors. It adopted the rule of St. Benedict, and was confirmed in 1197 by Pope Celestine III. It was afterward joined to the Order of Calatrava, but in the fourteenth century the knights quarreled over the election of a Grand Master,

which resulted in open war and ultimate separation. In 1495 it, with Calatrava and Compostella, was placed under the authority of the Spanish Crown. The order was abolished in this century, but revived in 1874 by the late king of Spain.

Among French military orders we may mention the ULTRAMARINE, or Beyond-sea Order, founded by St. Louis in 1269, to encourage his nobles to undertake the expedition to the Holy Land; the KNIGHTS OF ST. LAZARUS, to whom Louis VII. gave lands near Orléans, and who were united to the Knights of Malta by Pope Innocent VIII., but reëstablished by Henry IV. in 1608—known, also, as the ORDER OF OUR LADY OF MOUNT CARMEL; the KNIGHTS OF ST. LOUIS, established by Louis XIV. in 1093—a strictly military order; the KNIGHTS OF NOTRE DAME DE LIS, instituted against the Moors by Garcia IV., King of Navarre, in 1408. Then there was the ORDER OF THE GOLDEN FLEECE, instituted in 1429 by Philip the Good, Duke of Burgundy, in defence of the Catholic faith; the military ORDER OF ST. DOMINIC, established against the Albigenses; the KNIGHTS OF JESUS CHRIST, instituted about 1318 by Denys, King of Portugal, against the Moors.

In England, we have the ORDER OF THE BATH, spoken of by writers in the thirteenth century, as of ancient custom; the ORDER OF THE GARTER, founded by Edward III. in 1347; in Scotland, the ORDER OF THE THISTLE, instituted by James V. in 1534.—Benham: *Dict. of Religion.*

Mill, JOHN, b. at Shap, Westmoreland, about 1645; d. at Blechingdon, Oxfordshire, June 23, 1707. A graduate of Oxford, he became fellow at Queen's College, Nov., 1669; chaplain to Charles II., and rector of Blechingdon, 1681; principal of St. Edmund's Hall, May, 1685. His fame rests upon his critical edition of the Greek Testament. It was the fruit of thirty years of labor, and contains thirty thousand various readings. The work appeared only two weeks before his death.

Mill, JOHN STUART, an English philosopher; b. in London, May 20, 1806; d. at Avignon, May 9, 1873. He was the son of an acute thinker, who educated him not only in ordinary subjects of study, but in politics and all the foremost controversies of the day. In this way he imbibed the philosophy founded solely upon utility and experience from his very cradle. In 1820 he went to France for a year, part of which he spent in the south, at the house of Sir Samuel Bentham, the brother of Jeremy Bentham, and the rest of the time at Paris, where he lived with Jean Baptiste Say, the French economist, and made the acquaintance of many leading politicians. On his return to England he brought back a strong interest in Liberalism and Democracy, and had laid the foundation of his Utilitarianism. With a view to promoting the spread of this principle, he and his friends started the Utilitarian Debating Society, and they also began the publication of the *Westminster Review.* In 1823 he entered the India House as Examiner of Indian Correspondence, and he continued to hold this post till 1856, when he was promoted to the head of the department. He retired on a pension in 1858, and from that time devoted himself to authorship. His works are powerful, and likely to last. His work on *Logic* is the best in the English language, though his treatise on *Liberty* is more popular. His examination of Sir William Hamilton's philosophy was remarkably acute, and is considered by many most damaging to that writer. His position with respect to religion it is impossible to fix definitely. In some of his writings, even to the last, we find absolute negation and rejection of Christianity. But, on the other hand, there is a plaintive confession that he has not found the peace and rest for which he yearned, and a regret that his education was what it was. Deep earnestness, strong conscientiousness, intense desire to find truth, and to lead others to it, all these are to be found in his writings. He rejects Christianity, yet looks longingly upon it; and in one of his *Essays on Religion* goes so far as to say that to the "rational" skeptic it must ever present itself as a "possibility" that Christ may have had a unique and special "commission from God." Many a firm believer in Christian doctrine, reading Mill's essays, has expressed the conviction that, darkened as his intellectual conceptions were on the most important of all subjects, these essays are the work of one who was not far from the kingdom of God. — Benham: *Dict. of Religion.*

Middledoler, PHILIP, D. D., a prominent minister in the Reformed Church; b. at Rhinebeck, N. Y., Sept. 22, 1775; d. on Staten Island, Sept. 23, 1851. He was graduated at Columbia College (1793), and from 1795 to 1825 held important pastorates in New York City and Philadelphia. He was president of Rutgers College, New Brunswick, N. J., 1825–41; and one of the founders of the American Bible Society, 1816.

Millenarianism, MILLENNIUM. Millenarians maintain substantially the following views: " Christ's personal advent precedes the millennium; (2) the resurrection of saints occurs at this advent; (3) the saints are to reign with him, while mankind is still in the body, subject to disease and death; (4) this dispensation is to continue one thousand years, in which Jews and Gentiles are to be converted. The doctrine involves these positions: (*a*) The millennium is not an expansion of the present, but a new dispensation. (*b*) It is not to be introduced by present agencies; all will wax worse and worse; the gospel will not convert the world. (*c*) The Son of God will have a visible reign and majesty in the world. Christ and his saints will dwell in a new Jerusalem, of which Rev. xxi. gives the description, over and on the earthly Jerusalem; the temple will be rebuilt, the Jews restored, the centre of worship will be at Jerusalem. (*d*) There are two resurrections, one, of the holy dead, at the beginning—another, of the wicked dead, at the close of the millennium. (*e*) There will be no general Judgment; the Judgment is in two parts, one before, and one after, the millennium. (*f*) Then the world is to be refitted and forever inhabited. (Rev. xx.)" —Dr. H. B. Smith: *Christian Theology*, p. 608.

Three periods are distinguished in the history of millenarianism: (1) In the tribulations and persecutions from which the early Christians suffered the doctrine of the millennium took strong root, especially among the Jewish Christians. In the midst of present afflictions they found comfort in the thought of a speedy reward. The doctrine was finally superseded by that of St. Augustine, who taught that the Church was the Kingdom of God on earth.

(2) The second period begins with the Reformation. Many of the Reformers shared in a very general faith that the millennium was not far distant. Fanaticism broke forth in the wild excesses of certain Anabaptists, who, at the point of the sword, made preparations to establish the new Zion at Münster (1534). The Augsburg and Helvetic Confessions condemned these fanatical views, and later theologians generally held that the thousand years were past. Millenarianism again became prevalent in the seventeenth century, especially among those who had suffered in the religious wars in Germany and the persecutions of the Huguenots and Puritans in England.

(3) The third period dates from the middle of the eighteenth century. The great commentator, Bengel, did much to call attention to the subject in his commentary on Revelation and his Sermons for the People. In England the Irvingites (*q. v.*) declared the speedy coming of Christ. The doctrine found fanatical expression among the Mormons, who established Zion at Salt Lake City, and the Adventists (*q. v.*). In recent years millenarian theories have been advocated by Rothe, Hoffman, Delitzsch, Volck, and other eminent scholars. No satisfactory work on the subject has yet appeared.

Millenary Petition, a petition presented by nearly a thousand (whence its name) Puritan ministers to James I., in April, 1603. It prayed for the "reformation of certain ceremonies and abuses of the Church." The petition resulted in the Hampton Court Conference.

Millennium. See MILLENARIANISM.

Miller, HUGH, an eminent Scotch geologist and the first editor of the Free Church newspaper, *The Witness*, was b. at Cromarty, Scotland, Oct. 10, 1802; d. by his own hand, in a fit of insanity, at Portobello, near Edinburgh, Dec. 26, 1856. His geological works, *Vestiges of the Natural History of Creation* (1844); *Footprints of the Creator* (1849), and *The Old Red Sandstone*, did much to popularize the science and defend revelation, although, at the time, they were criticised severely for advancing views that are now generally accepted.

Miller, SAMUEL, D. D., b. near Dover, Del., Oct. 31, 1769; d. at Princeton, N. J., Jan. 7, 1850. He was graduated at the University of Pennsylvania, in 1789, and after finishing a course of theological study, he became associate pastor of the First Presbyterian Church, New York City, 1793–1813. He was the first professor of church history and government in the theological seminary at Princeton from 1813 till his death. He was prominent in the discussions that led to the disruption of the Presbyterian Church, in 1837. He was a wise and efficient teacher, beloved for his social qualities, and respected for his ability as a scholar and preacher. He published a number of works. See his *Life*, by his son, Samuel Miller (Philadelphia, 1869), 2 vols.

Miller, WILLIAM, b. in Pittsfield, Mass., Feb. 15, 1782; d. at Low Hampton, N. Y., Dec. 20, 1849. A farmer by occupation, and having very limited educational advantages, he became deeply interested in the study of the prophecies, and in 1833 began to lecture on the second coming of Christ, and predicted the destruction of the world in 1843. He made many converts to his views in the United States, Canada, and Great Britain. They were called Millerites. The repeated failure of his predictions weakened the faith of his followers, but they regarded him as a man of great intellectual ability, and a devoted Christian. See his *Life*, by White (Battle Creek, Mich., 1875).

Millerites. See ADVENTISTS.

Mills, SAMUEL JOHN, one of the first in the United States to enter the work of foreign missions; b. at Torringford, Conn., April 21, 1783; d. at sea, off the coast of Africa, June 16, 1818. While a student at Williams College he became deeply interested in the work of sending the gospel to heathen lands, and after entering Andover Seminary in 1810, with his fellow-students, Judson, Nott and Newell, he joined in an address to the general Association of Massachusetts presenting the claims of this work. Between 1812 and 1817 he prosecuted an extensive colportage work in the South and West. In 1817 the Colonization Society, which had been recently organized, sent him with the Rev. Mr. Burgess as their agents to explore Sierra Leone and Western Africa. He died on the return voyage. See *Memoirs of the Rev. Samuel J. Mills*, by Gardiner Spring (N. Y., 1820).

Milman, HENRY HART, D. D., "an English poet and ecclesiastical historian, was the youngest son of Sir Francis Milman, physician to George III., and was b. in London, Feb. 10, 1791. He was educated at Eton, and afterward at Brasenose College, Oxford, where he took the degree of M. A., obtained the Newdegate prize in 1812; published *Fazio, a Tragedy* (which was successfully brought upon the stage at Covent Garden) in 1815, took orders in 1817, and shortly after was appointed vicar of St. Mary's, Reading. In the following year appeared his *Samor, Lord of the Bright City: An Heroic Poem*, which was followed in 1820 by the *Fall of Jerusalem*, a beautiful dramatic poem, with some fine sacred lyrics interspersed. In 1821 Milman was chosen professor of poetry at Oxford, and published three other poems in the course of the same year—*The Martyr of Antioch*, *Belshazzar*, *Anne Boleyn*. His *Sermons as Bampton Lecturer* appeared in 1827, and his *History of the Jews* (3 vols.) in 1829. The last of these works did not bear the author's name; it was written in so liberal and tolerant a spirit that ecclesiastics of the stricter sort could hardly fail to be offended. Its weak point was a want of adequate learning, especially in the department of biblical criticism. A new edition, greatly improved and more critical, yet still far from being very accurate, or built on solid foundations, with an interesting preface, was published in 1863. In 1840 appeared a collected edition of his *Poetical Works*, containing some other pieces besides those already mentioned. The same year witnessed the publication of his *History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire* (3 vols.). In 1849 he was made dean of St. Paul's; and in 1854 published his masterpiece, *History of Latin Christianity, including that of the Popes, to the Pontificate of Nicholas V.* (3 vols.). It is a work of great learning, liberality, and chastened eloquence; it displays a broad grasp of human nature in its religious workings; besides a philosophic and poetical sympathy with the different men and opinions which it reviews. The work secured for its author a position in the first rank of English historians. Milman edited Gibbon, and contributed extensively to the *Quarterly Review*. He died in 1868. A posthumous work contains his *Essays on St. Paul*, *Savonarola*, *Erasmus*, etc."—Chambers: *Cylcopædia*.

Milner, the name of two distinguished brothers and church historians. ISAAC was b. at Leeds, Jan. 11, 1751; d. in London, April 1, 1820. JOSEPH was b. in Leeds Jan. 2, 1744; d. in Hull, Nov. 15, 1797. They were among the founders and leaders of the Evangelical school. The work upon which their fame rests is the *History of the Church of Christ* of which Joseph wrote the first three volumes, and Isaac the last two. Before the great work of Neander appeared, this history had a wide circulation, but it is now obsolete.

Milnor, JAMES, D. D.; b. in Philadelphia, June 20, 1773; d. in New York City, April 8, 1844. He was admitted to the bar in 1794, and was a member of the House of Representatives in 1810. He entered the ministry of the Protestant Episcopal Church in 1814, and from 1816 till his death was rector of St. George's, New York. He was an earnest and eloquent preacher, and a leader of the Low-Church party. See *Memoirs of the Life of James Milnor*, by J. S. Stone (New York, 1855).

Milton, JOHN, the greatest of English sacred poets, was b. in London, Dec. 9, 1608; d. in London, Nov. 8, 1674. He was educated at Christ's College, Cambridge, and then resided for a time at Horton, in Buckinghamshire, where he wrote his *Minor Poems*. In 1638 he traveled in Italy, and the following year returned to London, where he became involved in the controversy between the Episcopalians and Presbyterians, taking the side of the Presbyterians. This was the period of his great prose works: *On Church Government; On Divorce; Areopagitica: A Speech for the Liberty of Unlicensed Printing*, etc. Blindness and poverty fell to his lot, but in the midst of these trials he bore himself with courage. In 1665 he finished his *Paradise Lost*, and in 1671 appeared his *Samson Agonistes* and the *Paradise Regained.* The best English life is by Masson (1859–80, new ed., 1881, London).

Minister, MINISTRY. See CLERGY.

Ministerium, that body in the Lutheran Church which examines, licenses, and ordains candidates for the ministry, conducts trials for clerical heresy, and also of lay heresy when there is an appeal from a church council. Only ordained ministers can belong to this body.

Minor Canons, priests in collegiate churches, next in rank to the canons and prebendaries, but not of the chapter, who are responsible for the performance of the daily service. Their stipend is fixed by law at not less than £150, and the office may be held by a vicar, if his benefice is within six miles of the cathedral.

Minor Prophets, THE, are twelve in number: viz., Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, and Malachi. They are called "Minor Prophets" simply because of their brevity, and to distinguish them from the four longer books of prophecy (Isaiah, Jeremiah, Ezekiel, and Daniel). In the Hebrew canon they constitute only one book. For full literature see Charles Elliott, D. D. (in Lange): *Introduction to the Minor Prophets.*

Minorites, a name of the Franciscan order derived from the original later denomination adopted by their founder, *Fratres Minores.* See FRANCISCANS.

Minucius Felix was a Christian apologist of the end of the second or beginning of the third century. He was the author of a work entitled *Octavius.* In the form of a dialogue between a heathen and Christian, it refutes the objections to Christianity that were then urged by educated pagans. A translation may be found in vol ii. of the *Writings of Cyprian*, in the Ante-Nicene Library (Edinburgh, 1873).

Miracles. Miracles are mentioned in Scripture under four names: "Wonders, signs, powers, and works." As "wonders," their immediate physical effect on the spectator is emphasized; as "signs," their moral and spiritual purpose is implied, lurking under their phenomenal aspect; as "powers," they hint at some hidden cause that produces them; while as "works," their general practical character is regarded, as the acts of a distinct person, in attestation of his mission and his message.

Still the question remains, What is a miracle? It may be replied that a miracle is not a violation of the ordinary laws of nature, but a special interference of supernatural or superhuman power for a definite moral purpose. It is the extraordinary interposition of the Great Law-giver himself, modifying for the time the regular action of his own ordinary laws. Even so the human will is a potent factor in the physical world, as when a man raises his hand, or throws up a ball into the air, in spite of the law of gravitation. It is God's will making itself seen and felt in the ordinary course of nature. A miracle then, is a possible event, because it does not of itself deny the existence of the regular order of nature. An exceptional phenomenon, like a miracle, simply reveals God in another way than that in which nature reveals him. An occasional departure does not overthrow the harmony of the cosmos, but, on the contrary, implies it. There could be no exception, unless there were also a general law.

Modern science, which has fathomed more deeply the unbroken reign of law in the physical order of creation, denies the possibility of a miracle. The real question is, Is there a God, or is there not? If there is, a miracle is *possible.* Once admit the idea of One Almighty God, and a miracle becomes an imaginable event. And if there is thus room for one miracle, there is room for many.

But can a miracle be proved? Hume denied that it could. Our belief, according to his view, is the result of experience, and ordinary experience knows nothing of miracles. He urges further that the human testimony advanced in their support is solitary, exceptional, and may be mistaken, inasmuch as all testimony is as likely to be false as true; no testimony, therefore, is to be received which contradicts the uniform tenor of nature. The question, however, is not the abstract credibility of all human testimony, but the specific credibility of certain special witnesses. The character and circumstances of the evangelists and apostles is a distinct element in this inquiry. What they were in themselves, and what they suffered in support of the miraculous story they published, affords strong proof that they were at least honest men. But were they mistaken men, mistaken in their interpretation of the phenomena which they witnessed? The answer is, No: not only because the character of some of the miracles was such as to admit only of one interpretation, and that, the supernatural interpretation, such, for instance, as the Ascension—and if we admit one miracle, we must also admit others—but because of the extraordinary purity of the morality which the miracles, thus vouched for, inculcated; and also because of the lasting beneficial results that remain to this day.

It ought to be remembered that a mere wonder of itself proves nothing. The wonder must also be a sign, associated with some word or act indicative of design. This coincidence of extraordinary manner and avowed purpose, which is found in most of the Scriptural miracles, and which is wanting in mediæval and so-called modern miracles, is an essential part of the evidence for the miracles themselves. What new morality, what permanent results, have followed from the fantastic miracles of the Middle Ages, or from the unauthenticated vagaries of modern Spiritualism?

Miracles, again, are necessary as the credentials of Revelation; and since Revelation makes known what could not be otherwise discovered, what is beyond and above reason, it follows that reason is not adequate of itself to gauge the truth of a revelation when given; some other sign, some other proof is wanted, viz., a miracle—in its purpose and in its results evidently from above. A miracle, then, is not only possible, but probable; and if it is probable, it is also credible. With the existing evidence in their favor, it is more weakly credulous to renounce the miracles of the Gospels than to accept them. To imagine that Christ founded his religion, and that his followers conquered the larger part of the civilized world in his name, without miracles as his or their original credentials, is a greater strain on our reason and faith than to suppose that the miracles were facts, and that the record given of them is true.

After all, Nature is not sufficient, apart from Revelation. There is no complete discovery of God in nature. It reveals Wisdom and Power, but not Love. The sum of Natural Theology, as Lord Brougham said, is only to discover "a great Mechanician." God's moral character, or his connection with ourselves, is not clearly legible in the works of creation. "Our Father which art in heaven" was never found in Nature's Book; it was Christ himself who alone authorized such a mode of address, and all that it contains. Under such conditions, when a further revelation was wanted, it is not incredible that it should be given; and given, too, in the only way by which it could be substantiated—by the occasional performance of miracles; mighty, and therefore proofs of his power; beneficial, and therefore signs of his love; lasting in consequent results, and therefore evidences of a set design; by which also he showed that there were other laws at work than the physical laws of nature; by which, too, he lifted up men's hearts and minds at once into a higher spiritual sphere, and made known to mankind his own moral perfections and infinite love. Nor is there an escape from such conclusions by supposing that Christ was in possession of some of the secrets of science in advance of his own day, or even of later times, and therefore wrought only what seemed to be wonders to the ignorant eyes that beheld them. For as Christ appealed to his miracles as proofs that he was God, and came from God, he must then have been only an arrant deceiver, even while inculcating the loftiest morality, which has since revolutionized the world. Such truth and such falsehood in the same person would only exhibit a moral monster, which would be a monstrous miracle in itself.

In the present day, the internal proof of Christianity most relied on is its sublimity and its fitness for human wants. But, valuable as this may be as an auxiliary, internal proof is not sufficient without external evidence. Internal proof only appeals to reason, and reason is not the sole judge in such a matter. Our Lord himself said: "Believe me that I am in the Father . . . or else believe me for the very works' sake." This was an argument for the truth of his doctrine from the character of his works. For instance, the central facts of the Incarnation and Atonement are not proved actually to have taken place, because they are exactly suitable to man's wants; such internal evidence requires historical corroboration as an additional proof in their favor. Even so, the indirect evidence from the character of the Gospel itself demanded the direct evidence of miracles in order to substantiate its claims.

In conclusion, it may be said that miracles are possible, if the existence of one Supreme God is admitted; that they are antecedently probable from the necessary character of a revelation from heaven; that trustworthy evidence has been adduced in their support of a very various and complex kind; and that by them a new moral and spiritual element has been introduced into the world, of which the lasting results are a standing proof of the miracles themselves. On the other hand, it should be pointed out that the question of the general credibility of miracles, as recorded in Scripture, must not be confounded with that of the actual occurrence or not of any single event presumed to be so recorded, but which may rest on less than the normal evidence, or may present less of those signs of a true miracle above mentioned, or may involve some error in interpretation. Thus, for instance, the narrative concerning Joshua and the sun and moon standing still may be held to be a quotation from a recognized poem, rather than a sober statement, and is so held by many who sincerely believe generally in the miraculous element of revelation. It is not so much the character of the marvel, as the moral surroundings and whole setting of the passage, that arouse suspicion in such a case. Again, the account of the angelic interference at the Pool of Bethesda is now known to be merely a corruption of the text, being absent from the oldest MSS. But caution is needed in the exercise of such selective processes, lest they degenerate into a mere systematic attempt to explain away every miracle, where any possible grounds can be found. Such a course will be of no real benefit in the end, since, as has been partly indicated above, the miraculous element is too deeply ingrained in the biblical revelation for one to be really destroyed without the virtual destruction of the other also.—Benham: *Dict. of Religion.* See Trench: *Miracles of our Lord;* Bushnell: *Nature and the Supernatural;* Mozley: *Eight Lectures on Miracles* (Bampton Lectures, 1865); Fisher: *Supernatural Origin of Christianity* (1877); Lias: *Are Miracles Credible* (1883)?

Misere're (*have mercy*) is the musical rendering of portions of the Fifty-first and Fifty-seventh Psalms. It forms a part of the liturgy of the Roman Catholic Church, and is used at services of penitence and at funerals. The most impressive of the many melodies that have been composed is that by Gregorio Allegri (1590–1640), which is always used at the Sistine Chapel at Rome on Thursday and Friday in Holy Week.

Mishnah (*doctrine*), denotes the great collection of legal decisions by the ancient rabbis which forms in each Talmud the text on which the *Gemara* rests, and so is the fundamental document of the oral law of the Jews. See TALMUD.

Missa. See MASS.

Missal, the office-book of the Roman Catholic Church which contains the liturgy of the mass.

Mission is a term used by Roman Catholics and Ritualists for special revival meetings, in which subjects of vital spiritual interest are preached upon, and extraordinary efforts are made to secure the attention of the people.

Missions. A universal religion demands a world-wide proclamation. This obvious truth was but slowly apprehended, even by the apostles. The Church of Christ has not yet fully measured its obligations, growing out of its possession of a gospel adapted to and designed for the whole human race. Under the Old Testament dispensation there were predictions of "a light to lighten the Gentiles," and of a king in Zion who should have "dominion from the river even unto the ends of the earth." Yet in spite of these intimations of the world-wide reach of the Messiah's rule, the Jewish people appear to have had no thought of attempting the conversion of other nations to their faith. It would seem as if the instructions of Christ, crowned by his last commission to "Go into all the world, and preach the Gospel to every creature," could not have failed to convince his disciples of their obligations; and yet we find Peter, even after Pentecost, doubting whether it would be right for him to preach the Gospel to a Roman centurion who had sent to him for instruction. And not until a new and extraordinary vision was given him from heaven did Peter learn that God had called the Gentiles to repentance unto life. But before the death of the apostles the breadth of the Saviour's command was apprehended by them, and the gospel was preached in Cyprus and Phœnicia, throughout Asia Minor, and in Macedonia and in Greece. In the three great missionary journeys of Paul the divine message was proclaimed, and churches were established all the way from Jerusalem to Rome, and there were saints in Cæsar's household. The persecutions which occurred during the three centuries after Christ did not hinder the earnest propagation of the faith. And at the end of that period, A. D. 323, upon the union of the Roman Empire under Constantine, Christianity was recognized as the religion of the State.

In the fourth and fifth centuries missionary operations were carried forward with much vigor. Ulfila became the "Apostle of the Goths." The "golden-mouthed" Chrysostom established a training-school at Constantinople, to which natives from pagan lands were brought to be trained as missionaries to their countrymen. St. Patrick of Ireland, in the beginning of the fifth century, accomplished a wonderful work in evangelizing that island, and sent forth missionaries to other lands. Then followed other eminent missionaries, Columba of Iona, Aidan and Columbanus. English missionaries went into the heart of the German forests. The Church of Rome, in the beginning of the seventh century, sent its missionaries, under St. Augustine, to the pagan tribes of Britain. In the same century the Nestorian missionaries carried the gospel into China. In the ninth and tenth centuries Cyril and Methodius preached the gospel to the Slavic peoples, and Adalbert went as missionary among the pagans of Prussia.

Up to this time there seems to have been a clear recognition of the obligation of all Christians to give the gospel to those who had it not, and there were vigorous and successful efforts to fulfill this obligation. During the centuries which followed, the Church was sadly compromised by its relations to the State, and the missionary spirit waned. Doubtless there was something of this spirit in some of those who took part in the Crusades. But Christ's kingdom was not to be established by the sword, and those who took the sword lost sight of the purpose that should actuate them. It is a singular fact, too, that the evangelical reformers, both before and after Luther, were so absorbed in their conflicts for Christian truth and in cleansing the Church in doctrine and practice, that their thoughts do not seem to have been turned toward the pagan world. There arose, however, in the sixteenth century, among the Roman Catholics, a most zealous missionary, Francis Xavier, who, whatever opinions are entertained of his doctrine and methods, must be regarded as a man of eminent ability and devotion. He arrived in India in 1542, and to the time of his death, ten years later, he toiled with wonderful energy in India and Japan. His successor, Ricci, established the Roman Church in China. It should not be forgotten that the Pilgrim Fathers had a missionary purpose in seeking the New World; and the labors of the "Apostle" Eliot, and of the Brainerds and Mayhews, in the seventeenth century, are among the most interesting in missionary annals.

The era of modern missions may properly be said to have begun in 1705, almost a century before English missionaries were sent out to labor among the pagans in foreign lands. About the time the Pilgrim Fathers landed in America, the Danish East India Company obtained a foothold at Tranquebar, on the eastern coast of India. The duty of giving the gospel to the natives of that region was pressed upon the Danish king by his chaplain, and as a result Ziegenbalg and Plütschau arrived at Tranquebar in 1706, being the first Protestant missionaries to India. Later, this mission was aided to some extent by the Society for the Propagation of the Gospel in Foreign Parts, which was organized in England in 1701, and also by the Society for Promoting Christian Knowledge. The devoted missionary, Schwartz, joined this mission in 1570, and, fifty years after Ziegenbalg landed, 11,000 souls were enrolled as Christians. But the toleration of caste proved a vast hindrance, and subsequently the blight of rationalism in the home churches led to the practical failure of the mission, save as, in a few places, it opened the way for missions which were subsequently established.

Hans Egede, a Norwegian pastor, went to Greenland in 1721, sent by a college in Copenhagen. In 1831 the United Brethren, or Moravians, under the lead of Count Zinzendorf, began those labors for the conversion of the world which have entitled the Moravians to the name of the Missionary Church. It is said that within ten years from that date they had commenced work in the West Indies, South America and South Africa, in Greenland, Lapland, and Ceylon. But as yet the churches of England were not awake to their duty. That awakening came through William Carey, who in early life was a shoemaker, and became a Baptist minister. He preached before his ministerial association at Nottingham, on the 31st of May, 1792, a sermon in which, with extraordinary eloquence, he enforced the duty of attempting the evangelization of heathen nations. This resulted in the organization of the Baptist Missionary Society, and Carey became its first missionary to India. With Marshman and Ward, a station was begun at Serampore, a few miles above Calcutta. This place was under Danish rule, the missionaries having been compelled to seek the protection of that government, inasmuch as the English Company objected to their evangelistic work. Great ridicule was heaped upon this undertaking, and the sarcasms of Sidney Smith upon the enterprise of the "Consecrated Cobbler" have passed into history. But his work was the means of arousing a remarkable interest, and within a few years many missionary organizations were formed: the London Missionary Society in 1795, the Church Missionary Society in 1799, the Religious Tract Society in 1799, and the British and Foreign Bible Society in 1804.

In the United States various bodies began to plan for missionary work, but their attention was directed largely to the aborigines who lived near them. In 1806 a few young men in Williams College were much impressed in regard to their duty to the heathen. One of them was Samuel J. Mills, whose mother consecrated him at his birth to be a missionary. These young students frequently met for prayer, and one afternoon in the autumn of 1806, having been driven by a sudden shower to find shelter under a hay-stack, they consecrated the spot, which has since been called "the Birthplace of American Missions." In the year 1810 Mills found kindred spirits among his associates at the Theological Seminary at Andover, and after consultation with their instructors, four of these young men, Samuel J. Mills, Adoniram Judson, Samuel Nott, and Samuel Newell presented themselves before the General Association of Massachusetts at its session at Bradford on June 25, expressing their desire to be sent to the heathen, and asking advice. Others would have applied at the same time, but it was feared that the presence of so many would alarm the Association, in view of the probable cost of undertaking their support. The Association listened to their plea, and though some of its members thought their proposal rash and presumptuous, yet their spirit was commended, and their plans approved, and the Association formed for their support the first foreign missionary organization of the United States, under the ponderous name of the American Board of Commissioners for Foreign Missions. It was not without much difficulty that this organization obtained a charter from the State of Massachusetts. One of the arguments against granting it was that there was none too much religion in the land to warrant its exportation, but the reply was made that religion was of such a nature that the more it was imparted the more it increased, and the Charter was granted in 1812. In view of the doubt entertained whether the churches in the United States could support *four* missionaries, Judson had been sent to England to inquire as to a possible coöperation with the London Missionary Society, but, that scheme failing, it was decided to undertake a mission in India, and five young men, three of them having wives, sailed early in the year 1812. During the voyage the views of two of these missionaries, Judson and Rice, on the subject of baptism underwent a change, and this event led to the formation in 1814 of the American Baptist Missionary Union, under which organization Judson went to Burma, so that, through the good Providence of God, an event which threatened to prove divisive tended directly to the development of missionary operations. Other branches of the Christian Church in the United States soon organized for foreign missionary work: The Methodist Episcopal Church in 1819; the Protestant Episcopal Church in 1835; the Free Baptist Church in 1836. Until 1837 the whole Presbyterian Church supported the American Board, as did the Reformed Dutch Church, and the larger portion of the Presbyterian Church did so for a quarter of a century longer. In 1857 the Reformed Church, and in 1870 the Presbyterian Church, amicably withdrew, in the hope of prosecuting foreign missionary work more vigorously under Boards of their own. There are now in the United States not less than thirty-five missionary societies conducting independent work in foreign lands. These societies had an income for the year 1888–89 of about $3,700,000. Connected with their 640 principal stations, in which missionaries reside, there were over 3,000 out-stations. The 2,300 missionaries from America, about 1,000 of whom were males, are aided in their work by over 8,000 native helpers. The 2,300 churches had an enrolled membership of a little over a quarter of a million, with 167,000 pupils in the schools of all grades.

In Canada the M. E. Church organized a missionary board in 1824, the Presbyterian Church in 1844, and other churches somewhat later. The income of these Canadian societies for foreign missions for the year 1888–89 amounted to about $180,000, and they supported in foreign lands over 100 missionaries, male and female.

In Great Britain there are now between thirty-five and forty foreign missionary societies, reporting an income for the year 1888, according to tables prepared by Canon Robertson, of $6,672,000. Of this sum the societies of the Church of England contributed $2,708,000; the joint societies of Churchmen and Nonconformists, $1,042,000, English and Welsh Nonconformists, $1,961,000 ; and Presbyterian societies, $916,000. These British societies report about 1,900 male missionaries and 600 female missionaries, with 24,000 native helpers, and 351,000 communicants in their churches. In Germany there are some eighteen evangelical missions, some of them working most efficiently in foreign lands. Together, they have about 600 European missionaries, and not far from 80,000 communicants in their churches. There are also efficient missionary organizations in France, Holland, Denmark, and Sweden. The most recent statistics received from these missions last named give the number of their missionaries as about 100, their native helpers as nearly 500, and their communicants as somewhat over 10,000.

The summary, therefore, of the Protestant missions would make about 115 principal foreign missionary societies, many of them having a large number of auxiliaries. Their income amounts to a little over $10,000,000. Their stations, principal and subordinate, number 8,500; about 3,600 men, ordained or unordained, are laboring in foreign lands. The various societies report but about 2,000 female missionaries, but should they uniformly include the wives, the number of women would doubtless exceed that of men. The native helpers who are connected with these foreign missionaries number about 33,000, while the communicants are reported as 704,000. It is impossible to state accurately the number of adherents, who, though not communicants in the churches, are yet fully identified with the several Christian communities, but it is believed, taking the ratio that exists between the communicants and adherents in many missions, that the total number of adherents is about 3,000,000.

Mention should be made of two or three special branches of missionary work. *Medical missions* have been prosecuted in connection with most of the great organizations. Efforts to heal the body appeal directly to many who are little disposed to hear of a new religious faith; and prejudices have been removed, and the way opened for the gospel by the practice of the healing art. Several medical missionary societies have been formed, and refuges, hospitals, and dispensaries have proved a most efficient agency in the dissemination of the gospel. In waiting-rooms of hospitals have often been found the best audiences for the Christian preachers.

Woman's Work in missions, though of recent development, has proved a powerful auxiliary. The woes under which women suffer in pagan and Mohammedan lands could not fail to appeal strongly to the hearts of Christian women throughout the world, and they have not been slow to take up these branches of work, which seemed specially adapted for them. Particularly have they devoted their energies to education, opening boarding-schools for girls. In India female missionaries have done a great work among the zenanas, carrying the Word of life to women who are excluded from society, but whose influence in their homes is powerful, and without whose conversion it seems impossible to renovate society. There are sixty-one principal Women's Foreign Missionary Societies: thirty-nine in the United States, nine in Canada, thirteen in Great Britain. The thirty-nine Women's Boards in the United States have not less than 33,000 auxiliaries, including Bands of children, and their membership is estimated at about 700,000.

Some brief statement should be made in this article in regard to the progress of missionary work in the principal nations of the world.

The vast Continent of Africa has been entered at many points. The Moravians, under George Schmidt, were the pioneers who commenced in Cape Colony, and that region, through the labors of the London Missionary Society, is fairly under Christian influences. The English Wesleyans in the Transkei, the Paris Evangelical Society among the Basutos, and the American Board among the Zulus, have accomplished much. The Scotch Presbyterians of the Established and Free Churches have successful missions along the Shiré and at Lake Nyassa. The English Church Missionary Society, and the Universities' Mission, on the East Coast, have done a noble work. The Church Missionary Society has planted a station at Uganda, in the very heart of the continent, where scores of converts have proved steadfast while in the fires of persecution, even unto death. The same society has also on the West Coast accomplished a great work along the Niger, and since the Congo has been opened the English and American Baptists have planted vigorous missions along that highway. The German missions have been planted both on the eastern and western coasts. The American Presbyterians have held fast to their work, begun in 1842, at the Gaboon; and the United Presbyterian Church of America has accomplished remarkable results in Egypt. Altogether, 35 Missionary Societies are at work in Africa, from the mouth of the Nile to the Cape of Good Hope, and the Dark Continent is illumined at many points by the light of the gospel.

Throughout the Turkish Empire the missionary work, begun in 1819, has been left almost entirely to the American Board, save that since 1870 the Syrian mission has been connected with the Presbyterian Church, and there are some English missions in Palestine. Little has been accomplished as yet among Moslems, for, though there is nominally religious liberty, yet death or exile awaits any convert from Mohammedanism. But a vast work has been accomplished among the decayed churches, especially the Gregorian Armenians. At the first these churches bitterly opposed the incoming of evangelical truth, but many of their members, and even their leaders, though still adhering to the old Church, are feeling the force of a better Christian teaching and example. Including Syria and European Turkey, there are now in the Turkish Empire 135 churches having a membership of over 13,000.

It is less than a century since Carey and his associates were expelled by the British authorities in India. In 1813 the first missionaries from the United States to India were driven from Calcutta, and only after protracted negotiations were permitted to stay at Bombay. But, from that date to this, Christianity has been vigorously propagated throughout Hindustan. Not far from forty missionary societies are laboring there, under the protection of the British Government; and the old fear lest any attempt to disturb the superstitions of the natives might lead to revolt and the overthrow of English rule has entirely passed away. Henry Martyn thought that it would be the nearest approach to a miracle of anything that could be witnessed, should he ever see a Brahman converted to Christ. That miracle has been witnessed in hundreds of cases. In the year 1851 the number of Protestant communicants in India, including Burma, was 17,306. In the year 1881 they numbered 145,097. In India alone, in the decade from 1871 to 1881, the communicants increased from 52,000 to 113,000, while the adherents increased from 224,000 to 417,000. Sir William Hunter, an acknowledged authority, states that in the nine years preceding 1881 the native Christians increased at the rate of 64.07 per cent., while the general population increased at the rate of 10.89 per cent.; the Mohammedans at the rate of 10.96 per cent., and the Hindus at a rate below 13.64 per cent. Though recent returns are not complete, it is believed that the number of Protestant communicants cannot be less than 180,000, and the adherents not less than 700,000. Among the converts are persons of all castes, from the highest to the lowest, and of all races dwelling in India. Not a few Mohammedans have espoused the religion of Jesus Christ. But statistics cannot show the great revolution that is going on. The barriers of ignorance, caste, and false religion are by no means overthrown, but even the defenders of false faiths are compelled to admit that the leaven of the gospel is permeating India.

In Burma the American Baptist mission has had a rich harvest, and the work begun by Judson and others has progressed until, in the year 1889, there were in that kingdom 521 churches having a membership of 29,952.

China received its first Protestant missionary in the year 1807, Robert Morrison being compelled, on account of the opposition of the East India Company, to proceed to Canton by way of New York. For years an entrance was denied to the messengers of Christ, but with extraordinary patience their efforts were continued. The study of the language and the work of translation were prosecuted until, in 1842, a treaty was signed which opened five ports to the commerce of the world. Since that time various provisions have been introduced into the treaties with foreign powers so that the Christian missionary is free to prosecute his work throughout the empire. In the year 1843 it was believed that there were not more than ten converted souls within the empire. In 1853 there were 351 enrolled Christians; in 1863 nearly 2,000; in 1877, 13,035, and by the last report, covering the year 1888, the Protestant communicants numbered 35,122. There are now laboring within the empire, counting some of the smaller bodies, forty missionary societies having connected with them 1,168 missionaries, 545 of them being men. These missionaries are aided by 1,325 ordained and unordained native laborers. Notwithstanding this remarkable growth, China is so vast that comparatively few of its hundreds of millions of souls have as yet heard the blessed message. But the empire is open, and the rate of present progress gives promise for a speedy and glorious harvest.

It is but a third of a century since Japan was sealed, not only to all Christians, but to all foreigners. It is less than twenty years since a native teacher of one of the missionaries was thrown into prison on mere suspicion of being a Christian. The first church in Japan was organized in 1872, at which date there were twenty ordained missionaries within the empire. This number has increased until, in 1890, the male missionaries were 200, connected with twenty-eight missionary societies in Great Britain, the United States, and Canada. Including the wives of missionaries, and unmarried women, the number of missionaries is 527. During the eighteen years the churches increased in number from one to 274, and the membership from eleven to 28,877. With extraordinary avidity the Japanese have studied the arts and sciences of the Western World, and have already lost confidence in their national religions, Shintôism and Buddhism, and have been ready to listen to the preaching of the gospel. The New Constitution of the empire, proclaimed in Feb., 1889, guarantees perfect religious liberty, and the Christian preacher will be welcomed in every city of the

PRINCIPAL FOREIGN MISSIONARY SOCIETIES OF GREAT BRITAIN.

SOCIETIES.	Income in Dollars.	Stations and Out-stations.	Missionaries. Male.	Female.	Native Helpers.	Communicants.	Adherents.
London Missionary Society	$655,280	1,920	154	36	5,504	74,127	316,355
Church Missionary Society	1,260,080	305	316	44	3,990	47,754	188,037
Society for Propagation of the Gospel	691,830	*	493	*	2,444	66,593	281,620
Universities' Mission	82,500	14	45	18	36	566	1,281
Church of England Zenana Miss'y Soc'y	116,340	46	..	105	534	..	..
Baptist Missionary Society	404,090	496	118	..	1,014	47,133	*
General Baptist Society	39,515	17	9	7	20	1,390	3,710
China Inland Mission	182,558	145	153	123	144	2,464	*
English Presbyterian Mission	70,395	127	24	16	108	3,597	6,016
Free Church of Scotland	324,995	211	79	38	568	6,276	*
Established Church of Scotland	80,245	16	32	1	195	805	3,537
United Presbyterian, Scotch	282,674	228	61	21	528	14,079	*
Wesleyan Missionary Society	659,335	359	152	*	6,104	37,031	118,247
Irish Presbyterian Society	72,915	13	15	10	207	429	2,223
Methodist, New Connection	13,100	4	8	1	44	1,268	*
Primitive Methodists	70,642	10	5	2	20	420	*
Methodist, United Free	105,140	25	21	*	166	6,670	*
Moravian Missions	37,704	133	151	141	1,710	35,920	84,201
South American Missionary Society	92,500	37	48	8	13	411	3,038
Friends	42,500	5	10	16	378	2,970	36,360
Welsh Calvinistic Methodists	25,000	8	10	8	302	1,389	6,519
Turkish Missions Aid Society	10,608	..	..	..	..	..	..
Totals	$5,317,946	4,119	1,904	595	24,029	351,292	1,051,144

* Not reported.

FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES, 1888–89.

SOCIETIES.	Income.	Stations.	Out-stations.	Missionaries. Male.	Female.	Native Helpers.	Churches.	Communicants.	Added last Year.	No. of Schools.	Pupils.
American Board	$685,111	93	1,023	195	319	2,380	360	33 220	4,609	1,066	43,838
Presbyterian Board, North	852,815	101	*	224	308	1,209	321	25,346	3,067	543	27,394
Presbyterian Board, South	96,054	39	96	35	39	56	*	1,678	364	*	1,214
Reformed Church of America (Dutch)	93,142	14	127	26	31	274	51	5,089	762	125	3,775
United Presbyterian Board	108,585	16	155	20	36	402	34	8,712	1,874	236	9,639
Cumberland Presb. Church	17,475	5	6	6	10	1	8	513	47	5	220
Reformed Presb. Church	16,432	2	6	4	9	52	2	236	50	36	975
Asso. Ref. Synod of the South	6,453	6	8	2	1	6	3	226	32	2	27
Reformed Church of the U. S., German	18,000	4	12	3	5	16	3	1,438	293	2	62
Ref. Presb. Gen. Synod	4,300	1	9	1	4	8	4	18	2	20	*
Baptist Missionary Union †	414,895	62	1,179	107	172	1,313	687	78,543	6,093	983	18,574
Baptist Southern Convention	99,023	30	35	33	47	75	57	2,050	228	8	600
Free Baptists	24,885	5	7	8	14	19	10	646	54	103	3,591
Seventh Day Baptists	4,108	1	*	2	3	5	1	30	5	2	29
Baptist Convention of the United States §	4,598	3	2	2	1	2	1	2,000	20	2	27
German Baptist Brethren (Tunkers)	1,055	4	20	*	*	*	*	*	*	*	*
Methodist Epis. Church † ‖	566,139	52	250	148	190	1,388	516	63,295	3,027	801	27,519
Meth. Epis. Church, South	244,176	18	*	34	*	97	*	4,014	228	*	*
Meth. Protestant Church	15,000	3	*	4	10	8	2	239	42	3	300
African Meth. Episcopal §	12,000	7	5	7	1	8	9	900	302	5	408
Wesleyan Methodist	2,000	1	1	1	2	1	1	256	10	1	330
Free Methodist	2,500	3	..	3	5	2	1	18	6	2	35
Protestant Episcopal Foreign Missionary Society	159,149	51	124	75	33	124	32	2,367	300	101	3,755
Reformed Episcopal Church	2,646	1	..	1	2	..	..	..	..	..	..
Evangelical Association	13,662	55	6	6	8	77	50	9,959	1,007	319	17,983
United Brethren in Christ	28,000	15	60	7	7	50	*	6,000	200	*	460
Evangelical Lutheran General Synod	82,404	4	8	4	6	388	113	5,443	1,001	155	4,330
Evangelical Lutheran General Council §	10,288	6	50	5	4	72	4	805	235	57	767
Foreign Christian Missionary Society (Disciples)	61,866	15	16	27	15	27	30	2,990	617	14	380
Amer. Christian Connection	3,000	4	10	2	2	8	3	140	40	1	7
Mennonite Gen. Conference	*	3	..	3	15	..	*	6	5	2	100
Friends	28,273	16	11	11	23	23	10	379	50	15	709
United Brethren (Moravians) ‡	13,500	..	..	..	..	..	..	..	..	..	..
Total	$3,691,534	639	3,226	1,006	1,317	8,091	2,313	256,556	24,570	4,609	167,048

* Not reported. † Work of these Societies in Protestant countries of Europe is not here reported.
‡ Excepting receipts from the United States, the Statistics of Moravian Missions are given in the table of British Societies. § The statistics of 1887–88 in whole or in part. ‖ Not including the Woman's Board of this church.

empire by a few, if not by many who desire to know of a better faith than that of their fathers.

Some of the most marvelous triumphs of modern missions have been witnessed in the Island World. The great island of Madagascar, the jewel in the crown of the London Missionary Society, has been in large degree brought under the power of Christianity. After passing through the fires of persecution, the Christian Church among the Malagasy has come out triumphant; and although the London Society has but twenty-eight missionaries among them, there are 670 ordained native ministers, 3,700 native preachers unordained, 50,000 church members, and 236,000 native adherents.

The triumphs of the gospel among the savage islanders of the Pacific furnish convincing proof of its Divine origin and power. Islands from which the missionaries were driven by force, or, if captured, were slain and eaten, have not only accepted the truth, but have sent forth of their own people on missionary work to other islands. Almost all branches of the Christian Church have had a share in this work in Polynesia, Melanesia, and Micronesia. The London Missionary Society has been specially honored in its work in Tahiti, the Society, the Hervey, the Samoan, and the Loyalty Islands and in New Guinea. The Wesleyan Society of England has won a notable victory in Tonga and Fiji. In 1879 Sir A. Gordon, the English governor of Fiji, declared that out of a population of about 120,000 former cannibals, 102,000 were regular worshipers in churches, and that in every family there was morning and evening worship. The societies of the Church of England have labored earnestly and successfully in Melanesia; and the Presbyterian Churches of Scotland and Canada in the New Hebrides, and the American Board in the Sandwich Islands and Micronesia. Many of these islands have been so thoroughly Christianized that they do not now make reports to the societies which established Christian work within them, so that the statistics of Christian work in the Island World are by no means complete, but we have a record of over 96,000 communicants and of nearly a half-million adherents in connection with the churches in the islands of the Pacific.

The South American Missionary Society of England has accomplished a noble work, commencing among the savages of Tierra del Fuego and coming north; and the American Presbyterian and Methodist Epicopal Churches are laboring earnestly in Brazil. The Moravians are toiling, as is their wont, among the degraded tribes of British Guiana and Central America.

If the present outlook for missions is compared with that of a hundred years ago, it will be seen that there is everything to cheer the Christian in reference to the future. The apathy of the Church has given place in some good degree to earnest endeavor. The nations that, a hundred years ago, openly forbade the preaching of the Gospel, or the coming of the foreigner, are now freely open. The means of transit are wonderfully improved, so that, in place of the voyage of six months or a year, almost any mission-field can be reached in a few weeks. The introduction of modern science and art is overthrowing the superstitions of pagan nations, as they find that their sacred pages are filled with absurdities. The languages of the illiterate nations have been reduced to writing, and into about 300 tongues of the earth the Scriptures have been translated, and dictionaries and other appliances for learning these foreign tongues have been provided. Missionary societies in large numbers, and working by different methods, have been organized. The batteries of Christianity have been planted in all the great nations. The native agency has been set in operation, and schools and colleges have been founded. The preliminary work may be said to be done. Nothing is now wanted but united and consecrated effort on the part of the whole Church of Christ, accompanied by the outpouring of the Spirit, to bring the kingdoms of the world under the sway of him to whom they belong.

E. E. STRONG.

Mite, a small bronze or copper coin, which, in Christ's time, was worth only half a mill.

Mitre, the head-dress worn in solemn church services by bishops, abbots, and other prelates in the Latin Church. The materials used in their manufacture consist of most costly stuffs, studded with gold and precious stones. It is tongue-shaped in form, and is supposed to symbolize the "cloven tongue" of Pentecost. The origin of its use is uncertain: no special mention is made of it before the ninth century.

Miz'pah (*watch-tower*). (1) The *Mizpeh* of Gilead (Judg. xi. 29), Ramath-mizpeh (Josh. xiii. 26), and Ramoth-gilead (1 Kings iv. 13), were probably the same place. Here Jacob and Laban set up a heap of stones as a landmark between them (Gen. xxxi. 23, 25, 48, 52), and here Jephthah was met by his daughter. (Judg. xi. 34.) It is identified with the modern Jebel Oshá, three miles northwest of Ramoth-gilead. (2) The *Mizpah* of Benjamin (Josh. xviii. 26) is generally identified with the modern Neby Samwil. Here Saul was elected king (1 Sam. x. 17–21), and Gedaliah was murdered. (2 Kings xxv. 23, 25.)

Moab, a name used in designating both the Moabites and their territory, which lay along the eastern shore of the Dead Sea and the lower course of the Jordan. It is a well-watered, fertile, and mountainous country, rising more than three thousand feet above the level of the sea. By ancestry and language the Moabites were related both to the Israelites and Edomites. They were addicted to sensual habits, and worshiped Chemosh as their chief divinity. (1 Kings xi. 7, 33; 2 Kings xxiii. 13.) Human sacrifices, especially of children, were made in their worship. (2 Kings iii. 27.) Chedorlaomer subdued the Emim, the original inhabitants of the country, in the time of Abraham. (Gen. xiv. 5.) After the Moabites took possession of the country they were ruled by their own kings, but were subdued, and became dependent to the Amorites in the territory north of the Arnon, and to Israel south of the Arnon. When the separation of the two kingdoms took place, Moab followed Israel. (2 Kings iii. 4.) They favored the revolt against Nebuchadnezzar, but when he marched against Israel they at once joined his forces. Nothing further is known of their history. The country belonged to the Nabatæans until A. D. 105, when it fell into the hands of the Romans. The ancient cities of Moab are now in ruins, and the scattered population roaming through the country is of a degraded type. In 1868 the famous Moabite stone was discovered by Mr. Klein (a German missionary at Jerusalem), near the walls of old Dibon. It is a slab of black basalt, 3 feet, 8½ inches high, 2 feet, 3½ inches wide, and 1 foot, 1.78 inches thick. The stone is now in the museum of the Louvre in Paris.

Modalism, a term used to denote the doctrine, first set forth by Sabellius, that the Father, the Son, and the Holy Spirit were not three distinct personalities, but only three different modes of manifestation. See CHRISTOLOGY; MONARCHIANISM; SABELLIANISM; TRINITY.

Moderates, a name given to a party in the Established Church of Scotland, during the eighteenth century, who were lax in their doctrinal views. The discussions which grew out of their position finally culminated in the organization of the Free Church.

Moderator is the title of the presiding officer of Presbyterian courts (session, presbytery, synod, general assembly). The title is often used to distinguish the presiding officer in Congregational assemblies.

Moffat, ROBERT, D. D., "African missionary, was born at Ormiston, Haddingtonshire, Scotland, on December 21, 1795, of humble parentage. Moffat learned the craft of gardening, but in 1814 offered himself to the London Missionary Society, who, in 1816, sent him out to South Africa. After spending a year in Namaqua Land with the powerful and dreaded chief Africaner, whom he converted, Moffat returned to Cape Town in 1819, and married Miss Mary Smith, a remarkable woman and most helpful wife. In 1820 Moffat and his wife left the Cape, and proceeded to Griqua Town, and ultimately settled at Kuruman, among the Bechuana tribes lying to the west of the Vaal River. Here he worked as a missionary till 1870, when he reluctantly returned finally to his native land. He made frequent journeys into the neighboring regions, as far north as the Matabele country, to the south of the Zambezi. The results of these journeys he communicated to the Royal Geographical Society (*Jour. R. G. S.* xxv., xxviii., and *Proc.* ii.), and when in England in 1842 he published his well-known *Missionary Labours and Scenes in South Africa.* Single-handed he translated the whole of the Bible into Bechuana. While solicitous to turn the people to Christian belief and practice, Moffat was, perhaps, the first to take a broad view of the missionary function, and to realize the importance of inducing the savage to adopt the arts of civilization. He himself was builder, carpenter, smith, gardener, farmer, all in one, and by precept and example he succeeded in turning a horde of bloodthirsty savages into a 'people appreciating and cultivating the arts and habits of civilized life, with a written language of their own.' Now we find more or less Christianized communities extending from Kuruman to near the Zambezi. Moffat met with incredible discouragement and dangers at first, which he overcame by his strong faith, determination, and genial humor. It was largely due to him that the work of Livingstone, his son-in-law, took the direction it did. On his return to England, Moffat received a testimonial of about £6,000. He died at Leigh, near Tunbridge Wells, August 9, 1883."—*Ency. Britannica.*

Mohammed, MOHAMMEDANISM. Neither

Greek nor Roman paganism obtained more sway over the minds of the desert tribes than the military power of those nations acquired over their bodies, and it was among these that the greatest of all opponents of Christianity arose. The Arabians preserved a tolerably accurate tradition of their existence as a free nation from the day of Abraham and Ishmael; and their religion appears to have been derived from a period as remote, for it was a compound of the ancient Sabæan religion and of the patriarchal religion, of which we seem to have a new founder in Abraham himself. The Sabæan religion consisted at first in the worship of the "host of heaven," the sun, moon, and stars, without the use of idols; but afterward images were made to represent them, and we find Terah mentioned as an idolater. (Joshua xxiv. 2–14.) Laban also used idols while Jacob was in his family; and idols were in use among the descendants of Ishmael until the time of Mohammed. Their religion, so far as it was true, would necessarily be that of Abraham, not of Moses, and, so far as it was false, it would be of that Sabæan character which has just been mentioned. A mixture of this kind, in which Abrahamic traditions and a very corrupt form of Sabæanism were the principal elements, appears to have been the actual religion of Arabia, unaffected in the mass by Christianity, at the time when Mohammed arose. The new religion, therefore, sprang up in a soil which had already given birth to an Eclecticism in which there were probably more ancient primeval or patriarchal ingredients than in any of the known pagan systems.

Mohammed (A. D. 570–632) was born of parents who belonged to an Arabian tribe which claimed a descent from Joktan, the son of Eber (Gen. x. 25–29), and not from Ishmael. This tribe went by the name of the Koreish, and they were considered "Araba el Araba," as St. Paul declared himself a "Hebrew of the Hebrews," on account of the purity of their blood. Some years before the time of Mohammed's public life there had been signs of dissatisfaction among some members of this tribe with the religion then current, and they craved after one more in accordance with the religion of Abraham. Four are especially remembered by name—Waraca, Othman, Obayd Allah, and Zayd—who were thus seeking for some higher faith than the superstition in which they had been brought up. The first two of these shortly became Christians; the third, after he had been for a time seduced into being a follower of Mohammed. The fourth, Zayd, became a great reformer of Arabian religion at Mecca, proclaiming the Unity of God, and denouncing idolatry; and he probably laid the foundation of the better parts of Mohammedanism, though he was murdered before he could obtain an interview with Mohammed himself.

It was in the year 570 of the Christian era that Mohammed was born, and about 609 (five years after the death of St. Augustine, first archbishop of Canterbury) that he declared himself to be the Prophet of God.

Mohammed belonged to the family of the Hashemites, who were considered the most illustrious members of the tribe, and to whom the care of the temple at Mecca (ancient when Mohammed was born) was entrusted. His father dying while Mohammed was young, the boy was brought up by an uncle, named Abu Thaleb, who was, like most of the tribe, a merchant engaged in exchanging the fruits, spices, and perfumes of Arabia for the corn and other productions of more temperate lands. It is doubtful whether Mohammed was ever able to read and write, but it is on record that he became very early proficient in the kind of commerce in which his uncle was engaged. As soon as he reached manhood, he became factor, agent, and commercial traveler to a rich widow, who carried on the trade of her deceased husband; and the cleverness of Mohammed in this occupation was so satisfactory to the rich Kadijah that she proposed to him to become her husband. They married, and seem to have retired from business with an immense fortune, the age of the adventurer being now twenty-five, and that of his rich wife forty. Up to this period he appears in the character of a mere adventurer of a very ordinary sort; but it seems probable that his rapid accession to position and fortune aroused an ambition for still greater success, and that this, combined with a certain religiousness of disposition, according to the current religion of Mecca at that time, influenced him to undertake the imposture on which his subsequent greatness was founded. As Mohammedanism is a mixture of truth and error, so the character of its founder seems to have been far from one of unmixed evil; and at the beginning of his career he was neither the voluptuary nor the impostor that he afterward became. It would seem, indeed, that, like Zayd, he began by looking for a higher and more devotional system of religion than that by which he was surrounded; that asceticism and excess of self-contemplation led him on to wild notions of his own mission as a religious reformer within the limited circle of his own acquaintance and city; that the idea of religious reformation became transmuted by success into that of a universal new religion; and that the necessities of his advanced movements made Mohammed far more of an impostor than he had been in a more limited sphere, while his asceticism and religious character broke down under the intoxication of his enormous success.

There was an interval of some years between the marriage of the young Mohammed with the mature Kadijah and his assumption of the office of prophet. For thirteen years, in fact, we have little or no clue to his mode of life, and he is thirty-eight years of age before we see the beginning of that career which subsequently opened out for him. From that age until forty he was known to retire frequently to a cave near Mecca, called the Cave of Hira, where it is said that he practised great mortifications as a preparation for his office; and at the end of that time he declared himself to his now aged wife and some others of his family, as a prophet of God. Three years more passed, and the circle of his adherents was widened by his open proclamation of himself as a prophet entrusted with a great mission to all the family of Hashem, and in his forty-fourth year (A. D. 613) Mohammed declared publicly to the people of Mecca that he had been sent by God to reform their religion, and to put down the idolatry of the city. At first he was met by ridicule and insult; but a religious reformer who shows himself to be in earnest will not long want adherents, and in a few months those of Mohammed began so to increase that the supporters of the old religion were alarmed, and became fierce opponents of him and his pretensions, endeavoring to put him to death. In consequence of this opposition he sought refuge in a town named Tayef, not very far distant from Mecca, where he continued to make proselytes by preaching his new religion—for it was now developing into this—to his neighbors, and to the caravans which traveled to Mecca. He afterward returned to Mecca, until compelled, by an insurrection which his preaching had aroused, to fly for his life to Yalreb, or Medina. This flight began on July 16, 622, and that day has been the era from which all Mussulman chronology is reckoned since the days of Mohammed, so that an event which is, by our computation, Anno Domini 1886, is by the Mohammedans (after July) reckoned in the 1304th year of the Hegira or Flight.

There are only 354 days in the Mohammedan year, which accounts for the discrepancy in the number of years between the Christian and the Mohammedan reckoning of the interval between A. D. 622 and the present time; 100 Christian being equal to about 103 Mohammedan years.

The city to which Mohammed fled had been in no small degree prepared for his reception. Pilgrims had come from thence to Mecca, and had heard of the fame of Mohammed. The city of Medina had been originally occupied by two tribes, one of idolatrous Arabs and one of Jews. A fierce war arose between the rival races; it terminated in the defeat of the Jews, who were reduced to slavery. Amid their sufferings they were frequently heard to exclaim, "Oh! if the appointed time of the Messiah had arrived, we would seek him, and he would deliver us from this tyranny." When the Medinese pilgrims heard the account of the new prophet at Mecca, they said to one another, "Can this be the Messiah of whom the Jews are constantly speaking? Let us find him out, and gain him over to our interests." Mohammed at once saw what an advantage he had gained by such a prepossession; he declared he was the person whom the Jews expected, but that his mission was not confined to a single people, for all who believed in God and his prophet should share its advantages. (Taylor's *History of Mahommedanism*, p. 105.)

It was probably from this time that Mohammed began to be an intentional impostor, claiming to be far more than a reformer of religion; and it is a curious fact that the chronology of the great antichristian imposture which he founded should be reckoned, not from the time when he showed himself in the character of a reforming servant of God, but from a period thirteen years later, when his assumptions were of a much less excusable kind.

It was about this period of Mohammed's career that the Koran began to be produced as an authority. He had declared, in the first instance, that he had received a message from God by Gabriel; and that pretended message was succeeded, he alleged, by many others. These were taken down from the lips of Mohammed, and written on bones or on palm-leaves, and, when collected, formed the Koran, a book which holds the same place in the estimation of the Mohammedans that the Holy Bible does among Christians. It is said to be very beautiful reading in the original Arabic, in which it is written, but in English a great part of it is nonsense, while some of it is grossly immoral and profane. This book was written down by the companions of Mohammed at various periods during the course of his public life; and portions of it show that he had an imperfect acquaintance with Old Testament history and with the facts of the Gospel; but all is grossly distorted, and ludicrous fables are added on to some of the most solemn histories of Holy Writ. The great burden of the book is that Mohammed is the prophet of God. Christ is named, as is also the Virgin Mary; but the miraculous conception and birth of Jesus are denied, and he is declared to be the son of Joseph as well as of Mary. To win the support of ignorant Christians, Mohammed allowed that Jesus was a prophet, but only in a very inferior degree to himself; the latter and not the former being set forth as the great centre, next to God himself, of the religious system inculcated in the book. (KORAN.)

The flight to Yalreb was the turning-point of Mohammed's career. The religion which he had already begun to found now took shape as a form of doctrine, worship, and morals; and mosques began to be erected in which it might have a local habitation. The citizens of Yalreb were predisposed in favor of Mohammed, and showed as much eagerness to receive him as those of Mecca had shown to get rid of him. They welcomed him to their city in procession, as their sovereign and religious head, and changed its name from Yalreb to Medinet-al-Nabi, the City of the Prophet, by which latter name, contracted to Medina among ourselves, it has ever since been known. Then began the military character of the new religion, a character which essentially belonged to it for a very long period. Christianity mastered the world before a single sword even was drawn in its defence; but Mohammedanism was propagated by violence from the beginning. At first the new "prophet" had but a small band of about three hundred military followers, but with these he made a successful raid on a caravan of the rich produce of Arabia, which was proceeding from Mecca to Syria under the escort of a thousand soldiers, headed by Abu Sophian, the successor of Abu Taleb, in what was practically the sovereignty of Mecca. The small force of Mohammed was on the point of being defeated, when he pretended to have had an interview with the angel Gabriel, and as he threw a handful of sand toward the Meccans, with the exclamation, "May their faces be confounded!" his followers concluded that a miracle was being wrought in their favor, and with the fierceness which such a persuasion has always given men in battle, they made a fresh onslaught, which ended in the total rout of those who had opposed them, and the capture of an immense booty. This success led Mohammed to assume a much more haughty position, and he now pretended to be guided by special revelations from heaven in all his undertakings. A second encounter between Abu Sophian and Mohammed in the following year ended in the defeat of the latter; but as the advantage was not followed up, each party remained in strong force, and for a time the whole of Arabia was the arena of most horrible petty warfare, in which plunder and murder were the object of both sides. Then came the siege of Medina by the Meccans, which ended in a truce between Mohammed and his opponents for the long period of ten years.

The prophet then began to plunder and slay the rich Jews who thronged the towns within his reach; and by this means obtained great treasure for his further proceedings. Some he caused to be privately assassinated by small bands of his followers who presented themselves as guests, and became the murderers of their entertainers. By this means Mohammed gradually advanced toward Mecca, increasing his numbers and his wealth without actually breaking the treaty which had been made between him and the army of Mecca. Then he found a pretense for invading the city itself, declaring that the truce had been broken by his opponents; but as he was now at the head of an army which numbered ten thousand men, the city surrendered to him on condition of his not entering it for a year, and of his followers meanwhile performing their pilgrimages to the Kaaba, the ancient temple of the Arabians, unarmed with any weapon but their swords. During the interval, the false prophet employed himself in extending his conquests over neighboring tribes, and especially in subduing and plundering the Jews; and he also sent ambassadors to Persia, Constantinople, and Ethiopia, inviting monarchs and people to adopt the new religion. The king of Ethiopia was ready to become a convert; the emperor of Constantinople, Heraclius, returned a politic but indifferent answer; and only the Persian sovereign showed indignation at the effrontery of the adventurer. He tore in pieces the letter, and denounced the message as insolent. "Thus may Allah tear his kingdom!" was the reply of Mohammed.

When the time came for Mohammed to visit Mecca, he entered the city in the two-fold character of conqueror and religious reformer. His first act was to go to the Kaaba, and cause all the three hundred and sixty idols to be destroyed, laying his hand on each, and saying: "Truth has come, let falsehood disappear." His opposition to idolatry was always consistent and energetic. No doubt this opposition to idolatry became one great means of gaining over most of the *Iconoclasts*, who had done so much harm to Christianity in the East. These religionists were powerfully impressed with the evil of using images of saints and of our Lord, and finding the new imposture agree with their own principles in this particular, they looked on such a basis of agreement as one which they could adopt, without considering the important points of fundamental difference. Certain it is that many such Christians were gained over by the impostor.

The personal supremacy of Mohammed over the whole of Arabia was now established, and he began to carry his arms against Palestine, which was then under the dominion of Heraclius, the emperor of Constantinople; but the expedition ending without any engagement between the Christians and the Moslems, Mohammed returned to Medina. His mode of life at this time was of the most sensual description. One of his rules in the Koran for all his followers was, that they were to practice polygamy only to the extent of having four wives each. To justify himself in possessing a much larger number, he pretended a fresh revelation, by which he was to be allowed any number that he pleased; and there can be no doubt that sensual excesses shortened his days.

The death of Mohammed took place on June 8, 632, when he was at the age of sixty-three. Poisoned food had been given him some years before by a Jewish slave, but before he had partaken of it in sufficient quantity to cause immediate fatal effects, the woman's act was discovered. The poison remained, however, in his system, and acting upon a frame exhausted by dissipation carried him off at the time named, after sixteen days of raving fanaticism. He left no son, and only one daughter, Fatima, behind him. His body was buried in a grave dug under the bed on which he had died, and a mosque erected over the spot has become the scene of as much virtual idolatry in Medina as ever was practiced in the Kaaba at Mecca.

Mohammed left to his followers a new religion and the germ of an empire. He was succeeded in his rule over the latter by Abu Beke (A. D. 571–634), the father of his favorite wife Ayesha, and the first of the four Caliphs by whom the Moslem Empire was founded. Within thirty years from his death, his followers had conquered the whole of Syria, Egypt, and Mesopotamia, and had overthrown the empire of the Persians. The second of his four great successors, the Caliph Omar (582–644), took Jerusalem in the year 637, and built on the site of the temple the mosque which has since been called by his name. It was he also who destroyed the great library of Alexandria three years afterward, declaring that no books were needed besides the Koran: by that ignorant and savage act he deprived the world of some of its greatest literary treasures, including probably many Christian writings, and many primitive manuscripts of the Holy Scriptures. Omar was also the first of the Mohammedan rulers who assumed the title of "Commander of the Faithful;" and he, in fact, consolidated that which Mohammed himself had founded, and, to a great extent, completed his work. "During the reign of Omar," says the Mohammedan historian, "the Saracens conquered thirty-six thousand cities, towns, and castles, destroyed four thousand Christian, Magian, and Pagan temples, and erected fourteen hundred mosques." As to the latter item, it is certain that many mosques yet exist—as that of St. Sophia at Constantinople — which were originally Christian churches. The early course of this false religion was, indeed, that of a most sanguinary propagandism, cruelties and acts of tyranny being perpetrated, under the plea of devotion to God and his prophet Mohammed, such as no civilized conquerors had ever been guilty of.

The third caliph, Othman (A. D. 574–656), who had been secretary to Mohammed, extended the conquests of Omar, and with them the new religion. Persia was entirely subdued, the north of Africa, and some of the islands in the Mediterranean. He was murdered by his own people in the mosque at Medina, and succeeded by Ali (A. D. 598–661), a first cousin of Mohammed, almost his first convert, and the husband of his daughter Fatima. He, too, after some years of civil war, was stabbed in a mosque (that of Cufa), being the last of the immediate successors of Mohammed. The seat of the empire was then removed to Damascus.

It is not necessary to go into much detail respecting the subsequent history of Mohammedan conquest, and it will be sufficient just to sketch out in a few words the progress which it made between the time of these, its great founders, and the period at which modern history begins. Let it be said, then, that almost the whole of Asia (Asia Minor excepted) was subdued during the time of the first four caliphs, and that in the reign of the first caliph of Damascus (A. D. 675) the empire penetrated as far as Tangier and the Atlantic. A few years later the entire north of Africa was part of the empire, as far as the Straits of Gibraltar. In 711 Spain, on the north of those straits, was successfully invaded by the Arab conquerors, who retained possession of that part of Europe until 1492. Under Solyman the greater part of Asia Minor was conquered — that is, in A. D. 717 (though Constantinople was not conquered until 1453), and about the same time the northern parts of India were subdued. The armies had even penetrated into the south of France, and it was not until the defeat of Abdurrahman by Charles Martel in 732 that there seemed any hope of preventing that which Mohammed had directed his followers to accomplish—the subjugation of the whole world to his rule and religion. It brings home the fact of Mohammed's conquest very vividly to our minds to remember that Spain was a Mohammedan country for eight hundred years before the Reformation, and down to the reign of Henry VII., and also that for some centuries the empire founded on the basis of this religion covered as large a surface of the globe as the Roman Empire had done in the most prosperous days of the Cæsars. When it is remembered that wherever the arms of the invaders penetrated, there the religion of the false prophet in whose name they fought and ruled was propagated and enforced, it will be conceived how mighty an enemy Christianity had to contend with in these middle ages of its history. Even now, ninety-six millions of Mohammedans occupy some of the fairest portions of the Eastern Hemisphere. This religion has almost entire possession of the northern half of Africa, of Turkey in Europe, of Arabia, Persia, the Holy Land, Asia Minor, and some parts of India; and very few of its devotees have ever become converts to Christianity.

PRINCIPLES OF MOHAMMEDANISM.— Let us now endeavor to sum up the principles of Mohammedanism, as it has been exhibited to the world for twelve centuries and a quarter.

First of all, it must be noted that Mohammedanism professes an unbounded veneration for the doctrine of the unity of God. "Islamism," says the Mohammedan doctor, "rests on five foundations, of which the first is the confession of God, that there is no other God beside him, and that Mohammed is his prophet; the second is the offering up of prayer at stated intervals; the third, the giving of alms; the fourth, fasting during the month Ramadan; and the fifth is the pilgrimage to Mecca, which every person must perform who is able." In as far as this confession of one God stands by itself, it may be taken as the truth, just as it was the truth for the Jews to confess, "Hear, O Israel, the Lord thy God is one Lord." But the Koran entirely repudiates the doctrine of the Trinity, and says distinctly, "Jesus was a mere mortal, and not the Son of God." His birth by a supernatural conception is denied; his resurrection and ascension are taken no account of. Our Lord is allowed to have been a holy man, a messenger from God, but his place as the object of man's worship, love, and hope, is denied him. Hence some hold it to be an error to call Mohammedanism a heresy. Dante views it as such in the *Inferno* (xxviii. 35), where he speaks of Mohammed and his followers, who

> "While they lived did sow
> Scandal and schism, and, therefore, thus are rent."

Other writers have also taken this idea, and in a lecture on the subject Dean Stanley has said that "Mohammedanism must be regarded as an eccentric heretical form of Eastern Christianity" (*Lect. on Eccl. Hist.* p. 308). But the essence of Mohammedanism, others maintain, is rather to repudiate Christianity—*i. e.*, the system of religion in which Christ is the centre—and to substitute a system in which he holds a very inferior place, and which would not be one iota changed if its partial acknowledgment of Christ were left out altogether So in the creed, which was lately quoted the complement of the truth that there one God is the assertion that Mohammed is his prophet, and the whole foundation of the system at large is that all personal messengers from God culminated in the person of Mohammed, and all revelations in the Koran. It is contended, therefore, to be a mistake to suppose that there is any ground of agreement between Christianity and Mohammedanism, for when once they are brought face to face, they must be as much opposed to each other as Christianity and Paganism.—Benham: *Dict. of Religion.* See Döllinger: *Muhammed's Religion* (1838); Washington Irving: *Mahomet and His Successors* (1850); Bosworth Smith: *Mohammed and Mohammedanism* (1874); E. A. Freeman: *History and Conquests of the Saracens* (1876); T. P. Hughes: *Dict. of Islam* (1885).

Möhler, JOHANN ADAM, "Roman Catholic theologian, was b. at the village of Igersheim, in Würtemburg, on May 6, 1796, and after studying philosophy and theology in the Lyceum at Ellwagen, entered the Wilhelmstift in the University of Tübingen in 1817. Ordained to the priesthood in 1819, he was appointed to a curacy at Reedlingen, but speedily returned as 'repetent' to Tübingen, where he became *privat-docent* in 1822, extraordinary professor of theology in 1826, and ordinary in 1828. The controversies excited by his *Symbolik* (1832) proved so unpleasant that in 1835 he accepted a call to the University of Munich. In 1838 he was appointed to the deanery of Würzburg, but died shortly afterward (April 12, 1838). It is with the *Symbolik* that his name is chiefly associated; the interest excited by it in prominent circles is shown by the fact that within two years of its appearance it had elicited three replies of considerable importance, those, namely, of Baur, Marheineke, and Nitzsch. But, although characterized by abundant learning and acuteness, as well as by considerable breadth of spiritual sympathy, and thus a stimulative and suggestive work, it cannot be said to have been accepted by Catholics themselves as embodying an accurate objective view of the actual doctrine of their Church. The liberal school of thought, of which Möhler was a prominent exponent, was discouraged in official circles, while Protestants, on the other hand, complain that the author has failed to grasp the vast significance of the Reformation as a great movement in the spiritual history of mankind, while expending needless pains on an exposition of the doctrinal shortcomings, inconsistencies, and contradictions of the individuals who were its leaders."—*Ency. Britannica.*

Mo'lech (*the ruler*) (Lev. xviii. 21), or Moloch (Acts vii. 43), and also Milcom (1 Kings xi. 5), the chief idol-god of the Ammonites, whose worship was attended with human sacrifices, especially of children. Though warned against this idolatry it was again and again adopted by the Israelites. (2 Kings xvii. 10; Ezek. xx. 26.) The place where they worshiped and sacrificed at Jerusalem was Tophet, in the valley of Hinnom. It was from this place that the word "Gehenna," designating the lower world, was derived.

Molinos (*mo-leé-nōs*), Michael de, "was b. of noble parentage at Saragossa, in the kingdom of Aragon, Dec. 21, 1627. He received holy orders, and was educated at Pampeluna, and afterward at Coimbra, at which university he obtained his theological degree. After a career of considerable distinction in his native country, Molinos went to Rome, where he soon acquired a high reputation as a director of conscience, and a master of the spiritual life. His private character was in keeping with his public reputation. He steadily declined all ecclesiastical preferment, and confined himself entirely to his duties in the confessional, and in the direction of souls. An ascetical treatise which he published, under the title of *The Spiritual Guide*, added largely to the popularity which he had acquired in his personal relations; but there were not wanting many who, in the specious, but visionary principles of this work, discovered the seeds of a dangerous and seductive error. Among these, the celebrated preacher, F. Segneri, was the first who ventured publicly to call them into question; but his strictures were, by the friends of Molinos, ascribed to jealousy of the influence which Molinos had acquired with the people. By degrees, however, reports unfavorable to the practical results of this teaching, and even to the personal conduct and character of Molinos, or of his followers, began to find circulation; and eventually, in the year 1685, he was cited before the Holy Office, and subjected to close imprisonment and examination. In addition to the opinions contained in his book, a prodigious mass of papers and letters, to the number, it is said, of 20,000, found in his house, were produced against him, and he was himself rigorously examined as to his opinions. The result of the trial was a solemn condemnation of sixty-eight propositions, partly extracted from his *Spiritual Guide*, partly, it would appear, drawn from his papers or his personal professions. These doctrines Molinos was required publicly to abjure, and he was himself sentenced to close imprisonment, in which he was detained until his death in 1696, when he had entered on his 70th year. The opinions imputed to Molinos may be described as an exaggeration of the worst and most objectionable principles of Quietism (*q. v.*). According to the propositions which were condemned by the Inquisition, Molinos pushed to such an extreme the contemplative repose which is the common characteristic of Quietism, as to teach the utter indifference of the soul, in a state of perfect contemplation, to all external things, and its entire independence of the outer world, even of the actions of the very body which it animates; insomuch that this internal perfection is compatible with the worst external excesses. These consequences are by no means openly avowed in the *Spiritual Guide*, but they appear to follow almost necessarily from some of its maxims, and they are said to have been plainly contained in the papers of Molinos, which were produced at his trial, and to have been admitted by himself. After the death of Molinos, no further trace of his teaching appears in Italy, but it was revived in more than one form in France."—Chambers: *Cyclopædia*. See *Molinos the Quietist*, by John Bigelow (New York 1882).

Molokani, a Russian sect confined mostly to the province of Samara and the Kirghis Steppe. They oppose image-worship and reject episcopacy. They have no creed, and accept the Scripture as the only rule of faith. Holding their meetings in private houses, they have no paid clergy. Exercising a severe discipline in their congregations, their religious life is exemplary. They are first mentioned in the reign of Catharine II.

Mombert, JACOB ISIDOR, D. D. (University of Pennsylvania, 1866), Episcopal; b. in Cassel, Germany, Nov. 6, 1829. He studied at Leipzig and Heidelberg and took orders in the Church of England, and in 1857 acted as curate in Quebec, Canada; rector of St. James's Church, Lancaster, Pa., 1859–70, when he accepted the American chaplaincy at Dresden, Saxony, which he held till 1875. He was rector of St. John's, Passaic, N. J., 1880–82, since which time he has devoted himself chiefly to literary work. Among his publications are translations of Tholuck's *Commentary on the Psalms* (1856); *Commentary on the Catholic Epistles* in the Lange series (1867); *Hand-book of the English Versions of the Bible* (1883); *Great Lives: A Course of History in Biography* (1886); *Life of Charlemagne* (1889).

Monarchians, heretics who deny the distinction of Persons in the Divine Nature. The term comes from the Gr. *monarchia* (*monos*, alone, and *archo*, to govern), literally, the government of a single individual. The heresy of the Monarchians may be traced in the very earliest times of Christianity: they are mentioned by Tertullian. The opposite views to be found among them involved them in more violent disputes with each other than with the Church, but they all agreed with regard to what was conveyed by this term of *Monarchianism*—a zeal to preserve the unity of the consciousness of God, which made them unwilling to acknowledge any other Divine Being than the one God, the Father. Either they absolutely rejected the doctrine of the Logos, or they understood by the Logos simply a Divine energy, the Divine wisdom or reason which illuminates the souls of the pious. There were amongst them two great classes. With the one class, the dialectical, critical faculty of the understanding was supreme; with the other, the practical element and Christian feeling predominated. While the first class saw nothing in Christ but his human nature, and kept the Divine element entirely out of sight, the others could see nothing but the Godhead, and wholly suppressed or overlooked the human elements. Accounts of the various sects included under the comprehensive term of Monarchians, will be found under their respective heads; viz., ALOGI; PATRIPASSIANS; SABELLIANS; PAUL OF SAMOSATA; THEODOTIANS.—Benham: *Dict. of Religion.*

Monastery. See MONASTICISM.

Monasticism. A monastery may be defined as a house of religious retirement, or seclusion. The word is an English form of the Greek word, *monasterion*, "a secluded dwelling." The popular form of the word was "minster," as in Westminster, or Newminster.

As Christian institutions, monasteries took their rise from the days of persecution. In the Decian persecution (A. D. 250–53), and again in that of Diocletian (A. D. 303–13), many Christians took refuge in the deserts, where they were obliged to lead lives of great privation. Some of them became so attached to such a kind of life that they still continued to pursue it after the necessity for doing so had passed away. These gradually acquired distinctive names, some being called Ascetics (Gr. *askētai*), "men training, or exercising, or disciplining themselves." As St. Paul says, "Herein do I exercise myself" (Gr. *en touto de askō*). Others went by the name of Anchorites (Gr. *anachōrētai*), "men who had retired from the world;" while others again were named Hermits (Gr. *erēmitai*), "men of the desert."

After persecution had ceased, large numbers of the hermits formed societies for the purpose of living in common, calling themselves by the name of Cœnobites (from two Greek words, *koinos*, common, and *bios*, life), and thus were formed the first actual monasteries among Christians. They were of a simple and voluntary character at first, but when St. Basil put them into a more definite form, he probably introduced the practice of vows, which in early times were binding upon the monks as long as they resided in the monastery, but permitted them to leave and give up the monastic life when they pleased.

It was by St. Athanasius, the friend of St. Antony, that the system was introduced in Europe (about A. D. 340), and after his day made great progress under Augustine, Gregory of Tours, and others of a similar character, and by them monasticism was consolidated into a much better and more practical form than that which it had assumed in the East.

Formerly the monks were all laymen. Not only were monks prohibited the priesthood, but, as appears from the letters of St. Gregory, priests were expressly prohibited from becoming monks. Pope Siricius was the first who called them to the clericate, on occasion of some great scarcity of priests that the Church was then supposed to labor under, and since that time the priesthood was usually united to the monastic profession.

Toward the close of the fifth century the monks, who had formerly lived only for themselves in solitary retreats, found themselves in a condition to claim an eminent station among the pillars and supporters of the Christian community. The fame of their sanctity was so great that bishops and priests were often chosen out of their order, and their learning made them useful to the bishops in confuting heresies, chiefly in the great Nestorian controversy; but many abusing their authority, it was ordered at the Council of Chalcedon that monks should be wholly under bishops, and should build no monasteries without their leave, and should be removed from ecclesiastical employments, except called thereto by their bishops. From this jurisdiction they were exempted by the pope in the seventh century, and in return they devoted themselves wholly to advance the interest and maintain the dignity of the bishop of Rome. This immunity from authority was a fruitful source of licentiousness and disorder, and occasioned the greater part of the vices with which they were afterward charged. In the eighth century the monastic discipline was greatly relaxed, both in the East and West, and all efforts to restore it were ineffectual. Nevertheless, this kind of institution was in the highest esteem, and nothing could equal the veneration paid in the ninth century to those who thus retired from the world; they were called to Court and employed in civil affairs of the greatest moment. At the Lateran Council in 1215, however, a decree was passed, by the advice of Innocent III., to prevent any new monastic institutions.

The monastic system in its integrity may be best represented by the Benedictine monks. A monastery of this character was a collegiate institution, in which a number of laymen and a few chaplains dwelt together for the purpose of living a religious life and doing work for religion. They took three vows: the *first*, to remain unmarried, and to observe chaste lives; the *second*, to be obedient to the regulations under which they were to live, and to those who were entrusted with the government of the society; and the *third*, to live without any property of their own.—Benham: *Dict. of Religion.*

Most of the English monasteries were founded during the twelfth and thirteenth centuries. The building contained rooms for guests, for the sick, for the school, storerooms, stables, etc. Both for defence and seclusion the structure was surrounded with a wall. On the ground floor were the refectory and public rooms; and on the second, the cells. In some cases there were no cells, but only one large dormitory, in the centre of which stood the abbot's bed. "As, for centuries, the monastery was the true homestead not only of science, but also of art, artistic ornaments—paintings and carvings—were not wanting. Some monasteries—as, for instance, that of Certosa, near Pavia, and that of St. Marco, at Florence—are overloaded with the most exquisite specimens of mediæval art. In those immense beehives life went on pretty nearly as it does in any other household. Between the canonical hours the exercises of the school and the labors in the garden or the field followed with unbroken regularity; and variation was not wanting, as guests—often strange ones, often interesting ones—might come in at any moment. Some institutions—as, for instance, that of St. Gall—stood in steady and lively communication with knights, merchants, etc."—*Gass.* With the Reformation the monasteries soon disappeared in the countries where Protestantism prevailed. Their revenues were diverted to educational and scientific purposes, and the buildings were utilized as hospitals, barracks, etc., or left to decay. The monastery in Roman Catholic countries lost its important position. In 1789 all monastic orders were dissolved in France, and the monasteries closed. Portugal, in 1821, and Spain, in 1835, took similar steps; and while a reaction in their favor is to be noted, the institution of monasticism is gradually dying out.

Money, JEWISH. The following table gives the value of the Hebrew money-system in American money:

JEWISH.	AMERICAN.	
	dols.	*cts.*
" A gerah (Exod. xxx. 13).............. =	0	2.73
10 gerahs = 1 bekah (Exod. xxxviii. 26) =	0	27.37
2 bekahs = 1 shekel (Exod. xxx. 13; Isa. vii. 23)........................ =	0	54.74
50 shekels = 1 maneh.................... =	27	37.50
60 manehs = 1 kikkar (talent) .... =	1,642	50
A *gold* shekel...................... =	8	76
A kikkar of gold.................... =	26,280	00

"A *shekel* would probably purchase nearly ten times as much as the same nominal amount will now. Remember that one *Roman* penny (8½*d.*) was a good day's wages for a laborer. The Hebrew *maneh*, according to 1 Kings x. 17, compared with 2 Chron. ix. 16, contained 100 shekels: though according to one interpretation of Ezek. xlv. 12 it contained 60, but more probably 50. The passage reads thus:—'Twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh.' This is variously interpreted, (1) 20+25+15=60; (2) 20, 25, 15 are different coins in gold, silver, and copper, bearing the same name. It is well to remark the meaning of these names: Shekel = simply *weight;* Bekah = *split*, *i. e.*, the shekel divided into two; Gerah = a *grain*, as in our weight, a grain and a *barley-corn*, the original standard weight; Maneh = *appointed*, equivalent to *sterling*, a specific sum; Kikkar = a *round* mass of metal, *i. e.*, a weight or coin. Hebrew names of weights and coins are not found in the New Testament: *mna* in Luke xix. 13 is Greek, though possibly identical with the Hebrew *maneh*."

The following foreign coins are mentioned in the Bible: (1) The *daric*, *dram*, *or drachm*, a Persian gold coin equal to about $5.50. (2) The *stater* or *piece of money* (Matt. xvii. 27), a Greek or Roman silver coin in value over 50 cents. (3) The *penny* (Matt. xxii. 19), or *denarius*, a Roman silver coin, equal to about 16 cents. (4) The *farthing* (Matt. x. 29), a Roman silver coin equal to one cent and a quarter. (5) Another piece of money, equal to one-fourth of a farthing, was called by the same name (Matt. v. 26), and the *mite* was half of this coin, and about equal to two mills.

Monica, or MONNICA, the mother of Augustine; b. about 332; d. at Ostia, May 4, 387. She was married to Patricius, a pagan, who before his death was converted to Christianity by her beautiful Christian life. After the death of his father, Augustine, who gave great promise as a scholar, abandoned the Catholic faith, to the great sorrow of his mother. Her prayers were finally answered in his conversion and baptism at Milan. Soon after this they set out together for Africa, and on the way Monica fell ill and died. Her name will ever have a tender remembrance through the *Confessions* of her distinguished son, who there pours out the grief of his heart over her loss. In 1430 her remains were removed by Pope Martin V. from Ostia to Rome, and buried in the Church of St. Augustine.

Monod, ADOLPHE, a great pulpit orator of the Protestant Church of France; b. in Copenhagen, Jan. 21, 1802; d. in Paris, April 6, 1856. He studied first in Paris, where his father was pastor of the French Church, and afterward was graduated in theology at Geneva, in 1824. During the following year, while on a journey to Italy, he passed through a spiritual experience of peculiar interest. He founded the Protestant Church in Naples, and remained there as a pastor until 1827, when he was called to Lyons. His earnest evangelical preaching aroused opposition, and he was deposed by the Catholic Minister of Education. He still continued to labor in the city, and gathered a large congregation. In 1836 he accepted a professorship in the Theological Seminary of Montauban, where he remained until 1847, when he was called as pastor to Paris, where his reputation as a pulpit orator drew great audiences. Monod was a man of saintly and devoted life; an earnest student of the Bible, and ever anxious to save men. It was said of him that he was, " twice over, the first of Protestant preachers in our day—first for the excellency of his oratorical genius, and then for the holiness of his life."

Monod, FRÉDÉRIC, elder brother of Adolphe Monod; b. at Monnaz, Canton de Vaud, Switzerland; d. Dec. 30, 1863, in Paris. He studied theology in Geneva (1815–18), and in 1820 became an associate pastor in Paris and also editor of the *Archives du Christianisme*. In 1848, when the synod refused to make a definite declaration of faith, he resigned his pastorate and withdrew from the State Church. With Count Gasparin, he founded the Union of the Evangelical Churches of France. In 1855 he came to the United States and obtained money to build a church in Paris. He was an earnest preacher and leader of evangelical faith.

Monophysites (from *monos*, alone, and *physis*, nature), a general name given to all those sects who acknowledge only one nature in Christ. Such were the Eutychians (*q. v*), condemned at the Council of Chalcedon in 451. The decrees of that Council, however, were fiercely opposed by the followers of Cyril, patriarch of Alexandria, who declared that the council had reinstated the Nestorian heresy. Theodosius, a fanatical monk, spread the seeds of discord in Palestine, and procured the banishment of Juvenalis, bishop of Jerusalem, and his own election for a time to that dignity. In Alexandria, Proterius was nominated patriarch in the room of the deposed Dioscurus, and a great schism arose, which was only quelled by military force. The Monophysite party was headed by the presbyter Timotheus Ailurus, and on the death of the Emperor Marcian he was appointed patriarch. The Emperor Leo appealed to Pope Leo the Great as to the legitimacy of the election of Ailurus, and in 460 he was banished to Cherson; but Timotheus Salophaciolus, a neutral person, was appointed in his place. In Antioch, Petrus Fullensis was supported by Zeno, son-in-law and successor to the emperor, and when, in 476, Basiliscus expelled Zeno and secured the imperial throne to himself, the Monophysites became the ruling party in the East. In 477 Zeno once more made himself master of the empire, and, to settle the manifold dissensions which were disturbing Church and State, he, in 482, offered to the disputants the formula of concord called the Henoticon (*q. v.*). For a moment it seemed successful. Petrus Mongus, the patriarch of Alexandria, accepted it, and the Monophysites, who had looked on him as their leader, separated themselves from him, and, having no principal leader, they were designated the headless sect (Acephali). On the other hand, the conviction grew upon the Roman pope that the Henoticon was really in favor of the Monophysites, and then the schism grew worse than ever. Instead of two parties, there were now four—the zealots on both sides, and the moderates of the two parties who accepted the compromise. The Roman Church stigmatized the ruling party of the Oriental Church as heretical; and a schism between the Eastern and Western Churches was the consequence. In 491 Zeno died, and was succeeded by Anastasius, whose partiality for the Monophysites caused riots and bloodshed at Constantinople. Then two men of vigorous activity took the lead of the Monophysites. One of these was Xenayas, a Persian, whose name was changed into the Greek form, Philoxenas, and who is best known as the promoter of the Philoxenian Syriac translation of the New Testament. The other was Severus, a learned monk of Palestine, who had been made patriarch of Antioch, and was deposed about 520. Severus held peculiar views regarding the united wills in the united natures, and thus prepared the way for the opinions of the Monothelites (*q. v.*). One of his deacons, Themistius, invented the tenet of the Agnoëtæ—that the human soul in Christ was like ours in everything, even in *ignorance.* Anastasius had been succeeded by Justin in 518, who was a tool in the hands of his nephew, Justinian, and was persuaded by his chief ministers to depose all the Monophysite clergy. Severus fled to Egypt, where his party was strong, and here he headed that portion called the Phthartolatræ, or Corrupticolæ, who maintained that Christ's human nature was corruptible, all qualities of human nature being retained in our Lord after his Incarnation, though so incorporated with the Divine nature as to have no longer any identity of their own.

Justinian, who became emperor in 527, meant to be orthodox, but his wife Theodora, who was attached to Monophysitism, successfully plotted for the advantage of that party, moved by hatred of Roman ascendancy. Her agent in these schemes was Anthimus, who had once been a bishop in Pontus, and who had resigned under pretext of living a more Christian life as a monk. He came to Constantinople, drew around him all the most important men of the Monophysite party, and amongst them Severus, and was made patriarch of Constantinople in 535. Justinian had no idea that his bishop was unorthodox till a year later, when the Pope Agapetus visited Constantinople, and a complaint was brought against Anthimus by the dissatisfied clergy, which ended in his deposition, and the election of Mennas to the patriarchate. Agapetus died the following year, and Theodora, with Antonina, wife of the General Belisarius, procured that a deacon named Vigilius, who had accompanied him to Constantinople, should be his successor, on condition of joining the Monophysite party. Vigilius, however, was afraid of committing himself. While openly professing to submit to Chalcedon, he secretly wrote letters of sympathy to Anthimus, so that Theodora could not effect much. She then endeavored to gain her point by inciting quarrels amongst the opponents of Monophysitism; she represented to Justinian that the chief objection of the Monophysites to the Council of Chalcedon was that it had approved of the writings of Theodore of Mopsuestia, Theodoret, and Ibas of Edessa, which favored Nestorianism; and that if these writings were condemned, an important obstacle would be removed to the recognition of the Council of Chalcedon, and that the object he was striving for would be secured, viz., the reuniting of the Monophysites to the dominant Church. The result was that Justinian in 544 issued an edict condemning the writings of the three obnoxious writers above-named, which were known under the title of *The Three Chapters.* Now, inasmuch as all these writers had been at peace with the divines of Chalcedon, the condemnation of their writings was regarded as a partial condemnation of that council, and the Latin Church long refused acquiescence, and seven or eight years were spent in unfruitful controversies. Mennas, the patriarch of Constantinople, and others, agreed in condemning the three articles, but Justinian could not do as he wished with the bishops of Illyria and North Africa. Vigilius, thus encouraged, refused to subscribe, and in 551 was obliged to abscond. Then it was determined that a General Council for the determination of the dispute should be assembled at Constantinople in 553, under the Patriarch Eutychius, who had succeeded Mennas; Vigilius was invited to take part in this council, but declined, and the council therefore decided according to the imperial edict. Several bishops of Illyria and North Africa were deposed and banished. Still the object sought, of reconciling the Monophysites to the dominant party, was not attained, and the unstable character of the Roman bishop caused a schism in the Western Church, the Churches of Istria, with others, renouncing fellowship with the Roman Church.

A party among the Monophysites, who followed the doctrines of Xenayas and of Julian, bishop of Halicarnassus, derived, as a consequence from the union of the Deity and humanity in one nature in Christ, the proposition that the body of Christ, even during his earthly life, was not subjected, by any necessity of nature, to wants such as hunger, thirst, and pain; but that by a free determination of his own will, he subjected himself to all these things for the salvation of man: which view went under the name of Aphthartodocetism. To this branch Justinian allied himself toward the close of his reign, and was preparing to make it a law when he died, in 565. The Alexandrian section of the Aphthartodocetæ were called Gaianitæ from their leader Gaianus, whom they made patriarch in opposition to Theodosius, who had been appointed by the emperor.

In Egypt the Monophysite party continued to exercise an important influence. The sect was revived in the sixth century by Jacob Baradæus, a monk of Nisibis, who became bishop of Edessa, and at his death he left it in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries. The Syrian Monophysites were called from him Jacobites (*q. v.*). They still exist in Egypt under the name of Copts, and also in Armenia. From the fifteenth century downwards, all the patriarchs of the Monophysites have taken the name of *Ignatius*, to show that they are the lineal successors of Ignatius, who was bishop of Antioch in the first century, and consequently the lawful patriarch of Antioch. In the seventeenth century a small body of Asiatic Monophysites joined the Church of Rome; but the Africans have resisted all attempts to bring them under the papal yoke.—Benham: *Dict. of Religion.*

Monothelites. This heretical sect arose in the Eastern Church in the seventh century, through a desire to bring the doctrines of the Monophysites (*q. v.*) into harmony with the orthodox doctrines of the Church. The Emperor Heraclius was assured by one Paul, a man of great influence among the Armenian Monophysites, that the peace of the Church might be restored by the reaffirmation of the decrees of Chalcedon with the addition of the proposition that, after the union of the two natures, there was in Jesus but one will and one operation, which was partly Human, and partly Divine. Cyrus, whom Heraclius had raised from the bishopric of Phasis to the patriarchate of Alexandria, assembled a synod at Alexandria in 633, whereat this doctrine was affirmed, and, in consequence, vast numbers of the Eutychians became reconciled to the Church. The patriarch of Jerusalem opposed, and appealed to the bishop of Rome, Honorius, who declared in favor of the Monothelite doctrine. In 639 Heraclius issued his *Ecthesis*, or "exposition of the faith." It was accepted by the Eastern Church, but condemned by Pope John IV., successor of Honorius. This was followed by the "Type," issued by the Emperor Constans II., forbidding all controversy concerning the Will of Christ. But both parties were too embittered now to keep silence, and a council, called by Pope Martin in 649, condemned the heresy, heretics, and both edicts together—an act which caused the emperor to condemn Pope Martin to death, though the sentence was commuted to banishment to Cherson. The Monothelite doctrine was finally condemned at the Sixth Lateran Council at Constantinople (680–81), and it was decided that Christ has "two natural wills, and two natural operations, without division, without conversion or change, with nothing like antagonism or confusion," but that the Human will is subject to the Divine. Anathemas were also pronounced on the leaders of the heresy, and repeated for three centuries by the successors of Pope Honorius.—Benham: *Dict. of Religion.*

Monstrance was the name originally given to any repository of relics. After the doctrine of transubstantiation was defined in the thirteenth century, the name was restricted to the receptacle that contained the consecrated host. At first it was made in the form of a Gothic tower, afterwards in that of a radiant sun. In the Greek Church it was shaped like a coffin. Only ordained priests were allowed to touch it, and the crime of stealing it was punished with death.

Montalembert, Charles Forbes, Comte de, b. in London, April 15, 1810; d. in Paris, March 12, 1870. He was a brilliant writer and astute politician, distinguished alike for his advocacy of the cause of political liberty, and for his attachment to the Roman Catholic Church. He earnestly opposed the dogma of papal infallibility, for which action he was severely treated by the Church which he had served with such faithfulness. See his *Memoir*, by Mrs. Oliphant (London, 1872), 2 vols.

Montanism. See MONTANUS.

Monta'nus, "a celebrated heresiarch of the early Christian Church, was a Phrygian by birth, and made his first public appearance about 160 A. D., in the village of Ardabar, on the confines of Phrygia and Mysia. He was brought up in heathenism, but embraced Christianity with all the fanatical enthusiasm for which his countrymen were noted.

"Montanus's standpoint was, *in theory*, the exact opposite of that occupied by the Gnostic sects; yet, *in practice*, it led to a similar exclusiveness and sectarianism. He believed in the constancy of supernatural phenomena *within* the Church. The miraculous element, particularly the prophetic ecstasy, was not removed; on the contrary, the necessity for it was greater than ever. He considered those only to be true or perfect Christians who possessed the inward prophetic illumination of the Holy Spirit—they were the true Church; and the more highly gifted were to be looked upon as the genuine successors of the apostles, in preference to the mere outwardly consecrated bishops. Thus, they form a religious aristocracy, as arrogant as the Gnostics: the difference between the two simply being that the Montanists prided themselves on a kind of inflamed inspiration, and the Gnostics on a calm and serene illumination of the reason. Neither party wished to recede from the Catholic Church, but rather to exist as an esoteric body within its pale. It was persecution, caused, no doubt, by their own insolent obstinacy, that forced them into a sectarian course. Montanus did not meddle directly with the creed of the Church; in fact, he was not a thinker, nor a man of almost any importance, intellectually. His efforts were confined to stirring up the Christians generally to fresh religious life —to a belief in a fresh outpouring of the Holy Ghost! At first Montanus contented himself with predicting fresh persecutions, exhorting men to greater strictness and holiness of life, and announcing judgments to come upon the persecutors; but his idea of his own mission afterward became more exalted, and he claimed to be in a very special sense a prophet of God—the organ chosen by the Holy Ghost to purify, enlighten, and advance the Church. Among the things on which the Montanists laid stress was an ascetic mode of life, scorn of persecution, and love of martyrdom; connected with these, and, indeed, flowing from them, was an aversion to second marriages, and to the restoration of the Lapsed. Like other enthusiasts, they also were firm believers in the near approach of the millennium, and in the personal advent of Christ. Two 'prophetesses,' Priscilla and Maximilla, were associated with Montanus in his work. A decree for the expulsion of Montanus and his followers from the communion of the Catholic Church was issued by Eleutherus, bishop of Rome. The Montanists at once proceeded to organize themselves as a distinct sect. They found a singularly able apologist in Tertullian (who became a Montanist about 200 A. D.), and continued to exist till the sixth century."—Chambers: *Cyclopædia*.

Monte Casino, a famous monastery, situated on a mountain of the same name, fifty-five miles northwest of Naples. It was founded by Benedict of Nursia in 528, and destroyed by the Lombards in 580. Restored in 720 by Gregory II., it became the centre of great literary activity. In 856–884 a hospital and medical school was established here that was the most famous, for many centuries, of any in the world. Plundered by the Saracens in the ninth century, it was reëstablished near the close of the tenth century, and the place became "one of the centres of civilization." The buildings were partially destroyed by an earthquake in 1349. The monastery was secularized in 1866.

Montenegrin Church, a sect of the Greek Church in the south of Albania, that rejects images, crucifixes, and pictures. It is connected with the Russian Church.

Montfort, SIMON DE, one of the leaders of the fourth crusade. Innocent III. commissioned him to destroy the Albigenses, and with fiendish cruelty he engaged in this work. He was killed at the siege of Toulouse, June 25, 1218.

Montgomery, JAMES, a religious poet and journalist; b. at Irvine, Ayrshire, Nov. 4, 1771; d. at Sheffield, April 30, 1854. The son of a Moravian preacher, he was educated at their school at Fulneck, near Leeds. Resisting the efforts made to induce him to study for the ministry, he found employment as a shop-boy at Waith. From here he went to London, and after a time settled in Sheffield (1792), where he became proprietor and editor of a paper, *The Iris*. He was twice imprisoned for publishing certain political articles. Between 1806 and 1812 he published his poems, *The Wanderer of Switzerland; The West Indies; The World before the Flood.* From this time he wrote many religious hymns and minor poems, some of which have had a wide circulation. "All his thoughts, sentiments, and feelings," says Professor Wilson, "are moulded and colored by religion. A spirit of invocation, prayer and praise pervades all his poetry; and it is as sincere as it is beautiful."

Monumental Theology "designates the scientific study of theological opinion and feeling as unconsciously expressed in works of art. While, in written language, thought is presented by the discursive faculty in elements which are gradually apprehended, a work of art as a completed object existing in space, may produce at once its grand impression on the mind. But as the Christian Church took its rise in the midst of Judaism and of heathen worship, and as its first members had been trained under the influence of one or both of these conflicting systems, Christian monuments as well as early Church doctrine and practice often present a mixed character. In the progress of the Church it was also frequently attacked by errors within and hostile influences without, the effect of which would be exhibited in its works of art. A complete consideration of monumental theology, would, therefore, require careful attention to these modifying agencies as they show themselves in works of art. The principles of Christianity, from its origin to the present day, have influenced human art as well as thought and life. While this influence has sometimes been disastrously exerted, it has generally been in some degree beneficial. After the revival of classical learning and the infusion of new elements into modern life, art was indeed partly liberated from that subjection to the Church which in the Middle Ages had been complete. Yet it must always find its noblest inspiration in Christian themes. Consequently its monuments may be expected to exhibit much of the Christian thought and feeling of each successive age. Hence recent writers on theological encyclopædia continue the study of Christian monuments to the present time."—*International Cyclopædia, s. v.*

Monuments "are found among all peoples and in all ages. They are generally very simple—a stone set up, or a heap of stones. Many such reminders of important events are mentioned in the Bible. Thus, Jacob and Laban made a heap of stones to 'witness' their covenant. (Gen. xxxi. 45–48.) Moses ordered their elders to set up stones on Mount Ebal, upon which the 'law' was inscribed. (Deut. xxvii. 2–4.) Joshua fulfilled the request. (Josh. viii. 32.) Twelve stones out of the midst of Jordan, and twelve stones in the midst of Jordan, commemorated the passage. (Josh. iv. 3, 9.) Samuel and Saul erected stones in memory of victories. (1 Sam. vii. 12; xv. 12.) Monuments were also erected in memory of the dead. (Gen. xxxv. 20; 2 Kings xxiii. 17.) In old times, as now in the East, stones were thrown upon the graves of enemies. (Josh. vii. 26; viii. 29; 2 Sam. xviii. 17.) Heaps of stones also marked the way. (Jer. xxxi. 21.)"—*Wolf Baudissen* in Schaff-Herzog: *Ency.*, vol. ii., p. 1565.

Moody, Dwight Lyman, evangelist; b. in Northfield, Mass., Feb. 5, 1837. He worked on a farm until he was seventeen, when he became a clerk in a shoe store in Boston. Not long after this he was converted, and united with a Congregational church. In 1856 he went to Chicago, where he engaged in mission and Sunday-school work with great enthusiasm. During the civil war he was employed by the Christian Commission, and afterward by the Young Men's Christian Association in Chicago. A church was built to accommodate his work and he became its unordained pastor. In the fire of 1871 the church was destroyed, but a much larger one has been erected. In 1873 he visited England, and entered upon the evangelistic labors, since continued in this country, that have made his name so widely known. Through his efforts a seminary for boys and girls has been founded at Northfield, Mass. He has published: *The Second Coming of Christ* (1877); *The Way and the Word* (1877); *Secret Power; or, The Secret of Success in Christian Life and Work* (1881); *The Way to God and How to Find It* (1884). Of his collected sermons there have been published: *Glad Tidings* (1876); *Great Joy* (1877); *To all People* (1877); *Best Thoughts and Discourses* (1876), and *Arrows and Anecdotes*, with sketch of his life (1877).

Moore, Clement Clarke, LL. D., b. in New York, July 15, 1779; d. in Newport, R. I., July 10, 1863. A graduate of Columbia College in 1798, he was professor in the General Seminary of the Protestant Episcopal Church, New York, from 1821 to 1850, first of Hebrew and Greek, then of Oriental and Greek literature. He gave the land upon which the seminary now stands. He prepared the first Hebrew lexicon published in this country (N. Y., 1809), 2 vols. He was the author of the famous children's poem beginning with the lines "'Twas the night before Christmas, when all through the house." His father, Benjamin Moore, was bishop of the diocese of New York (b. 1748; d. 1816), and the son edited a collection of his sermons (1824) in 2 vols.

Moral Law is distinguished from (1) Natural and (2) Judicial Law. By the former we mean the laws of nature, which we are compelled by necessity to obey, seeing that they are out of our control. Judicial Law is law made by a State, the infraction of which involves penalties ordained by that State, and to which a man may be said to be bound by the fear of those penalties only, seeing that he may, in his conscience, doubt whether the law is, in the abstract, right. Thus a man who pays his tithe or poor-rate, or refrains from his business on Sundays, may consider, in any of these cases, that the law ought to be altered; but, so long as it is not, he has no choice but to obey. But Moral Law begins with the human will—does not say to it, "You must recognize the necessity of obedience, whether you agree with the commands or not;" but says, instead, "Obey, because obedience is right in itself." The moment external compulsion comes in, Moral Law ceases to be of effect. The basis of Moral Law, then, is religion, the sense in the soul of duty toward its Creator, and the purpose for which he created it. And the enemy of Moral Law is selfishness. Mere self-seeking may assume many forms, without making a man absolutely repulsive as a hardened ruffian, or apparently contemptible as one living only for enjoyment and idleness; but its essence is the same, and it is opposed to the idea of duty. On the other hand, the man who recognizes that he is under Moral Law recognizes that he is a member of a great community; that he is sinful, but can be holy; is weak, but can find strength; can assert the Divine element in himself by taking voluntary service under him who made him, by crying to the Creator of the whole universe, "I am Thine; O save me, for I do not forget thy commandments." The recognition that all created things, from the lowest organism upwards, fulfill their part, is an incentive to him to fulfill his; and therefore Moral Law comes to him with an authority which the mere law of the land could not have, bidding him be pure and gentle, truthful and high-minded, brave and able, courteous and generous, dutiful and useful, through Jesus Christ, whose very appearance in this world was in order that he "might fulfill all righteousness." —Benham: *Dict. of Religion.*

Moravians, or UNITED BRETHREN. After the expulsion of the Protestants from Bohemia, many of them met secretly for devotion, and from time to time fled into the Protestant States of Germany. In 1722 they were permitted by Count Zinzendorf to settle in his territory, and he ultimately became the head of their Church. It was in contemplation to affiliate themselves to the Lutheran Church, but on casting lots it was decided to remain a separate body under the name of *Unitas Fratrum.* They at once began to send out missionaries to preach the Gospel in distant lands, Count Zinzendorf, who had been banished from Germany, himself taking the leadership of the "Congregation of Pilgrims," as he termed his fellow-laborers. Their first field of work was in the West Indies, then in Greenland, and since that in South Africa, Australia, and among the North American Indians. Their first establishment in England was in 1742; where they now have about thirty-four chapels.

The Moravian doctrines are in accordance with the Confession of Augsburg. The following Declaration was adopted in 1775 at a General Synod held at Barby, near Rugby:

"The chief doctrine to which the Church of the Brethren adheres, and which we must preserve as an invaluable treasure committed unto us, is this—that *by the sacrifice for sin made by Jesus Christ, and by that alone*, grace and deliverance from sin are to be obtained for all mankind. We will therefore, without lessening the importance of any other article of the Christian faith, steadfastly maintain the following five points:

"(1) The doctrine of the universal depravity of man: that there is no health in man, and that, since the Fall, he has no power whatever left to help himself.

"(2) The doctrine of the Divinity of Christ: that God, the Creator of all things, was manifest in the flesh, and reconciled us to himself; that he is before all things, and that by him all things consist.

"(3) The doctrine of the atonement and satisfaction made for us by Jesus Christ: that he was delivered for our offences, and raised again for our justification, and that, by his merits *alone* we receive freely the forgiveness of sin and sanctification in soul and body.

"(4) The doctrine of the Holy Spirit, the operations of his grace: that it is he who worketh in us conviction of sin, faith in Jesus, and pureness in heart.

"(5) The doctrine of the fruits of faith: that faith must evidence itself by willing obedience to the commandments of God, from love and gratitude."

The Moravian Church is in form episcopal, its bishops claiming direct descent from those of the old Church of Bohemia. They have also presbyters and deacons. The Church is governed by a board of elders, who are chosen at the general synods held at periods varying from seven to twelve years. One of these, which has the general supervision of the whole society, is held at Herrnhut, the cradle of the Moravian Church, for which reason the Moravians are sometimes called Herrnhuters. There are female elders, but they have no vote at the conference. The Sacraments of Baptism and the Lord's Supper are administered much in the same way as in other Protestant churches. In some settlements the latter ordinance is celebrated on every fourth Saturday evening; in others, on every fourth Sunday. The deacons distribute the consecrated bread to all the communicants, standing, who then kneel down and eat it all together; they then stand, and receive the cup in turn. Formerly, foot-washing was observed before partaking of the Communion, but now this ceremony is confined to Maundy Thursday. They use a great deal of music, both vocal and instrumental, and at their morning service they have a litany and extemporary prayers. Occasionally they hold love-feasts, in imitation of the *agapæ* of the early Church. The desirability of a marriage is often decided by lot, and previous to marriage the sexes in many places occupy separate establishments, called the "Single Brethren's Houses" and the "Single Sisters' Houses." Several elders usually attend the death-bed of a brother, and prepare him for the end by prayer, singing, and laying-on of hands. They have a custom on Easter Day of the whole congregation meeting at sunrise in the burial-ground, where they hold a solemn service, commemorating by name all those who have died during the previous year. In England they have schools at Fulneck in Yorkshire, Fairfield in Lancashire, and Ockbrook in Derbyshire; in Ireland, at Gracehill, Antrim. On the continent Herrnhut is still their centre, and they have separate communities in Silesia, Königsfeld in Baden, Neuwied on the Rhine, Christianfeld in Holstein, Zeyst, near Utrecht, and Sarepta, on the borders of Asiatic Russia, besides organized societies at Berlin, Potsdam, Copenhagen, Stockholm, St. Petersburg, Moscow, etc. In the United States they have separate communities at Bethlehem (which ranks in size next to Herrnhut), Nazareth, and Litiz in Pennsylvania, and at Salem in North Carolina. Besides these, there are congregations at Newport in Rhode Island, Philadelphia, New York, etc., and several country congregations scattered through Pennsylvania, the members of which generally dwell on their plantations, but have a common place of worship. In their separate communities they do not allow the permanent residence of any persons as householders who are not members in full communion, and who have not signed the written instrument of brotherly agreement upon which their constitution and discipline rest; but they freely admit of the temporary residence among them of such other persons as are willing to conform to their external regulations. Each community has to provide for the erection and maintenance of a church, the support of its ministers and schools; but the individuals are as entirely independent in their private property as other persons, and do not have, as has often been stated, a community of goods. Their schools have sustained a very considerable reputation in Europe and America; there is, especially, one at Niesky, in Upper Lusatia, where they maintain a higher classical institution, where those receive a preparatory education who intend to embrace the liberal professions, or be prepared for the ministry.

The Moravians have been particularly active in missionary work; among their principal missions are those among the negro slaves in the three Danish West Indian Islands; in Jamaica, St. Kitts, Antigua, Barbadoes, Tobago, and Surinam; in Greenland; in Labrador, among the Esquimaux; at the Cape of Good Hope, among the Caffres and Hottentots; and in North America, among the Indians and Cherokees.

It is a general principle of the society that their social organization is in no way to interfere with their duties as citizens, or as subjects of Governments under which they live, and wherever they are settled. —Benham: *Dict of Religion.* The Moravians number not far from 108,000 souls, besides about 80,000 persons connected with their foreign missions. See Schweinitz: *The History of the Unitas Fratrum* (1885).

More, Hannah, was b. at Stapleton, Gloucestershire, Feb. 2, 1745; d. in Clifton, Sept. 7, 1833. She was educated at Bristol, by her father, who was a village schoolmaster. When but sixteen she wrote a pastoral drama, *The Search after Happiness*, and in the following year a tragedy, called *The Inflexible Captive*, founded on the story of Regulus. Removing to London, she became a favorite in society, but on account of religious scruples gave up writing for the stage, and retired to the country, living with her sisters at Wrington, near Bristol (1786), then at Barley Wood (1802), and making her final home at Clifton (1828). Her works were numerous and popular, and had a marked influence on English manners. "Her poetry is not much prized. Her prose is justly admired for its sententious wisdom, its practical good sense, its masculine vigor, and the dignified religious and moral fervor that pervades it." Two American editions of her works have appeared, Phila.: Lippincott; New York: Harpers.

More, Henry, the Cambridge Platonist; b. at Grantham, Oct. 12, 1614; d. at Cambridge, Sept. 1, 1687. He was educated at Eton and Cambridge, and while acting as private tutor, he devoted his life to the study of philosophy. He declined the mastership of his college in 1654, a bishopric, and other preferments. "More was of opinion that the Hebrews had transmitted their wisdom to Pythagoras, and he to Plato, and that therefore Platonism contains the principle of Divine philosophy. His writings, though tinctured with mysticism, show great piety and a liberal spirit. His chief works are: *Philosophical Poems*, which were published in 1647, and contain the germ of most of his speculations; *Conjectura Cabalistica; The Mystery of Iniquity; A Key to the Revelation; An Apology for Des Cartes; The Immortality of the Soul*, etc."

Morganatic Marriage, a form of marriage between a man of high rank and a woman of inferior standing, quite common among the princely houses and the higher nobility of Germany. In the ceremony the left hand is given to the bride instead of the right. Neither the wife nor her children can enjoy the rank of the husband.

Mori'ah (*appearance of Jehovah*), (1) the land where Abraham was directed to go and offer Isaac as a sacrifice. (Gen. xxii. 2.) (2) A mount in the eastern part of Jerusalem where Solomon built the temple. (2 Chron. iii. 1.) Most authorities identify it as the place where Abraham went to offer Isaac.

Mormons, or Latter-Day Saints. Mormonism is one of the most remarkable religious movements of modern times. The word is derived from the Gaelic *mor*, "great," and the Egyptian *mon*, "good," thus meaning "great good." The founder of this sect was Joseph Smith, born of humble parentage at Sharon, Windsor Co., Vt., Dec. 23, 1805. In 1815 he removed, with his parents, to Palmyra, New York. His father was a man of a peculiar temperament, a visionary, who spent much time in searching for hidden treasure, and his son seems to have inherited his eccentricities in an intensified form. When about fourteen years of age, Joseph Smith says that he was pondering on the importance of preparing for a future state; he was perplexed by the variety of opinions held by different denominations of Christians, and betook himself to prayer that he might see his way out of the difficulty. He thus describes what happened: "I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapt in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noonday. They told me that all the religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his Church and kingdom. And I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fullness of the Gospel should at some future time be made known to me. On the evening of the 21st of September, 1823, while I was praying unto God and endeavoring to exercise faith in the precious promises of Scripture, on a sudden, a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed, the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me, surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fullness to be preached in power unto all nations, that a people might be prepared for the millennial reign.

"I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

"I was informed, also, concerning the aboriginal inhabitants of this country, and shown who they were and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where there were deposited some plates, on which was engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22d of September, 1827, the angel of the Lord delivered the records into my hands. These records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim on a bow fastened to a breastplate.

"Through the medium of the Urim and Thummim I translated the record by the gift and power of God."

This translation, it is said, constitutes the *Book of Mormon*, which is considered by its disciples as revealed Scripture.

The news of his alleged discovery attracted much attention, and Smith was so persecuted that he had to take refuge in Pennsylvania, carrying away his precious book in a barrel of beans. Mormon was said to be a prophet in the fourth or fifth century, who had engraved on plates the history of the troubles of the American Israelites, and his son Moroni concealed them in a hill called Cumoræ, about A. D. 420. They are said to contain many prophecies concerning the colonizing of America by a direct tribe of Jews, for which reason the Mormons claim direct Jewish descent. The Mormons urge in favor of the authenticity of the Book of Mormon, that it was an impossibility for it to have been written and invented by an uneducated man like Smith; and to account for the non-production of the engraved plates they say that Smith was forbidden by distinct revelation to show them to any of his disciples. It is alleged, on the other hand, that about 1809–12 Solomon Spaulding, who had once been a clergyman, wrote a tale on the supposition that the American Indians were the lost ten tribes of Israel, in which the names Mormon and Moroni frequently occur; and that the MS. found its way into the hands of Sidney Rigdon, one of Smith's earliest followers.

The Book of Mormon was followed by a Book of Doctrine and Covenants, which contained the further revelations which it was supposed were made to Smith as the Church needed them.

The "Church of Jesus Christ of Latter-Day Saints" was organized on April 6, 1830, at Manchester, in the State of New York. There were about thirty members. Churches were formed in the States of New York, Pennsylvania, Ohio, Indiana, and Missouri, notably in the last-named State, in Jackson County. Here they made large purchases of land; but popular hostility was so great that, in 1833, they were driven from their settlement, and they removed to Clay County. But they were not to be left unmolested. In 1838 Joseph Smith and his brother Hiram were imprisoned, and the Mormons sought a new resting-place at Commerce, in the State of Illinois. This place they at once enlarged and called Nauvoo, or "Beautiful." Their prophet was made "Mayor" of the city, and "General" of a body of militia. In 1841 they were commanded by a "revelation" to build a superb temple, toward which each member should give a tithe of his property. In a few years they numbered 20,000 inhabitants. But suspicion and hatred followed the Mormons; every crime committed in the neighborhood was charged on them; their doctrine of polygamy made them a public scandal; and at length the editors of a newspaper, which had been suppressed for publishing some scandal about Smith, in revenge got a warrant against him and his brother Hiram, and they were thrown into prison at Carthage, where they were shot by the mob, June 27, 1844. This act of lynch-law made a martyr of one who otherwise would have been detected as an impostor or fanatic, for his own followers had become suspicious of him, and the folly of the revelations was becoming more and more apparent. But now all was changed.

Sidney Rigdon and Brigham Young were competitors for the supremacy: the latter was chosen to be the "Lord's Prophet and Seer to the Saints," under the title of First President. He lived till 1877. The Mormons now determined to seek a home far from the haunts of men; and in February, 1846, a pioneering party went beyond the Rocky Mountains to the basin of the Great Salt Lake; the rest followed in detachments, and through great hardships; and at length, in 1848, they founded a State under the name of Deserĕt, a word from the Mormon book, signitying the "Land of the Honey-bee." Here they have made great progress, and founded several cities. Utah Territory has an area of 84,476 square miles, and a population of about 150,000, of which not above 20,000 are non-Mormons.

The following is the printed "Creed" given to the Mormons by their founder, Joseph Smith:

> "We believe in God the Eternal Father, and his Son Jesus Christ, and in the Holy Ghost.
>
> "We believe that men will be punished for their own sins, and not for Adam's transgressions.
>
> "We believe that through the atonement of Christ all men may be saved, by obedience to the laws and ordinances of the Gospel.
>
> "We believe that these ordinances are:—1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying-on of hands for the gift of the Holy Ghost.
>
> "We believe that a man must be called of God by 'prophecy and by laying-on of hands,' by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
>
> "We believe in the same organization that existed in the primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.
>
> "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
>
> "We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.
>
> "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.
>
> "We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisal glory.
>
> "We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
>
> "We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law.
>
> "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—'We believe all things, we hope all things.' We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek thereafter."

This is not, however, the whole of their creed. Instead of believing in a Trinity, they hold a duality of Persons in the Godhead, the Holy Ghost being merely a spiritual soul. They also believe that God has parts resembling the body of man, and not materially differing from him in size. They hold a twofold priesthood, the Melchisedec and the Aaronic; they believe in a "baptism for the dead," *i. e.*, that a living person may save a dead friend by being immersed for him, unless he has committed the unpardonable sin. Polygamy is not so much tolerated as enjoined as a positive duty, a man's rank in heaven being alleged to be largely dependent upon the number of his children. Children are baptized at the age of eight, never before.

Mr. Gunnison gives the following account of their Church government:—"The hierarchy of the Mormon Church has many grades of offices and gifts. The first is the presidency of three persons, which, we were led to understand, answered to the Trinity in heaven, but more particularly to Peter, James, and John, the first presidents of the Gospel Church.

"Next in order is the traveling High Apostolic College of twelve apostles, after the primitive Church model, who have the right to preside over affairs in any foreign country, according to seniority; then the High-Priests, Priests, Elders, Bishops, Teachers, and Deacons, together with Evangelists and Missionaries of the 'Three Seventies.' Each order constitutes a full quorum for the discipline of its members, and transacting business belonging to its action; but appeals lie to higher orders, and the whole Church is the final appellate court assembled in general council.

"Their prophets arise out of every grade, and a patriarch resides at headquarters to bless particular members, after the manner of Jacob and his sons, and that of Isaac toward Esau and his brother.

"A High Council is selected out of the high-priests, and consists of twelve members, which is in perpetual session to advise the presidency, in which each is free to give and argue his opinion. The president sums up the matter, and gives the decision, perhaps in opposition to a great majority, but to which all must yield implicit obedience; and probably there has never been known, under the present head, a dissent when the 'awful nod' has been given, for it is the 'stamp of fate and sanction of a god.'"

The Mormons have been wonderfully energetic in sending their missionaries all over the globe, and they have made very many converts among the working-classes of Great Britain, notably in Wales. Many yearly emigrate to Salt Lake City.

Their polygamy exposes them to the abhorrence of Christian civilization, and will finally bring them to naught. Yet for the present it forces them into unity. Ostracised by the world, they hold together for mutual protection.—Benham: *Dict. of Religion.* In 1882 the Edmunds Bill, to legislate polygamy out of existence, passed Congress, and since that time the power of the Government has steadily been asserting itself against this criminal part of the social life of the Mormons. The development of the material resources of Utah, and the consequent increase of a non-Mormon population and influence, are also aiding to break down the ascendancy of Mormon power.

Morris, Thomas Asbury, a bishop of the Methodist Episcopal Church; b. in Kanawha County, Va., April 28, 1794; d. in Springfield, O., Sept. 2, 1874. He was received into the Ohio Conference, 1816; and labored in Ohio, Kentucky, and Tennessee until 1834, when he became the first editor of the *Western Christian Advocate.* He was elected bishop in 1836, in which office he showed great skill in presiding, and rare practical wisdom and judgment in decision. In 1868 he was compelled to retire, by the infirmities of age and health. He published a volume of *Sermons; Miscellany* (1837), and *Church Polity* (1859). See Marlay: *Life of Bishop Morris* (N. Y., 1875).

Morrison, Robert, "the first Protestant missionary to China, was born of Scottish parents at Morpeth, Northumberland, on Jan. 5, 1782. After receiving an elementary education in Newcastle, he was apprenticed to a lastmaker, but his spare hours were devoted to studies connected with theology, and in 1803 he was received into the Independent Academy at Hoxton. In the following year he offered his services to the London Missionary Society, by which, after he had attended the mission college of Gosport, and studied Chinese under a native teacher, he was sent to Canton in 1807. He was appointed translator to the East India Company's factory there in 1808, and, in addition to his official duties connected with this port, labored with intense application at a *Chinese Grammar*, and a translation of the New Testament, both of which were published in 1814. In 1817 he published *A View of China for Philological Purposes*, and his translation of the entire Bible was completed in the following year. His next enterprise was the establishment of an Anglo-Chinese college at Malacca for 'the reciprocal cultivation of Chinese and European literature' which was opened in 1820. In 1821 his *Chinese Dictionary* was published by the East India Company at an expense of £15,000. Leaving China at the close of 1823 he spent two years in England, where he advocated Chinese missions before large and enthusiastic audiences, and was elected a fellow of the Royal Society. Returning to China in 1826 he set himself to promote education, and to prepare a Chinese commentary on the Bible, and other Christian literature. He died at Canton on Aug. 1, 1834. His *Memoirs*, compiled by his widow, were published in London, 1839." —*Ency. Britannica.*

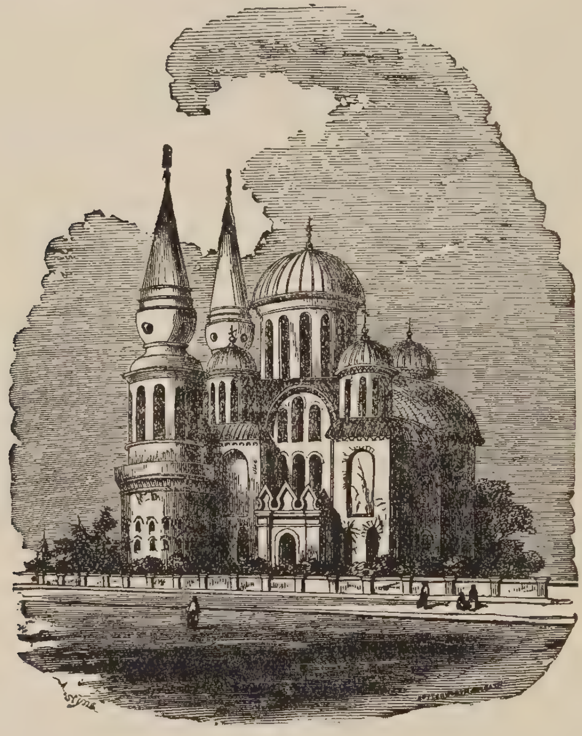
Morse, Jedediah, D. D., b. at Woodstock, Conn., Aug. 23, 1761; d. in New Haven, June 9, 1826. After graduating at Yale College, 1783, where he remained as tutor for a time, he was called to the pastorate of the First Congregational Church of Charlestown, Mass., where he remained from 1789 to 1820. He took a prominent part in the Unitarian controversy, and founded the *Panoplist*, which he edited from 1806 to 1811. He prepared the first geography ever published in this country for use in schools (1784). He also wrote *A Compendious History of New England* (Cambridge, 1804); *Annals of the American Revolution* (Hartford, 1824). See *Life of Jedediah Morse*, by William B. Sprague (New York, 1875).

Mortmain (from the French *mort*, dead, and *main*, hand). In the twelfth and thirteenth centuries nearly one-half of the national wealth in Germany, and more than one-third of all the real estate in England was in the possession of the Roman Catholic Church. In order to prevent this undue growth of ecclesiastical property, statutes of *mortmain* were enacted in Germany in the thirteenth century, and in England from the time of *Magna Charta*, limiting the right of an institution to hold and acquire landed property. In England no landed property can be devised by will for charitable purposes unless the gift has been made twelve months before the death of the donor. This mortmain statute was made to prevent improper solicitations on the part of priests or others, under fear or expectation of death.

Moses. "Of the life of Moses we have few certain details, though the history of Israel bears witness to the importance of his work. His origin and the history of his childhood can be read in Exodus i., ii. (comp. vi. 16 *sq.*); the statements there given are enlarged and modified in the Jewish *Midrash*, particularly as we find it in Josephus and Philo. The daughter of Pharaoh, we are told, was Thermutis (*Ant.* ii. 9, 5), or Merris (Euseb.: *Praep. Ev.* ix. 27): she named the boy *Mōusēs*, not because she used the Hebrew verb to express the fact that he was drawn out of the water, but because the Egyptian word for water was *mō*, and *usēs* applied to those who have been delivered from it (*Ant.* ii. 9, 6; comp. *Philo*, ed. Mangey, ii. 83; *Euseb.* l. c., ix. 28). She took care to have him trained in all the wisdom of the Egyptians (Acts vii. 22), and in that of the Greeks, Assyrians, and Chaldeans as well (*Philo*, ii. 84). To his great intellectual endowments corresponded his personal beauty, of which Josephus speaks in extravagant terms (*Ant.* ii. 9, 6–7). It was on account of this beauty that when, on one occasion, as a young man, he led an Egyptian army against Meroë, the Ethiopian Princess Sharbis opened the gates of the capital to him, in order to make him her husband (*Ant.* ii. 10; comp. Num. xii. 1). For reasons explained in Exod. ii. 11 *sq.*, Moses left the land of Pharaoh, and came to Midian, to the Kenite priest, Jethro (also called Hobab Ben Raguel and Raguel), whose daughter Zipporah he married, becoming by her the father of two sons, Gershom and Eliezer. (Exod. ii. 21 *sq.*; xviii. 2 *sq.*) During his stay in Midian he received at the foot of Sinai (Horeb) the divine revelation at the burning bush, whereby he was called to become the liberator of Israel from Egyptian bondage. With much reluctance he at last accepted this vocation, and, already expected by his brother Aaron, and the elders, returned to his people. Arrived in Egypt, he associated Aaron with him as his interpreter, being himself no orator, but a man of counsel and action, and appeared before Pharaoh to demand of the king, in Jehovah's name, permission for the people to go with flocks and herds into the wilderness to celebrate there a festival (the spring festival of the Passover) in honor of their God. Jehovah gave emphasis to the demand by great signs and wonders—the plagues of Egypt, which have their explanation, for the most part, in evils to which Egypt is periodically liable, but are treated by Israelite tradition as the weapons of Jehovah in his ever-intensifying conflict with the king and the gods of Egypt. At length, by the slaying of the first-born, the stubbornness of Pharaoh was broken, so that he consented to, and even urged, the departure of the Hebrews. By and by, however, he changed his mind, and setting out in pursuit of the Hebrews overtook them at the Red Sea; but Jehovah fought for them, and annihilated Pharaoh's chariots and all his host. In order to present themselves in proper festal array at the celebration, for the sake of which they were going into the wilderness, the Hebrew women had borrowed dresses and ornaments from those of Egypt. The Egyptians could now only blame themselves and their hostile conduct if those articles were not returned. By the miracle wrought at the Red Sea, Moses was pointed out to the Hebrews as the man of God, to whom accordingly they now committed the task of caring for their outward life, as well as their spiritual guidance. He led them first to Sinai, where the law was revealed, and the worship in connection with the ark of the covenant instituted. When he had communed face to face with the Godhead for forty days on the holy mountain, the skin of his face shone so that he had to wear a veil (hence the horns, properly rays, on his forehead). Driven from Sinai, in consequence of their worship of the golden calf, the Israelites removed to Kadesh with the view of entering Palestine. But this plan was defeated by their unbelief and faintheartedness, and, as a punishment, they were compelled to sojourn forty years in the wilderness of Kadesh (Paran, Sin). It was here and now that the people went to school with Moses; here, at the sanctuary of the camp, he declared law and judgment; and here, according to the view of the oldest tradition, the foundations of the Torah were laid. (Exod. xviii.) The region of Kadesh was also the scene of almost all the miracles and other circumstances we read about Moses. Here he showed himself to be at once the father and mother of the people, their judge, priest, and seer. It was not till toward the very close of his life that he led the Israelites from Kadesh into Northern Moab, which he wrested from the Amorite king, Sihon of Heshbon. Here he died on Mount Pisgah or Nebo, after taking leave of the people in the great legislative address of Deuteronomy. According to Deuteronomy xxxiv. 6, he 'was buried in a valley in the land of Moab, ... but no man knoweth of his sepulchre unto this day.' As his successor in the leadership, Moses had named Joshua ben Nun, but the real heirs to his position and influence were the priests at the sanctuary of the ark of the covenant."—*J. Welhausen* in *Ency. Britannica.*

Mosheim, JOHANN LORENZ VON, " well known as a church historian, but also distinguished in his day as a master of eloquence, was born at Lübeck on the 9th of October. There is some uncertainty as to the year, but the probability is in favor of 1693 or 1694. He received a somewhat irregular education at the gymnasium of his native place, and afterward entered the University of Kiel, where he took his master's degree in 1718. His first appearance in the field of literature was in a polemical tract against Tolland, *Vindiciæ Antiquæ Christianorum Disciplinæ* (1720), which was soon followed by a volume of *Observationes Sacræ* (1721). These works, along with the reputation he had acquired as a lecturer on philosophy, and also as a fervent and eloquent preacher while acting as assistant to Albrecht Zuno Felde, his teacher and future father-in-law, secured for him a call to a theological chair at Helmstädt, in 1723. The *Institutionum Historiæ Ecclesiasticæ, libri IV.*, appeared in

1726 (2 vols., 12mo), and in the same year he was appointed by the Duke of Brunswick abbot of Marienthal, to which dignity and emolument the abbacy of Michaelstein was added in the following year. Mosheim was much consulted by the authorities when the new University of Göttingen was being formed; especially had he to do with the framing of the statutes of the theological faculty, and with the provisions for making the theologians independent of the ecclesiastical courts. But having signed, in 1726, a promise to remain in Helmstädt he was unable to accept the call to Göttingen, which was urgently pressed upon him, until the year 1747, when the Duke of Brunswick at last released him from obligation. He so enhanced the dignity he already possessed as a learned and brilliant theological professor that a new office was specially created for him, that of chancellor, which, however, proved somewhat burdensome, exciting the jealousy of the nobles whom he governed. He died at Göttingen on the 9th of September, 1755, shortly after the completion of a new and greatly improved edition of his *Church History*."—*Ency. Britannica.*



MOSQUE.

Mosque, a Mohammedan place of worship. The word is derived, through the Italian *moschea*, from the Arabic *mesjid*, a place of prayer. The form of the oldest mosques in Jerusalem and Cairo is evidently derived from that of the Christian basilica, the narthex being the origin of the court with its arcade, and the eastern apses representing the principal buildings of the mosque facing Mecca. The original forms became, however, obliterated. They vary considerably in style in different countries, but in many points are always the same. They are all square, and built of good stones. Before the chief gate there is a square court paved with white marble, and low galleries round about, whose roof is supported with marble columns, and in the centre of which is a tank or fountain for ablution. The walls are generally whitewashed, and on them are engraved God's name and also sentences from the Koran, but no device of any living being. The floors are covered with mats or carpets; there are no seats. In the southeast there is a pulpit, and, in the direction in which Mecca lies, a niche toward which all the faithful turn when they pray. Opposite the pulpit is a platform, from which parts of the Koran are read to the congregation. The whole congregation say the five daily prayers in the mosques on Friday, the Moslem Sunday. Women are not allowed to enter, but stay in the porch. On entering the mosque the Moslem takes off his shoes and carries them in his hand. Most of the mosques have hospitals attached to them, where travelers of all religions are entertained for three days. —Benham: *Dict. of Religion.* As a rule, every mosque has a minaret. See MUEZZIN.

Mourning. "Eastern peoples are exceedingly demonstrative in their expressions of grief over departed friends. In all periods down to the present day it has been customary to hire professional mourners—generally women—to join their lamentations with those of the family circle. The mourning begins at the moment of death, and is kept up, with little intermission, until after the funeral. Grief is expressed, not alone by weeping and loud cries, but by beating the breast, plucking out the hair, and scattering dust upon the head. Male members of the household rend their garments, put on sackcloth, pluck out the beard, throw themselves upon the earth, and go about shoeless and with veiled faces. David, on the occasion of Abner's assassination, refused to eat bread until the day was over. (Gen. xxxvii. 34.) In some cases the tears of mourners were caught in bottles and buried with the departed, as a token of affection. This practice is still kept up in Persia; the tears, however, instead of being buried with the dead, are carefully preserved as a charm. Tear-bottles are one of the most common objects found in ancient tombs. The Israelites were forbidden in the book of Deuteronomy to cut themselves, or 'make any baldness' between the eyes for the dead. (Deut. xiv. 1.) The law seems to be but a repetition of one found for both priests and people in an earlier book. (Lev. xix. 27, 28; xxi. 5.) It is evident, however, that the heathen custom against which it was directed did not wholly disappear, since we find it still in vogue in Jeremiah's time. (Jer. vii. 29; xvi. 6; xli. 5.) Rending the garment as a token of grief became at a later period largely a matter of form, the master of ceremonies ripping down the outer robe a few inches on the breast, where there was a seam. The usual period of mourning lasted seven days; but on extraordinary occasions it was extended. During the period of the second Jewish commonwealth feasts were often given at funerals, which were occasions of great extravagance and display. There is no valid evidence that it was customary in the times covered by the canonical books of the Old Testament. Certain passages quoted in proof of it have another meaning. They simply show that food was frequently sent by friends to the house of mourning, that the claims of hospitality, which were greatly enlarged on such occasions, might be properly met. This seems to be the meaning of that passage in Deuteronomy, also, where worshipers at the altar say that, so faithfully have they discharged their obligations respecting the tithes, that no part of them has been expended even in such seasons of special need as the funerals of neighbors and friends: 'I have not eaten thereof in my mourning, ... nor given thereof for the dead.' (Ezek. xxiv. 17; Hos. ix. 4.) The custom of making an offering for the dead appears first in an apocryphal book in the century preceding the Christian era. (2 Macc. xii. 43.) Naturally, much emphasis is laid on this passage by Roman Catholic writers in justification of their practice of praying for 'souls in purgatory.'"—Bissell: *Biblical Antiquities.*

Movable Feasts are those which do not occur on a fixed day, as Easter and the feasts calculated from Easter. Tables for the calculation of movable feasts are found in the Book of Common Prayer.

Mozarabic Liturgy, an ancient form of service once used in some of the churches of Spain. Its origin is unknown, although some Roman Catholic authors affirm that it was prepared by the apostles who first founded Christianity in Spain. In matter it is Scriptural, and marked by a reverent and earnest spirit.

Mozley, JAMES BOWLING, D. D., an eminent English theologian and writer; b. at Gainsborough, Lincolnshire, Sept. 15, 1813; d. in Oxford, Jan. 4, 1878. He was graduated at Oriel College, Oxford, in 1834, and from 1840 to 1856 resided as fellow at Magdalen College when he became vicar of Old Shoreham, Sussex. He was made canon of Worcester in 1869, and in 1871 Regius professor of divinity, at the same time retaining his vicarage. He was appointed Bampton Lecturer for 1865, and his work on the *Miracles* gave him a foremost place among English thinkers. In the early part of his life he was deeply interested in the Tractarian movement, but while holding with manly dignity an independent position, he was loyal to the Established Church. Among his most important works are: *Treatise on the Augustine Doctrine of Predestination* (1855); his lectures on *Miracles: Ruling Ideas in the Early Ages; University Sermons; Essays, Historical and Theological* (New York, 1878), 2 vols.

Muezzin, or MUEDDIN, is a Mohammedan official who calls the faithful to prayer five times during the twenty-four hours. As he walks around the little balcony, outside the minaret of the mosque, he chants these words each time: "Allah is most great. I testify that there is no God but Allah. I testify that Mohammed is the apostle of Allah. Come to prayer. Come to security." In the morning the sentence is added, "Prayer is better than sleep."

Mühlenberg, HEINRICH MELCHIOR, D. D., one of the founders of the Lutheran Church in Pennsylvania; b. Sept. 6, 1711, at Eimbeck, Hanover; d. Oct. 7, 1787, at New Providence, Montgomery Co., Penn. Left fatherless at an early age, he was trained by a pious mother, and gained an education under conditions of great privation. After graduating at Göttingen, he taught in the orphan house at Halle. By the advice of friends he decided to prepare for work in the foreign mission field. He had arranged to go to India when an urgent call came from Pennsylvania for some one to be sent to labor among the destitute in that colony. The faculty urged him to enter this open door, and he at once sailed for America. His arrival in 1742 was the beginning of a new era in the history of the Lutheran Church in this country. He took the pastoral care of the associated churches in Philadelphia, New Hanover, and Providence, but in connection with this work he did a great service as an adviser and evangelist among all the Lutheran Churches.

At the breaking out of the Revolution, he warmly espoused the cause of the colonists, and often at much personal peril did all that he could to advance it. His influence in the councils of his denomination was unbounded, and his death was the occasion of an unusual expression of sorrow.

Three sons of Dr. Mühlenberg entered the ministry: J. PETER G., major-general in the Revolutionary army; b. Oct. 1, 1746; d. Oct. 1, 1807. He was ordained as pastor of a Lutheran Church in New Jersey in 1768. Having received a call to Virginia, he was compelled, in accordance with a law of the times, to go to England where he was ordained (1772). Soon after entering upon his pastoral duties in Virginia, the war of the Revolution broke out and he resigned his position, and, followed by many of his parishioners, entered the army. He did valiant service and won distinguished honor. After the war he retired to private life. See *Life of Major-General Peter Mühlenberg of the Revolutionary Army*, by H. A. Mühlenberg (Phila., 1849).——FRED. AUG. CONRAD, b. Jan. 2, 1750; d. June 4, 1801. From 1773 to 1776 he was pastor of a Lutheran Church in New York City. A fervent patriot, he was compelled to leave the city when the British entered in 1776. He then accepted public office in Pennsylvania, was repeatedly chosen to Congress, and twice served as Speaker of the House.——GOTTH. HENRY ERNST, D. D., b. Nov. 17, 1753; d. May 23, 1815. For thirty-five years he was pastor of the Church of the Holy Trinity at Lancaster, Penn. He was an eminent naturalist, and an honored member of several philosophical societies.

Mühlenberg, WILLIAM AUGUSTUS, D. D., LL. D., b. in Philadelphia, Sept. 16, 1796; d. in New York, April 8, 1877. He was a great-grandson of Dr. Henry M. Mühlenberg, and was baptized in the Lutheran communion, but early entered the Episcopal Church. He was graduated at the University of Pennsylvania in 1814, and after his ordination as presbyter, in 1820, he became rector of St. James's, Lancaster, Penn. While here he wrote some of his best-known hymns; among them, "I would not live alway" (1824). After leaving Lancaster, he devoted himself to the cause of Christian education until called, in 1846, to the pastorate of the Free Church of the Holy Communion, in New York. He was ever busy in founding noble charities. St. Luke's Hospital, New York, and the Church Village of St. Johnland, on Long Island, N. Y., are enduring monuments to his memory. "His faith was not a theological formula, but a living conviction and power. It was a free, joyous allegiance to Jesus Christ. The incarnation was the central idea of his theology, and the inspiration of his Christian life—brotherhood in Christ, brotherhood through Christ." See *Life and Work of William Augustus Mühlenberg*, by Anne Ayres (New York, 1880).

Mulford, ELISHA, LL. D. (Yale University, 1872), Episcopalian; b. at Montrose, Pa., Nov. 19, 1833; d. at Cambridge, Mass., Dec. 9, 1885. He was graduated at Yale College in 1855, and studied at the Union Theological Seminary, New York City, at Andover, Mass,, and in Halle and Heidelberg. He held pastorates at Darien, Conn., 1861; South Orange, N. J., 1861–64; Friendsville, Pa., 1877–81. After 1881 he resided at Cambridge, where he lectured in the Episcopal Divinity School. He wrote two remarkable books: *The Nation: The Foundation of Civil Order and Political Life in the United States* (New York, 1870); *The Republic of God, an Institute of Theology* (1881).

Mullens, Joseph, a distinguished foreign missionary, and secretary of the London Missionary Society; b. in 1820; d. near Mwapwa, Eastern Africa, July 10, 1879. From 1843 to 1866 he labored as a missionary in India, when he was appointed secretary of the London Missionary Society. In 1870 he visited the United States, and in 1873–74 visited Madagascar to look over the mission field of that island. He was deeply interested in establishing missions in the recently opened countries of Africa, and it was while on the way to found a station in Ujiji that he sickened and died. Among his works are: *London and Calcutta* (1869); *Twelve Months in Madagascar* (1875).

Müller (*Mü'ler*), Julius, "a German theologian; b. at Brieg, April 10, 1801; d. at Halle, Sept. 28, 1878. He studied at Breslau and Göttingen, at first devoting himself to law, but afterwards to theology. After much mental struggle he adopted religious views opposed to those of the rationalists. In 1825 he was appointed pastor at Schönbrunn and Rosen, near Strehlen, where he remained seven years. Having acquired a high reputation for theological learning, he was appointed in 1831 second university preacher in Göttingen, and there lectured on practical theology and pedagogics. The spirit in which he labored there may be seen from his sermons, entitled *Das Christliche Leben, seine Kämpfe und seine Vollendung* (*The Christian Life, its Struggles and its Perfection;* Bresl. 1834; 3d ed., 1847). In 1834 he became extraordinary professor of theology in Göttingen, and soon after ordinary professor in Marburg, from which he went in 1839 to occupy a similar chair in Halle. The work on which his reputation as a theologian chiefly rests is *The Christian Doctrine of Sin* (English trans., Edinburgh, 1877), 2 vols. He afterward published pamphlets on subjects of temporary interest, particularly in vindication of the cause of evangelical union against the attacks of the rigid Lutherans. It was he who, in 1850, in conjunction with Neander and Nitzsch, edited a periodical entitled *Deutsche Zeitschrift für Christliche Wissenschaft und Christliches Leben* (*German Periodical of Christian Science and Life*). He also contributed to the *Theols. Studien und Kritiken.*"—Chambers: *Cyclo.*

Munger, Theodore Thornton, D. D., Congregationalist; b. at Bainbridge, Chenango County, N. Y., March 5, 1830. He was graduated at Yale College, 1851, and from the Divinity School of the University in 1855; pastor at Dorchester, Mass., 1856–60; Haverhill, 1862–70; Lawrence, 1871–75; North Adams, Mass., 1877–85; since pastor of United Church, New Haven, Conn. He is the author of *On the Threshold* (Boston, 1881); *The Freedom of Faith* (1883); *Lamps and Paths* (1886); *The Appeal to Life* (1887).

Münster, "the capital of Westphalia, was the scene of one of the wildest outbreaks of that fanaticism, half religious, and half political, which showed itself at various places in Germany during the period of the Reformation, and which in the Anabaptists found its aptest tools. Münster was at that time a free city of the empire, and the seat of a bishop. Feb. 18, 1532, the Reformation was preached for the first time within its walls by Rothmann; but it spread so rapidly that Feb. 15, 1533, the bishop retired from the city, and all its churches, with the exception of the cathedral, were given up to the Protestants. Rothmann had originally no connection with the Anabaptists; but they soon began to gather into the free city, both from Germany and the Netherlands; and their influence was speedily felt. Rothmann began to preach that infant baptism was an abomination to God, that Papists and Lutherans were equally ungodly people, that the civil authorities of the Pagans should not be obeyed, etc. Especially after the arrival of John of Leyden in the city, the Anabaptists rapidly gained the ascendancy. They took possession of the government, and immediately went to work realizing their fantastic ideals. All decent people fled from the city, and their place was filled up with the riotous rabble from everywhere, invited thither by lying proclamations. On the basis of the most complete communism —community not only of property, but also of wives—a despotism was established, with John of Leyden at the head as "King of all the world," and every attempt of keeping the folly within certain bounds of soberness and decency was punished with outrageous cruelty. Sometimes more than fifty persons were beheaded a day. First the bishop, a count of Waldeck, tried to conquer the bewildered city, and restore order within its walls;

but the army at his disposal proved utterly insufficient. Not until an imperial army had besieged the city for several weeks, and famine and dissension reduced the strength of the fanatics, were the walls forced, and the rioters overwhelmed, June 25, 1535. See ANABAPTISTS."—*O. Theleman* in Schaff-Herzog: *Ency.*, vol. ii., p. 1595.

Münzer, THOMAS, a leader of the Anabaptists; b. at Stolberg in the Harz region about 1490. He studied theology at Halle, and in 1520 became preacher of St. Mary in Zwickau. Here he entered upon the active career of fanaticism which led him finally to wander through Germany, preaching socialistic and religious opinions that added fuel to the flames that were kindled in the Peasants' War. After the defeat of those engaged in this insurrection (1525), he was taken prisoner and beheaded.

Murdock, JAMES, D. D., b. in Westbrook, Conn., Feb. 16, 1776; d. in Columbus, Miss., Aug. 10, 1856. He was graduated at Yale College, 1797; pastor of Congregational Church, Princeton, Mass., 1802–15; professor of ancient languages in the University of Vermont, 1815–19; professor of sacred rhetoric and ecclesiastical history in Andover Theological Seminary, 1819–28. He then retired to New Haven, and devoted the remainder of his life to scholarly research. He translated from the Latin Mosheim's *Institutes of Ecclesiastical History*, and *The New Testament*, a literal translation from the *Syriac Peshito version* (New York, 1852), besides other works. He wrote: *The Nature of the Atonement* (Andover, 1823); and *Sketches of Modern Philosophy, especially among the Germans* (Hartford, 1842).

Murray, JOHN, founder of the Universalist denomination in America; b. in Alton, Hampshire, Eng., Dec. 10, 1741; d. in Boston, Mass., Sept. 3, 1815. He was first brought under the influence of Whitefield's preaching, but afterward accepted the views of James Relly, a Universalist, and was excommunicated from the church to which he belonged. Coming to this country in 1770, he began his labors as a Universalist preacher at Good Luck, N. Y., Sept. 30. He preached both in New Jersey and New York, but afterward almost entirely in New England. From 1793 to 1809 he was pastor of the Universalist Society in Boston. He endured persecution with unfaltering courage. See his *Letters, and Sketches of Sermons* (1812); and *Autobiography*, centenary edition by Rev. G. L. Demarest (Boston, 1870).

Murray, NICHOLAS, D. D., b. at Ballynasloe, Ireland, Dec. 25, 1803; d. at Elizabethtown, N. J., Feb. 4, 1861. He came to this country in 1818; and was first a printer's boy in the Harper & Brothers establishment. Converted from the Roman Catholic faith, he was graduated at Williams College, 1826, and after studying theology at Princeton was pastor of the Presbyterian church at Wilkesbarre, Pa., 1829–34, and from that time until his death at Elizabethtown, N. J. Under the signature of "Kirwan" he published in the New York *Observer* a series of *Letters to the Right Rev. John Hughes, Roman Catholic Bishop of New York*, that attracted wide attention, and were afterward translated into several languages. He published in 1852 another series to Chief-Justice Taney, under the title, *Romanism at Home.* He also wrote *Men and Things as I saw them in Europe* (1853).

Musgrave, GEORGE WASHINGTON, D. D., LL. D., b. in Philadelphia, Oct. 19, 1804; d. there, Aug. 24, 1882. He was graduated at Princeton Theological Seminary in 1828; pastor of the Third Presbyterian Church, Baltimore, 1830–52; corresponding secretary of the Presbyterian Board of Publication, 1852–53, and of the Board of Home Missions, 1853–61, 1868–70; pastor of the North Tenth Street Church, Philadelphia, 1862–68. He held many positions of influence, and was prominent in the reunion movement of 1867–69.

Music. That music has been in use in the Church from its very foundation is perfectly clear from the notices we have in the New Testament (Matt. xxvi. 30; Acts xvi. 25; Col. iii. 16; James v. 13), as well as in the writings of the early Fathers. But we know very little of the character of it. The first great name in the history of church music is that of Ambrose, after whom Ambrosian Chant (*q. v.*) is named; the next is that of St. Gregory the Great, after whom Gregorian music is named. The traditional belief is that four of the chants known as Gregorian, viz., the first, third, fifth, and eighth tones, date from St. Ambrose, and that the rest are due to St. Gregory. The scales out of which these tones are formed differ from the modern scales in the varying positions of the semitones. They consist, of course, of eight natural notes; and one octave, known as the Hypo-Lydian, is that which we know as the natural scale, with the semitones between the third and fourth and seventh and eighth notes. A favorite scale, adopted by some of the earliest of English anthem writers, was the Dorian, starting from D as the key-note, and, therefore, like a minor scale in the place of its first semitone, but not in that of the second. Tallis and Batten both composed services and anthems in this mode.

The music of the Middle Ages all rested on the Gregorian mode as a basis. Instrumental accompaniments date back from the days of St. Ambrose, and some also accredit him with the introduction of antiphonal singing, while others give it to St. Hilary of Poitiers, who borrowed it from the practice of the Eastern Church. The instruments were "viols," and, later, "organs," but originally these were in unison only with the voices. Of course the tendency was more and more to richer and smoother melody, but an outcry was raised from time to time that the ancient methods were being departed from, and the simplicity of the music destroyed by too much elaboration, as well as by the introduction of "lewd" and secular melodies. The great reformer of church music was Giovanni Palestrina (d. 1594), the Master of the Pope's Choir, first at the Lateran Church, then at St. Maria Maggiore, then at the Vatican. He found not only the singers demoralized, but the sacred service, even the most solemn parts of it, set to music which only seemed to have for its object the display of the artifices of the composers, and the pleasing of the ear by utterly secular and frivolous melodies. The masses and other compositions of Palestrina marked the beginning of a new epoch in sacred music. Pope Gregory XIII. commissioned him to revise and reform the whole system, and although he died before this commission was fully completed there was sufficient done to enable the reform to be carried on. He was a splendid melodist, but he never used his art for the purpose of display, subjugated it all to the sense of the words, and aimed at purity and beauty. His works, which are astonishing in quantity, are still admired as keenly as ever they were.

The rise of the English School of Music synchronises with the dawning of the Reformation. The first anthem in Boyce's *Cathedral Music* is by King Henry VIII., who was originally intended by his father for Holy Orders with a view to his appointment to the Primacy. Consequently, all the greatest English sacred compositions were written with a view to their performance in the service of the Anglican Church. The first great ecclesiastical writer of the first period was John Marbecke, organist of St. George's Chapel (d. 1585), whose *Te Deum*, adapted from the Ambrosian, is very popular in our own day. His *Booke of Common Praier, Noted*, an adaptation of the old plainsong of the Church to the English Liturgy, is the basis of the English Choral Service, and was republished by Mr. Dyce in 1844, and there have been many editions since. Marbecke, having written a theological treatise, would have been burned as a heretic for Calvinism, had he not hidden himself. He was followed by Redford, the author of the beautiful anthem "Rejoice in the Lord," Christopher Tye, Thomas Tallis (d. 1585), William Byrd (d. 1623), and Richard Farrant (1580). The choral responses and liturgy of Tallis have never been superseded. His anthem, "If ye love Me," and Byrd's sublime "Bow Thine ear," are among our first-class anthems: Farrant's "Lord, for Thy tender mercies' sake," is also deservedly popular, and his service in G Minor, though heavier than suited to modern taste, has some passages beautifully pathetic and sweet. The service in F, by Orlando Gibbons, is reckoned by many musicians the finest ever written for the English ritual, and his eight-part setting of the 47th Psalm as an anthem is almost unrivalled for its majestic swing. He died in 1625, and is buried in Canterbury Cathedral. The great Rebellion for a while put a complete stop to the progress of English Cathedral music. Organs were burned and music books torn up. At the Restoration, so great had been the destruction, there was difficulty in reviving the choral services of the Church, and the taste of the king and his court was toward more florid melodies than those of the old masters. But a new school slowly arose, not unworthy of its predecessors. Among its members were Child, Michael Wise, Blow, Lawes, and Henry Purcell, the last being the greatest composer which Great Britain has produced. Under this school "verse" anthems began; *i. e.*, anthems with passages for solo voices, ending, and generally beginning, with a chorus, and with interludes for the organ only. One of the most curious of verse anthems is Purcell's, "They that go down to the sea in ships," which opens with a bass solo beginning on upper D. and running down two octaves. It was written for a singer of exceptional voice compass. Such performances are hardly consistent with the solemn dignity which should characterize the service of the Church, and it is due to Purcell to say that such forgetfulness is not a mark of his writing in general.

Among the great composers who followed, we must name Jeremiah Clarke, Nares, Charles King, Drs. Greene and Boyce, Goldwin, Weldon. Quite worthy of being named with them are the amateurs

Creyghton and Aldrich, both cathedral dignitaries. The graceful service in G by the latter never fails to delight when well sung. The arrival of Handel in England in 1711 must not pass unmentioned, but the history of the oratorio hardly falls within our province. It created much opposition when it was first started in England. Cowper and Newton both wrote fiercely against it. But the opposition was not unreasonable, considering that the performances in church were, as far as it could be done, divested of all religious character: payment at the doors, and fashionable lounging stood in the way of all idea of worship. The anthem music of later times in England is, some of it, very beautiful. Such names as Attwood, Walmisley, S. S. Wesley, Goss, Sterndale Bennett, Turle, to say nothing of living masters, are an honor to any national school of composers.

We have said nothing of the use of hymn-singing in public worship. It had been the intention of Cranmer to translate some of the grand mediæval hymns for the use of the Church, but he only carried it out with respect to the *Veni Creator*, which is inserted in the Ordination Service. Consequently, the metrical singing of the Church was long confined to the translation of the Psalms by Sternhold and Hopkins, known as the *Old Version*. This was largely supplanted by the *New Version* of Tate and Brady in the days of Charles II. Nearly all the metres were either 8. 8. 8. 8. ("Long Metre"); or 8. 6. 8. 6. ("Common Metre"); or 6. 6. 8. 6. ("Short Metre").

But the Evangelical movement of the eighteenth century made large use of hymn-singing, and this was greatly objected to by the old-fashioned church folk; *e. g.*, Bishop Mant preached against it, and fifty years ago it was a distinguishing mark of "Low-Church men" to find hymns sung in churches. Now, however, this is all changed. When there is a good choir in a parish church one anthem is generally sung in the day, but the hymns form one of the most popular portions of the service. In England there has been also a remarkable revival of the ancient Gregorian chanting, partly from a dislike of the florid styles into which chant music had fallen at the beginning of the century, partly from the revived love of mediævalism which has been the outgrowth of the Oxford movement. The use of choral services again, which formerly was confined to cathedrals and college chapels, is now common in places where a choir can be gathered together. This is largely owing to the extended knowledge of music among the people. The objection which was formerly made to the chanting of the Psalms, that the unlettered could not follow it, is obviated now that everybody can read.—Benham: *Dict. of Religion.*

The history of church music in America is of interest. The Puritans brought with them to New England *Ainsworth's Version of the Psalms.* In 1640 *The Bay Psalm-Book* was published. It was not until about 1690 that music was first printed in this country. Early in the eighteenth century the Rev. John Tufts published *A Very Plain and Easy Introduction to the Art of Singing Psalm-Tunes.* This was followed by Dr. Cotton Mather's *Psalterium Americanum* (1718), and Walter's singing-book, *The Grounds and Rules of Musick Explained* (1741). There was great opposition at first, on the part of many in the New England churches against singing by note, but this prejudice died away, choirs became general, and considerable advance was made in the singing of simple melodies. Early in this century there was a great revival of interest in musical knowledge. Lowell Mason and Thomas Hastings were especially prominent in this movement. Singing-schools and musical conventions multiplied under their enthusiastic and able leadership. More than seventy musical publications were issued by these writers. In recent years the "hymn-tune book" has taken the place of the tune-books. A vast amount of music, good, bad, and indifferent, has been prepared for the use of Sunday-schools, prayer-meetings, and revival services. The choral music of Germany and England has never been popular here, but there are signs that a reaction may take place in its favor. See George Grove: *A Dictionary of Music and Musicians* (London and New York, 1879–83), 3 vols., with supplement; N. E. Cornwall: *Music as it was and as it is* (New York, 1851); Hood: *History of Music in New England* (Boston, 1846).

Music Among the Hebrews. "Vocal music occupies an important place in Scripture, both in religious worship (1 Chron. vi. 32), public rejoicings (1 Sam. xviii. 6), and social festivities. (Isa. v. 1; liv. 1.) It is mentioned among the earliest expressions of joy (Exod. xv. 21), and was accompanied by dancing (2 Sam. vi. 16) and clapping of hands, especially in the 'chorus.' (Psa. xlvii. 1.) For worship David chose a body of singers (1 Chron. xvi. 41); Jehoshaphat appointed a band of singers to praise God in front of his army. (2 Chron. xx. 21.) After the Captivity we find an equal number of male and female voices (Ezra ii. 65), who sang alternately. They formed a distinguished class, had a separate maintenance (Neh. xi. 23), had cities assigned to them (Neh. vii. 73), and chambers for those in attendance at the temple. (Ezek. xl. 44.) From the dedication of some Psalms there would seem to have been a written musical notation, but no certain record of it is extant. Musical instruments are among the earliest recorded human inventions. (Gen. iv. 21.) In Scripture their use seems to be confined to religious worship and social festivities, except that the sound of the trumpet served as a battle-call. The earliest kinds were a tabret, a stringed instrument (incipient harp), cymbals, and pipe. From these germs all others are developments. As the Hebrew names were obscure, or unintelligible to the translators of our Bible, one general term expressing a well-known instrument often does duty for several species of the same genus; while the same Hebrew generic word is sometimes translated by different English specific ones, and in other cases the translation is erroneous."—"Oxford" *Bible Helps*.

Myrrh "is the aromatic gum or sap of a low, thorny tree, which grows chiefly in Arabia and Ethiopia, but not in Palestine. The gum is first oily, then fluid; first yellow-white, then reddish, hardening into small globules of a peculiar balsamic smell, and bitter taste. There are several ways of collecting it: the best is to allow it to exude of itself; another way is to cut the bark of the tree. Myrrh was used for incense (Cant. iii. 6), perfume for clothing and beds (Psa. xiv. 8; Prov. vii. 17; c. Cant. v. 1), as an oil (Esth. ii. 12), an ointment (Cant. v. 5), in the holy anointing oil (Exod. xxx. 23), and, as to-day, in medicine, and for embalming. (John xix. 39.) The root was also put in wine, to give it a spicy taste and smell; and this unintoxicating wine was a favorite with the ladies. Jesus, before his crucifixion, was offered wine mingled with myrrh (Mark xv. 23), probably the sour wine of the Roman soldiers."—*Rüetschi.*

Mystics, a class of theologians who profess to be able to see mysteries hidden from the uninitiated. They are to be found in every religion, and in every age. There are said to be three kinds: those who resign themselves to an imagined Divine manifestation, those who form a theory of God based on their own inspiration, and those who claim converse with spirits. The first Christian mystics seem to have arisen toward the close of the third century. They held that they must remain in a state of inaction while the Divine Spirit guided them; that if they turned their eyes from the world the soul would return to God, and they would enjoy not only communion with him but would see truth undisguised and pure. Mysticism was thus a reaction against stiff formalism, a cry of the spirit for freedom. In the sixth century mysticism received a strong impetus from the publication of some writings alleged to be by Dionysius the Areopagite, as *Mystical Theology*, *The Heavenly Hierarchy*, *The Ecclesiastical Hierarchy*. They certainly are not his, but probably date from the time when they first appeared. The writer endeavored to apply to Christianity the theosophy of the Neo-Platonist school, and to show that by means of an intermediate and mediatorial hierarchy man may hold communion with the higher powers, even rising higher till he can contemplate God himself. These works were translated by John Scotus Erigena; afterward a commentary was made on them by Maximus of Constantinople, who, in addition to his works against the Monothelites, wrote a great number of mystical tracts on the Scriptures, the Trinity, and the ceremonies of the Church, all thoroughly saturated with the allegorizing principles of the Alexandrian school.

The encouragement given to mysticism by Louis the Meek in the ninth century caused it to spread over Europe, especially in France. St. Bernard of Clairvaux was deeply impressed with it; and St. Hugo and Richard of St. Victoire in the twelfth century did much in opposing the materialism of the Schoolmen. The mysticism, however, of the West did not rush into heresy, as that of the East seemed fated to do. Gnosticism, Montanism, Manichæism, all had their origin in the cry for spirit as against letter. In the West, in course of time, errors had their origin in the same root. Thus Bonaventura in the thirteenth, and Gerson in the fifteenth, labored to reconcile the two elements. In the Netherlands and Germany mystical pantheism developed in the sect of the Brethren of the Free Spirit (*q. v.*). In the fourteenth century Henry Eckhart revived the pantheism of Scotus, and united it with the severest asceticism. Ruysbroeck caused a complete revolution in mysticism, which he based on Theism. He states that "man, having proceeded from God, is destined to return and become one with him again. This oneness, however, is not to be understood as meaning that we become wholly identified with him, and lose our own being as creatures, for that is an impossibility. What it is to be understood as meaning is, that we are conscious of being wholly in God, and at the same time, also, wholly in ourselves; that we are united with God, and yet at the same time remain different from him." Mysticism was further developed by Gerhard in the Netherlands, and by John Tauler in Germany. Tauler, a Dominican of Strasburg, and a great preacher, who was called Doctor Illuminatus, was very practical in his mysticism, and held the school of thought which was afterwards developed in the Reformation. His great friend, Henry Suso, of Ulm, a pupil of Eckhart, thus expressed his views: "A meek man must be deformed from the creature, conformed to Christ, and transformed to Deity." Thomas à Kempis's works are pervaded by the longing for annihilation of self and oneness with God, common to all the mediæval mystics. In the fourteenth century appeared a little book, named *German Theology*, to which no name is appended, but which is attributed to the Custos of the Herrn Haus, at Frankfort, one of the "Friends of God" (*q. v.*). This book remained comparatively unnoticed till brought forward by Luther, who ranks it third among his favorite books, next to the Bible and St. Augustine. In 1621 it was prohibited in the Roman Church, but the edition published by Luther in 1518 met with great favor.

The Reformation, which had thus been aided by mysticism, almost caused its downfall when Luther proved the fallibility of oral tradition and individual intuition, and proclaimed the Scriptures the standard of Christian faith. But it soon broke out in more extravagant modes, especially among the Anabaptists, though under a different form. The first reformers who professed mysticism were Paracelsus of Hohenheim (d. 1541), and Weigel of Meissen, in Saxony (d. 1588); but the leader of the movement was Jacob Böhme, whose views show a mixture of Gnostic theosophy and naturalism. (BOHME, JACOB.) Arndt (d. 1621), a Lutheran of Anhalt, who gave up his post when his province adopted Calvinism, was also a mystic, but his mysticism took the form of a spiritual religion. He wrote *True Christianity*, and *The Paradise of Christian Virtues*, which are still read in Germany. Gerhard's *Sacred Meditations* and *School of Piety* are of the same tone as Arndt's works. Toward the close of the seventeenth century, Michael de Molinos, of Saragossa, published *The Guide to a Spiritual Life*, the substance of which is that, in pursuance of good, the mind must be withdrawn from all worldly objects, and be wholly merged in God; therefore his followers are called Quietists (*q. v.*). This book was condemned by Innocent XI., and Molinos was imprisoned. Among the most famed of the Quietists in the seventeenth century were Madame Guyon, Madame Bourignon, Peter Poiret, and Madame de Krüdener. In modern times the chief mystics have been Emanuel Swedenborg and William Law (*q. v.*). In the same category we must place the Hutchinsonians, the Jansenists, and those who substitute the subjective revelation of consciousness for the objective revelation of the written Word.—Benham: *Dict. of Religion.*

Mythical Theory, THE, and THE LEGENDARY THEORY, both agree in considering the miraculous and supernatural features of the gospel narrative as poetical fiction. The *mythical* theory was applied to the gospel history by D. F. Strauss, in his *Leben Jesu* (1835). Admitting the historical personality of Jesus, and his remarkable genius as a religious leader, he attempted to prove that the miracles ascribed to him were the outgrowth of myths, which had their origin in the Messianic conceptions and hopes then prevalent in the minds of the Jews. The *legendary* theory, represented by E. Renan, in his *Life of Jesus*, discards the mythical view, and gives prominence to the legends and legendary narratives which, it is asserted, gathered about the life and acts of Jesus through the imaginative conceptions of his enthusiastic disciples. These theories have been fully refuted by Christian scholars.

N.

Na'aman (*agreeableness*), a distinguished Syrian general, whose restoration from leprosy is one of the most remarkable incidents in the life of Elisha. The story is found in 2 Kings v. Its lessons, teaching the goodness of God, the pride of man and the necessity of obedience are strikingly enforced. There is now a leper-hospital on the traditionary site of Naaman's house at Damascus. Our Lord referred to the cure of the Syrian general in his sermon to the Nazarenes. (Luke iv. 27.)

Na'bal, (*fool*) a wealthy citizen of Maon near Hebron, whose wife Abigail, after his death, was married to David. Selfish and churlish, he refused to provide food for David and his men. This aroused the anger of David, whose plans for the destruction of Nabal were turned aside by the prudent forethought and gifts of Abigail. Upon her return home she found her husband at a feast and drunk, and did not inform him of her action until the following day. When told of her gifts he was seized with a violent sickness, and died in ten days. The story is related in 1 Sam. xxv. 2–42.

Na'hor, or NA'CHOR (Josh. xxiv. 2), (1) the name of Abraham's grandfather. (Gen. xi. 22, 24.) (2) Abraham's brother. (Gen. xi. 26.) One of his sons was Bethuel, the father of Rebekah. (Gen. xxii. 23.) He lived at Haran which is known as the "city of Nahor." (Gen. xxiv. 10.)

Nahum. "The author of this prophecy was a native of a place called Elkosh, which some identify with a village on the banks of the Tigris, and others, who are more probably correct, with a place in the region of Galilee. He appears to have been a contemporary of Isaiah, and to have prophesied after the destruction of Samaria and the defeat of Sennacherib before Jerusalem in the reign of Hezekiah. His mission was to comfort the Jew in the near presence of so formidable a foe as Assyria, and to announce the destruction of that overbearing power, and especially of its capital city, Nineveh, an event which happened under Cyaxares the Mede, 623 B. C. The style of the prophet is as classical as that of Isaiah, and is not inferior to his in force and originality of thought, clearness of expression, and purity of diction. His prophecy is divisible into three strophes, which are coincident with the chapters.

"*Contents.*—Chap. i. announces the Divine purpose to inflict judgment on the Assyrian oppressor of his people. Chap. ii. anticipates the glad tidings of the conquest, sack, and destruction of Nineveh. Chap. iii. represents the guilt of the city, and depicts its inevitable ruin."—Bagster: *Bible Helps.*

Na'in (*beauty*), a town in Galilee, now called *Nein*, six miles southeast of Nazareth. It was here that Christ raised the widow's dead son to life. (Luke vii. 11–18.) Its ruins indicate that it was once a town of considerable size with walls and gates. It is now a Mohammedan hamlet of about twenty mud and stone houses. On the west side of the village the rock is full of sepulchral caves.

Nantes, EDICT OF, a decree issued by Henry IV. of France, in 1598, which secured freedom of conscience to the Protestants. Restrictions were, however, laid upon them as to the times and places where they might worship, and they were obliged to observe the festivals and fasts of the Roman Catholic Church. In 1685 the edict was revoked by Louis XIV. on the ground that there were no Protestants in France. Over one hundred thousand among the Huguenots were driven from the country in the persecutions that followed. See HUGUENOTS.

Naph'tali. See TRIBES OF ISRAEL.

Narthex designated the ante-chapel of an ancient church, in which the catechumens and penitents gathered. In some churches an outside corridor or cloister was called the exterior narthex, and was occupied by the "mourners," the name given the penitents who were in the first stage of their penance.

Na'than (*given*), (1) a celebrated prophet of Judæa who exerted a marked influence during the reigns of David and Solomon. Through him came the divine message to David that the building of the temple was to be the work of his posterity. (2 Sam. vii.) Nathan was the bearer of the message which awakened the conscience of David after his sin against Uriah (2 Sam. xii.); and his influence did much to declare Solomon the heir-apparent. (1 Kings i.) (2) One of the sons of David by Bathsheba. (1 Chron. iii. 5.) (3) Father of one of David's warriors. (2 Sam. xxiii. 36.) (4) One of the chief men who returned to Jerusalem with Ezra. (Ezra viii. 16.)

Nathan'aël. See BARTHOLOMEW.

Nativity of Christ. See CHRISTMAS.

Natural Ability. See INABILITY.

Natural Laws, or LAWS OF NATURE, are simply statements of the orderly condition of things in nature. They state what is found in nature by a sufficient number of competent observers. Thus it has been found that specimens of air in different parts of the world have possessed about the same weight; hence it is inferred that the air everywhere has weight, and this is called a law of nature. Again, Newton observed that bodies fall to the ground at a certain rate, and from this and many like observations flowed the great law of gravitation, another law of nature; and from this, again, three others, the three laws of motion. Sometimes the term Law of Nature is applied to the condition which is observed when several simple laws of nature act together; thus Darwin noticed that those species of plants and animals which could live and thrive on the plainest food, which could get their food most easily, and which could withstand the accidents of weather, and of the attacks of their neighbors, with the least harm, would, in the long run, overpower and exterminate less hardy species, and this, the "survival of the fittest," is sometimes called a law of nature. As an illustration—it has been found that the common English fly, because it is more thrifty and less dependent on surrounding circumstances, will, in time, exterminate the great blue-bottle of New Zealand. The laws of nature, collectively, are, briefly, then, the fewest and simplest assumptions, which, being granted, the whole existing order of nature would result.

The further that scientific research is carried the more exactly is this "reign of law" found to prevail, so that we never look for any deviations from laws of nature: given certain conditions, we know that they will be followed by certain other conditions; the former we call *cause*, the latter, *effect*.

To these laws of nature there are, in Christian doctrine, apparently two great classes of exceptions—*miracles* and the results of *prayer*. Thus we are brought face to face with the questions—Can we believe in miracles, which seem to contradict these laws? Can we believe that prayer will produce any effect, when everything is regulated by law? The Deist, who believes that God created the universe and arranged it once for all, but does not now interfere in its concerns, would say that the Laws of Nature, as we call them, are the expression of God's mind and will, and that hence any interference with them, such as a miracle supposes, is impossible. The world, like a vast and perfect clock, has been wound up once for all, and not the slightest deviation in its working is to be looked for. But how stands the case with those who believe in the beneficent rule of a Personal God, whose tender mercies are over all his works? (The general question of the credibility of miracles will be found discussed in the article MIRACLES.) In considering the relation of miracles to the laws of nature, it should be remembered that sin is always represented as having brought misery and disorder into the fair order of nature, whilst the effect of nearly all the miracles recorded in the Bible was to relieve misery or to restore some degree of order. Again, many miracles were but extensions or intensifications of natural occurrences; *e. g.*, some of the "plagues" of Egypt—the flies, the frogs, the locusts—and even our Lord's miracles of healing. We cannot, then, regard them as *contrary* to nature. Perhaps the simplest way of looking at miracles, in regard to natural laws, is to compare them with our own ordinary power of modifying the effects of those laws. We cannot violate these, but we can control, or alter the direction of the action of many of them at pleasure; thus, a ball thrown into the air would, by the law of gravitation, fall to the earth, but we can arrest the action of the law by catching the ball in our hands, and, against the same law, we can throw it up into the air again. No law has been "violated;" intelligent will has merely brought other forces into play, which have temporarily suspended the most conspicuous effect of the law of gravity. Much of our life, as animals, is consumed in struggling against and modifying laws of nature, which would, left to themselves, work our death. Thus, we clothe our bodies to prevent that continual radiation of heat which, in winter at least, would be fatal to life. Now, in our case the interference is exactly *known;* but if God should see fit to suspend or counteract laws of nature, though he might employ means or other laws in a similar way, the means being *unknown* to us, what we call miracles would be produced. Such considerations may prevent us from falling into the mistake of looking upon miracles as violent interruptions to the course of nature. But whether God actually has thus modified and controlled the laws of nature is, of course, a different inquiry, and in the present day the question of the reality of miracles practically centres in the greatest of them, the Resurrection of Christ. Accepting this, as the Church does, all the others naturally follow.

Similar remarks will apply in the case of *Prayer*, since answers to many prayers must be of a miraculous nature—special providences, as they are called. If we can so much control and modify the action of natural laws, why is it not possible to God? But the question is, *Will* God thus interfere at our request? Some reply, No. God has foreordained everything; and to suppose that he would make any change because we asked him would be to admit that his arrangements were faulty and needed amendment; prayer, therefore, can only be useful to the one who prays, by making him dwell on the goodness of God, arousing his faith, etc. It may, however, be replied that although God foresees all things, he has yet given us freewill, and has made us responsible for the use of our wills, so that, in a manner never explained to us, we have the ordering of our lives and conduct largely in our own hands, and that hence there must be room for prayer in the providential arrangements of God. Besides this, the promises that prayer shall be heard and answered are so emphatic and so varied (Matt. vii. 7, 8: Jas. i. 5; 1 John v. 14, 15), that we cannot doubt that God desires us to pray in the full belief that, *under the conditions he lays down*, we shall obtain our requests. (PRAYER.) One condition of rightful prayer is that we should not put any hindrance in the way of its fulfilment; indeed, we ourselves are to further it as far as we can. It follows from this that we cannot expect an answer to our prayer if we are wilfully doing that which would make our desire impossible by a law of nature; for instance, natural laws tell us that a few grains of arsenic will destroy life; it would then be clearly useless to pray for deliverance from death if we deliberately took what we knew to be a fatal dose of the poison. Again, it would be improper, and probably useless, to pray for protection when amongst the sufferers in an epidemic of cholera, if, knowing and understanding the precautions to be used (*i. e.*, the natural laws of the disease), we yet neglected them all when we might have observed them. God expects us to show our faith by using the reason he has given us, and conforming, as far as we know them, to the laws of nature, which are the *general expression* of his will, and therefore to be obeyed.

A very interesting question arises with regard to Natural Law: Have we any reason for supposing that laws of nature rule in the spiritual as well as in the natural world, or do they cease to have effect at the boundary line of Matter and Spirit? From time to time analogies have been traced between natural laws and spiritual laws, but Professor Drummond, in a remarkable book, *Natural Law in the Spiritual World*, takes up the position that spiritual laws are the *same* laws as natural laws; that the spiritual world is arranged on a like principle to the natural world, and that it is under a like governmental scheme. One example of Professor Drummond's method must suffice: Numerous and exact experiments have conclusively proved that *life* can only originate from pre-existing life; that under no conditions can particles of dead matter, whether organized or not, acquire life by themselves. This fact of life only from life is known as the Law of Biogenesis in the natural world. Professor Drummond maintains that the same law holds good in the spiritual world. *Except a man be born again. . . . Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.* (John iii. 3, 5, 6.) As in the natural, so in the spiritual world, there is life only from life. The general argument is very interesting, and the analogies suggested are in many points striking, and in some cases seem of real value; but, as a whole, the contention not only does not seem to be made out, but very weighty reasons have been advanced, both from science and theology, against Professor Drummond's cardinal conclusion. — Benham: *Dict. of Religion.*

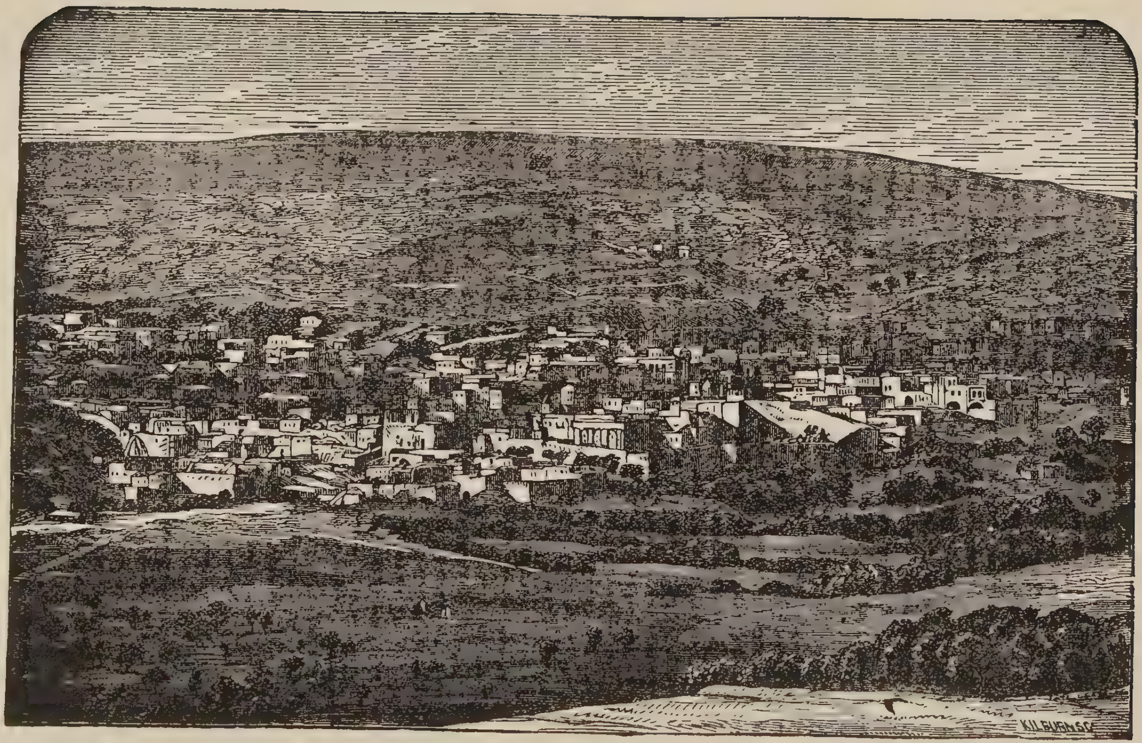
Natural Theology, the belief concerning the existence and the character of God which we derive from our observation of the phenomena of nature. Thus Paley, in his work bearing this title, argues for the belief (1) in *design*, *i. e.*, in an intelligent Creator; and (2) in the *goodness* of the Creator, judging from the arrangements observable in the Creation for promoting the happiness of the creatures. See GOD.

Nave, in modern churches, the central division of the body of the church, as distinguished from the aisles on either side. In ancient churches, the central portion as distinguished from the *narthex* or antechapel at the end, and the *bema* or chancel at the other. It was occupied by those worshippers who were in full communion with the Church, and also by the penitents of the third and fourth grades. In it stood the *ambo*, or reading desk. — Benham: *Dict. of Religion.*

Naylor (*nā-ler*), JAMES, b. in Yorkshire, Eng., about 1616; d. 1660. He was a quartermaster in the army for some time. Converted under the preaching of George Fox, he became a teacher of Quaker doctrines. His eccentric actions led to his trial by Parliament for blasphemy, and he was condemned to be whipped twice, to be branded, and have his tongue bored with a hot iron. Besides this cruel punishment, he was imprisoned for two years. Upon his release, his mind having regained sanity, he was received into the Society of Friends, and labored among them with pen and voice until his death. His *Writings* were published in 1716.

Nazarenes. See EBIONITES.

Nazareth "in Galilee, now *al-Nasira*, the city of Mary and Joseph, and the place where our Lord spent his youth, is pleasantly situated in a hollow on the south slope of the hills (J. al-Sékh) which bound the plain of Esdraelon on the north. Though it had a synagogue (Matt. xiii. 54; Luke iv. 16), and is called in the Gospels a city, Nazareth must have been an obscure place in the time of Jesus, for we find no mention of it outside of the New Testament till Eusebius and Jerome identify it with a 'village' which undoubtedly occupied the place of the modern Nasira. In Jerome's time it was already visited by pilgrims, but as yet we hear nothing of relics, or places associated with special incidents in the life



NAZARETH.

of Jesus. The population was mainly Jewish—exclusively so, we are told by Epiphanius, down to the time of Constantine—and the Jews, after their manner in modern as in ancient times, seem to have been the inventors of various marvellous relics and identifications which were palmed off upon Christian pilgrims in the sixth century. Such at least is the natural inference from what Antonius Martyr tells of these wonderfully friendly and communicative Hebrews. A century later, Arculphus describes two great churches, corresponding to the modern Greek church over the Virgin's Well, and the Latin church of the Franciscan monastery over the Grotto of the Annunciation. The place has since passed through various vicissitudes; it was most flourishing in the time of the Crusaders, who transferred to it the bishopric of Scythopolis. The Ottomans at length expelled the Christians; but the Franciscans established themselves under the protection of Fakhr al-Din in 1620. The town has now a Greek, a Latin, and a Moslem quarter, as well as a Protestant mission and orphanage. The population is variously estimated at from 6,000 to 10,000."—*Ency. Britannica.*

Naz'arites "(from Heb. *nazar*, to separate), denoted among the Jews those persons, male or female, who had consecrated themselves to God by certain acts of abstinence, which marked them off, or 'separated them,' from the rest of the community. In particular, they were prohibited from using wine or strong drink of any kind, grapes, whether moist or dry, or from shaving their heads. The law in regard to Nazarites is laid down in the book of Numbers (vi. 1–21). The only examples of the class recorded in Scripture are Samson, Samuel, and John the Baptist, who were devoted from birth to that condition, though the law appears to contemplate temporary and voluntary rather than perpetual Nazariteship."—Chambers: *Cyclopædia.* "That Paul, according to Acts xviii. 18, took the Nazarite vow, is a mere conjecture: the vow could be taken in a foreign country, but not fulfilled outside of Palestine; and there is nothing which indicates that Paul ever fulfilled a vow at Jerusalem."—*Oehler.*

Neal, DANIEL, author of the *History of the Puritans;* b. in London, Dec. 14, 1678; d. at Bath, April 4, 1743. He was educated at Merchant Taylors' School, London, and then in 1700 went to Holland, and studied at Utrecht and Leyden. Having served as assistant to Dr. Singleton, Aldersgate Street, he succeeded him in 1706. He published in 1720 a *History of New England* that met with much favor, but his fame rests chiefly upon his *History of the Puritans, or Protestant Nonconformists, from the Reformation in 1517 to the Revolution in 1688* (1793–95). An American edition of this work, edited by J. O. Choules, was published in New York, 1844, 2 vols.

Neale, JOHN MASON, b. in London, Jan. 24, 1818; d. at East Grinstead, Aug. 6, 1866. He was graduated at Trinity College, Cambridge, 1840, and from 1846 until the time of his death was warden of Sackville College, East Grinstead. He was an extreme High-Churchman, and his views made him for many years the subject of much ridicule and persecution. He was a prolific writer, and showed great ability in defending his opinions. As a writer for the young, he holds an enviable rank, and as a poet he gained the Seatonian prize eleven times. The work by which he is best known is his translations of Mediæval Hymns, and his own contributions as a hymn-writer.

Neander, JOHANN AUGUST WILHELM, "by far the greatest of ecclesiastical historians, was born at Göttingen, Jan. 16, 1789, of Jewish parentage. His name prior to baptism was David Mendel. By the mother's side, he was related to the eminent philosopher and philanthropist, Mendelssohn. Plato and Plutarch were his favorite classics as a boy; and he was profoundly stirred by Schleiermacher's famous *Discourses on Religion* (1799). Finally, in 1806, he publicly renounced Judaism, and was baptized, adopting, in allusion to the religious change which he had experienced, the name of Neander (Gr. *neos*, new; *aner*, a man), and taking his Christian names from several of his friends. His sisters and brothers, and, later, his mother also, followed his example. He now proceeded to Halle, where he studied theology with wonderful ardor and success under Schleiermacher, and concluded his academic course at his native town of Göttingen, where Planck was then in the zenith of his reputation as a church historian. In 1811 he took up his residence at Heidelberg University as a *privat-docent;* in 1812 he was appointed there extraordinary professor of theology; and in the following year was called to the newly established university of Berlin as professor of church history. Here he labored till his death, July 14, 1850. Neander enjoyed immense celebrity as a lecturer. Students flocked to him not only from all parts of Germany, but from the most distant Protestant countries. Many Roman Catholics, even, were among his auditors, and it is said that there is hardly a great preacher in Germany who is not more or less penetrated with his ideas. His character, religiously considered, is of so noble a Christian type that it calls for special notice. Ardently and profoundly devotional, sympathetic, gladhearted, profusely benevolent, and without a shadow of selfishness resting on his soul, he inspired universal reverence, and was himself, by the mild and attractive sanctity of his life, a more powerful argument on behalf of Christianity than even his writings themselves. Perhaps no professor was ever so much loved by his students as Neander. He used to give the poorer ones tickets to his lectures, and to supply them with clothes and money. The greater portion of what he made by his books he bestowed upon missionary, Bible, and other societies, and upon hospitals. As a Christian scholar and thinker he ranks among the first names in modern times, and is believed to have contributed more than any other single individual to the overthrow, on the one side, of that anti-historical rationalism, and on the other of that dead Lutheran formalism, from both of which the religious life of Germany had so long suffered. To the delineation of the development of historical Christianity he brings one of the broadest, one of the most sagacious (in regard to religious matters), one of the most impartial yet generous and sympathetic intellects. His conception of church history as the record and portraiture of all forms of Christian thought and life, and the skill with which, by means of his sympathy with all of these, and his extraordinary erudition, he elicits, in his *Kirchengeschichte*, the varied phenomena of a strictly Christian nature, have placed him far above any of his predecessors."—Chambers: *Cyclopædia*. The *General History of the Christian Religion and Church* was his main life-work. This work, admirably translated by Prof. Torrey, has had a large sale (12th ed., N. Y., 1882, 6 vols.). Among his works that have been translated into English are: *History of the Planting and Training of the Christian Church by the Apostles* (N. Y., 1869); *Julian, the Apostate* (N. Y., 1850); *The Life of Jesus Christ* (N. Y., 1848).

Neap'olis (*new city*), memorable as the first place in Europe visited by Paul. (Acts xvi. 11.) He probably landed here on his second missionary tour, and it was from here he embarked on his last journey to Jerusalem. (Acts xx. 1, 6.) The town is eight or ten miles from Philippi in Northern Greece. It is now known as *Kavalla*, and numerous ruins are in the vicinity.

Neba'ioth, son of Ishmael (1 Chron. i. 29), whose descendants, supposed to have settled in Arabia, are identified with the *Nabatheans*. Petra was their chief city.

Ne'bo, one of the Assyrian deities. He is described as "the far-hearing," "he of intelligence." The cuneiform arrow-head is his emblem. The Assyrian monarch, Pul, made the worship of Nebo very prominent. A statue of Nebo, with his names written across the body, is in the British Museum. The fact that the name occurs in so many compound words shows the esteem in which the god was held.

Ne'bo, a city of Moab, taken possession of by the Reubenites. Also a mountain of the Abarim range in Moab, from which Moses viewed the promised land, and where he died. (Deut. xxxii. 49; xxxiv. 1–5.) The majority of explorers identify Nebo with the northern end of the Abarim range, *Jebel* Nebâ.

Nebuchadnez'zar (*Nebo protect the crown*), the son and successor of Nabopolassar, and the most famous of the Babylonian kings. (2 Kings xxiv. 1; Dan. i.–iv.) As co-regent and general under his father, he led an army against Necho, king of Egypt, and defeated him at Carchemish on the Euphrates (B. C. 605). Tidings of the death of his father called him back to Babylon to take the throne. In the eighth year of his reign he again invaded Palestine and carried Jehoiachin and the best of his people as captives to Babylon. (2 Kings xxiv. 10–16.) At the same time he placed Mattaniah, the uncle of Jehoiachin, on the throne, and changed his name to Zedekiah. (2 Kings xxiv. 17.) In the eighth year of his reign Zedekiah revolted, and the following year Jerusalem was again besieged by Nebuchadnezzar, and, after many months (B. C. 586), was taken, and the king of Judah, after seeing his sons slain before his eyes, was carried to Babylon. Nebuchadnezzar now began the siege of Tyre, which lasted for thirteen years. (Ezek. xxix. 18.) In the thirty-third year of his reign he led his army against Egypt, pushing on as far as the borders of Ethiopia, where he was repelled by Hophra. Ten years later he sent an army against Amasis, who was probably the successor of Hophra. A record of this campaign is found in the cuneiform inscriptions. There are other inscriptions that give an account of his work at home in restoring and building temples and constructing a magnificent palace. See G. Rawlinson: *Five Great Monarchies of Ancient Eastern World* (1879). See DANIEL.

Nebuzar-a'dan, captain of the body-guard of Nebuchadnezzar. (2 Kings xxv. 8.) He was chief in command at the siege and capture of Jerusalem. (2 Kings xxv. 8–21.) Five years later, when Tyre was besieged, he came again to Jerusalem, and carried away more captives. (Jer. lii. 30.) By command of Nebuchadnezzar he treated Jeremiah with great consideration. (Jer. xxxix. 11; lx. 1.)

Necessity, Moral, is the real and certain connection between moral acts and their causes.

Ne'cho, king of Egypt, and successor of Psammetichus the Great, who reigned over Egypt from 609 to 595 B. C. "He sent out an expedition of Phœnician sailors, who successfully circumnavigated Africa in three years. He also continued his father's work on the great canal, but gave it up without completing it, probably on account of his campaign against Assyria. With a great army he landed in Syria, and defeated Josiah at Megiddo, 608 B. C., but was himself completely routed by Nebuchadnezzar at Carchemish, 605 B. C.; and in 597 B. C. the Egyptians were again completely driven out of Asia."—*Rüetschi.* See 2 Kings xxiii. 29 *sqq.*; xxiv. 7; 2 Chron. xxxv. 20–xxxvi. 4; Jer. xxii. 10; xv. 7; xlvi; Josephus: *Ant.* 2, 5.

Necromancy (Gr. *nekros*, dead, and *manteia*, divination), the art of revealing future events by conversing with the dead. It originated in the East, and amongst the Greeks it was said to have been the invention of Orpheus. Thessaly was the chief place where it was practiced, and it was connected there with many horrible rites. A distinct class of people called *Psychagogoi*, "evokers of spirits," made it their profession. Its practice is condemned in the Old Testament, where we have a singular instance of it in the story of the witch of Endor. With the establishment of Christianity by Constantine, necromancy was strictly forbidden. It is still practiced by some of the negro tribes in Western Africa. Traces of it are to be found in old Scandinavian and Teutonic poems.—Benham: *Dict. of Religion.*

Neff, Félix, b. at Geneva, Oct. 8, 1798; d. there, April 12, 1829. In early life a soldier in the garrison of his native city, he was converted during a religious revival, and was active in Christian service among his comrades. Leaving the army in 1819 he came to London, and in 1823 was ordained to the ministry, and soon after entered upon his labors in the Hautes-Alpes. The Waldenses who had sought refuge in these lonely valleys had degenerated sadly, both in faith and morals. With heroic courage Neff endured hardships that cost him his life in this missionary work; but he was eminently successful, and when in 1827 he returned to Geneva to die, he had the joy of knowing that the homes scattered among these secluded valleys were homes of faith and prayer.

Nehemi'ah, "son of Hachaliah, probably of royal descent, is first mentioned in the Bible as cup-bearer to Artaxerxes Longimanus, in his palace at Shushan, about 444 B. C. Having learned the sad fate of the returned colonists in Jerusalem, he prevailed upon the king to send him to his brethren there, with full powers 'to seek their welfare.' For twelve years (444–432) he was untiringly engaged as 'governor' in works for their safety from within and without; re-fortifying the city walls, notwithstanding the hindrances and dangers that beset him on all sides; inducing people from the country to take up their permanent abode in the city, thus promoting its prosperity; and finally, and above all, rekindling the flame of ancient piety and enthusiasm for the observance of the law in the hearts of the rough immigrants. He then returned to Persia, trusting to the new vitality which his reforms had, as he thought, infused into the Jewish commonwealth. But not long afterwards—within a period which it is extremely difficult now to fix—he had again to obtain leave from the king, for the purpose of abolishing the many abuses that had crept in during his brief absence from Jerusalem. His energies now were chiefly directed against the foreign elements mixed up with the people, both privately and publicly. He enforced the rigorous observation of feast and Sabbath, and rearranged the temple service in accordance with its primeval purity, procuring at the same time the means for its proper support, by inducing the people to offer the tithes as of old. His second stay at Jerusalem seems to have lasted between ten and fifteen years; but the dates, as gathered from circumstantial evidence only, are exceedingly vague. He seems to have lived to an old age, but the place and year of his death are unknown. What was the part he took in the formation and redaction of the biblical canon cannot be investigated in this place. But there can hardly be a doubt that, among the reformatory works undertaken by him, the collection and perhaps the edition of some of the books of the Old Testament must be included.

"The book known under his name (in

13 chapters), is believed only partly his own work. Recent investigation ascribes to him only the first six chapters, part of the seventh, and the last chapter and half; the rest being a compilation of other hands. Its style and character are very simple, free from anything supernatural or prophetic. Its language resembles much that of Chronicles and Ezra, and is replete with Aramaisms and other foreign, partly Persian, words. Originally considered a mere continuation of the Book of Ezra, it was by the Greeks and Latins at first called 'The Second Book of Ezra.' Gradually, however, it assumed its present independent position in the canon after Ezra. It is supposed to have been written or compiled towards the end of Nehemiah's life."—Chambers: *Cyclopædia.* See Rawlinson, in *Speaker's Commentary;* Crosby in Lange's *Com.* (New York, 1873).

Nehush'tan (*brazen thing*), the contemptuous name which King Hezekiah gave to the brazen serpent (Num. xxi. 8), when he ordered it to be destroyed, because the people burned incense to it as an idol. (2 Kings xviii. 4.)

Nelson, David, Presbyterian clergyman; b. near Jonesborough, Tenn., Sept. 24, 1793; d. at Oakland, Ill., Oct. 17, 1844. After graduating at Washington College, Va., in 1810, he first practised medicine. Converted from infidel views, he then studied for the ministry, and was licensed to preach in 1825. In 1830 he founded Marion College, in Missouri, and for six years was its president. His strong anti-slavery sentiments compelled his resignation, and in 1836 he opened a school at Oakland for the training of ministers, especially for missionary service. He is best known by his work, *Cause and Cure of Infidelity*, published in 1836, which has passed through many editions.

Neonomians, a name applied near the close of the seventeenth century to Daniel Williams and those who accepted his views. They asserted that the old law was entirely abolished, and that the new law was embodied in Christianity, which had taken its place.

Neophytes (*neóphutoi*, the newly planted) "denoted, in the primitive Church, such as had been recently baptized; see 1 Tim. iii. 6, where it is rendered 'novice.' The term was retained by the Fathers, though with various modifications. According to *Apost.* Canon, 50, a neophyte could hold no office in the Church, except under peculiar circumstances. Neophytes of the Roman Catholic Church—that is non-Christians, or Christians of other denominations, entering the Church of Rome—receive many privileges from the pope."—Schaff-Herzog: *Ency.*

Neo-Platonism, a system of philosophy, which became prominent in Alexandria about the end of the second century. Ammonius Saccas (*i. e.*, the sack-bearer), so called from his having been in former years a carrier, was at that time the chief teacher of this school. But long before this, Philo Judæus, a contemporary of Christ, had prepared the way, and by some is regarded as the first of the Neo-Platonists. The chief aim of this school was to popularize and revive the doctrines of Plato, by showing that all that was true in current systems of philosophy was in harmony with Platonism. At Alexandria every system of philosophy and every religious sect had its representatives; Ammonius Saccas taught that all these were derived from one original and perfect standard of philosophy, which had been delivered to the Egyptians by Hermes, and had been preserved in its purity by Plato. The amalgamation of the mysticism of Egypt with the speculations of Plato, formed the basis of Neo-Platonism; and with it were blended many of the doctrines of Aristotle, and of the existing philosophies. Ammonius, who had been brought up as a Christian, held that Christ was a great and wise teacher; but that his followers were misled, and had corrupted his teaching by spurious additions, such as the Divinity of Christ, and other doctrines.

Christ, he said, would be favorable to Neo-Platonism, for he came to check error, but not to abolish the true standard of philosophy. Hence, Neo-Platonism, as taught by Ammonius, was hostile to, and became the powerful rival of, Christianity. Other prominent teachers in this school were Numenius, a Jew, Longinus and Plotinus, and a powerful patron was found in Julian the Apostate. Plotinus consolidated Neo-Platonism, and reduced it to a definite system. The Supreme Being, according to this school, was a mystical Trinity, consisting of *unity*, or Primitive Light, the source of all things; *intelligence*, and *soul*, from which emanated all the souls of men and animals. The souls of men were considered to be kept in their bodies as in a prison, and hence self-denial and asceticism were enjoined as a means towards the release of the soul, and its rise above earthly things. The most distinguished pupil of Plotinus was Porphyry; in his time Neo-Platonism became strongly hostile to Christianity. Their last great teacher was Proclus, a man of great learning, who lived about 450. In 519 the Emperor Justinian arbitrarily closed their school at Alexandria, and dispersed their followers, and by about the middle of the century they had disappeared altogether. But their system has greatly influenced Christianity in all ages. Origen was a pupil of Ammonius Saccas. Clement of Alexandria, and other divines, may be styled Christian Neo-Platonists, in that they, like Ammonius, sought to find out what was true in Platonism and in every philosophy; and then to show that it was in harmony with the Christian faith. Truth, it was recognized, was not confined to any one sect or system. Thus Clement, in his *Strom.* i. 7, writes: "By philosophy, I mean not Stoic, Platonic, Epicurean, or Peripatetic theories, but all sound teaching of the collective schools, all precepts of virtue that have connection with religious knowledge." At the Reformation Neo-Platonism flourished for a time, especially in Florence.—Benham: *Dict. of Religion.*

Ner'gal, an Assyrian deity. In the Babylonian star-worship, the planet Mars is assigned to Nergal. A human-headed lion with eagle's wings was his symbol. His name, with various titles, has been found upon the monuments.

Ner'gal-Share'zer (*prince of fire*), the name of two Babylonian noblemen who accompanied Nebuchadnezzar at the capture of Jerusalem. (Jer. xxxix. 3, 13.) One has the title Rabmag, and on Babylonian bricks he is called *Nergal-shar-uzar*, *Rubucemga*, the same as Neriglissar, who married the daughter of Nebuchadnezzar, and succeeded him on the throne. His palace has been discovered on the right bank of the Euphrates.

Neri (*nā'ree*), PHILIP (FILIPPO DE), founder of the Congregation of the Oratory, and a saint of the Roman Catholic Church; b. at Florence, July 22, 1515; d. at Rome, May 25, 1595. He was ordained priest in the Lateran Church, Rome, in 1551, and the society which he founded grew out of evening gatherings which he held in a hall—the Oratory for prayer, song, and readings from the Bible, the Fathers, etc. Special attention was given to the music, and the pieces chosen were called "oratorios." The members of the Congregation of the Oratory, which was recognized by papal decree in 1575, are not monks, and do not renounce their private fortune, nor take vows. In 1847 Cardinal Newman founded a Congregation of the Oratory at Birmingham, Eng., and in 1849 F. W. Faber organized a Congregation in London, of which he was superior. Neri is described as a man of singular piety and cheerful disposition. He was canonized in 1622.

Nero, Roman Emperor, 54–68. The persecution of the Christians under this cruel and despotic ruler took place A. D. 64. In July of that year a fire broke out on the southern side of the Palatine Hill, which lasted for three or more days, and destroyed ten out of the fourteen wards of the city. It has been the common belief that the fire was kindled by the orders of Nero, with the purpose of rebuilding the city with special reference to his own fame, and in the excitement caused by the great disaster he sought to allay suspicion by charging the Christians with the deed. The persecution that followed was terrible in the extreme.

Nestorians, followers of Nestorius, who was bishop of Constantinople from 428 to 431. Formerly a monk of Antioch, who had gained some reputation as a scholar and orator, he was nominated to the see of Constantinople by the Emperor Theodosius, and readily elected by the clergy and people, to put an end to the distractions caused by the claims of the two rival Constantinopolitan candidates, Proclus and Philip of Lide. He began his episcopal career by showing himself extremely zealous for the extirpation of heresy. After denouncing heretics in no moderate terms in a sermon preached on the day of his installation, he proceeded to active persecution of the Arians and other sects, and prevailed on the emperor to publish a severe edict against them. But it was not long before Nestorius himself was accused of heretical views concerning the nature of our Lord. Many eminent divines, especially those of the school of Alexandria, in their zeal against Arianism, had been led to insist so strongly upon the divine nature of the Saviour as almost to exclude the idea of his human nature, and to assert of him as God that which could strictly only be said of him as man. For example, God was said to have been born; to have suffered and died. This tendency was strongly condemned in a sermon preached at Constantinople by Anastasius, a presbyter, whom Nestorius had brought with him from Antioch. Anastasius particularly attacked the use of the term *Theotokos* (Bearer or the Mother of God), which had been applied to the Virgin Mary by Athanasius and others, and was then in general use. Nestorius supported these views of

Anastasius in numerous sermons, in which, among other things, he maintained that it was not allowable to affirm that God was born, or that man may be worshiped, and proposed to replace the word *Theotokos* (which, however, he admitted in a certain sense) by *Christotokos*, *i. e.*, Mother of Christ; urging that since both natures were united in Christ, this term would express all the meaning that the older term was meant to convey. These sermons caused a great commotion in Constantinople. Proclus and others vehemently opposed Nestorius; some even going so far as to threaten to throw him into the sea. The bishop, for his part, retaliated by deposing, banishing, or whipping such of his opponents as were under his authority. The controversy spread, and soon reached Egypt, where a number of monks adopted Nestorian views. Cyril of Alexandria, becoming aware of the dispute, entered the lists as the opponent of Nestorius, and the controversy between the two bishops, inflamed by the standing rivalry of their sees, assumed very much the complexion of a personal quarrel. Cyril enlisted the aid of Celestine, bishop of Rome, and addressed several letters to Nestorius, the most important of which contained twelve anathemas, to which the bishop of Constantinople was called upon to subscribe. Nestorius answered by sending back twelve counter anathemas. At length a General Council was called at Ephesus by the Emperor Theodosius to settle the vexed questions, A. D. 431. John of Antioch and other Eastern bishops were unable to reach Ephesus at the time appointed, owing to the bad state of the roads. Nevertheless, the Anti-Nestorians determined to open the council, and a session was held under the presidency of Cyril. Nestorius was three times cited to appear; but, with his suffragans, he refused to obey, in the absence of the Orientals. After the third citation the question was discussed in his absence, and Nestorius condemned and deposed, "in the name of our Lord Jesus Christ, whom he hath blasphemed." The emperor at first refused to ratify this sentence, but extensive bribery brought his court over to the side of Cyril, and he was at last prevailed upon to confirm the deposition, and consent to the consecration of Maximian, a monk, to the bishopric of Constantinople. Nestorius was banished to his monastery at Antioch, where he remained till 434. Maximian dying in that year, the Nestorian party urged the restoration of their leader, and the disturbance thus caused became so serious that he was sentenced to be banished for life to the Great Oasis. Here he was taken captive by a wild people called the Blemmyæ, who devastated the Oasis. On being released by these captors, he gave himself up to an officer of the emperor in Egypt, under whose treatment he died, about A. D. 440.

The followers of Nestorius, being driven from the empire, wandered eastward, and settled in Persia, Ceylon, and on the Malabar, and other parts of the coast of India. In the sixth century Nestorianism became the established religion of Persia, and all other forms of Christianity were forbidden. The absence of continuous written history prevents us from knowing accurately the course of the Nestorian Church. That they existed in China, in the 8th century, is proved by the fact that the Jesuits, in the 17th century, found there a monument set up by them in 781. In 1258 twenty-five Metropolitans acknowledged the authority of the Nestorian patriarch of Bagdad. In the primacy of Archbishop Tait, of the Church of England, repeated applications having been made by the Nestorian Christians for instruction and help under isolation and oppression, Dr. Cutts was sent out to report on their condition. They have had, at least, the courage of their faith, however ignorant they may have been. Education has been more than once offered them by other Churches which had a purpose behind—namely, to proselytize them to their own views—a somewhat ungenerous method, and one which they greatly resent. The wisest suggestion which appears to have been made with respect to them is, that means should be afforded of procuring their union with the Eastern Church, as represented by the orthodox patriarchs. If Eastern Christians could be brought to understand one another better, and to see that their separation is largely owing to misrepresentations and misunderstandings, a great benefit would accrue to Christianity. It would present an unbroken front to the reviving fanaticism of Islam, which threatens even yet to disturb very seriously the course of civilization.—Benham: *Dict. of Religion.* The first American mission among the Nestorians was founded by Rev. Justin Perkins (*q. v.*), who sailed from Boston, Sept. 21, 1833. The name of Dr. Asahel Grant (*q. v.*) is also connected with the early development of this mission. The work among the Nestorians was in charge of the American Board until 1870, when it was transferred to the care of the Presbyterian Church. The headquarters of the mission is at Oroomiah, where an important school is doing a noble work among a number of self-supporting churches. The New Testament was printed in the modern Syriac in 1846, and the entire Bible in 1852.

Neth'inim. See LEVITES.

Nettleton, ASAHEL, an American Calvinistic revivalist preacher; b. at Killingworth, Conn., April 21, 1783; d. at East Windsor, Conn., May 16, 1844. He was graduated at Yale College in 1809, and was licensed to preach in 1811. From 1811 to 1822 he engaged in active evangelistic work in Connecticut, Massachusetts and New York. In 1822 he was prostrated by an attack of typhus fever, which left him, ever after, a partial invalid. In 1830–31 he held meetings in New York City, and in 1831 visited Europe. As a preacher his ministrations were attended with great success. Extremely conservative in his views, he opposed in many respects the methods of Mr. Finney and others. He published *Village Hymns* (1824), which had a large circulation. See *Memoir of Rev. A. Nettleton, D. D.*, by Bennet Tyler (Hartford, 1844).

Nevins, WILLIAM, D. D., a distinguished Presbyterian clergyman; b. in Norwich, Conn., Oct. 13, 1797; d. in Baltimore, Sept. 14, 1835. He was graduated at Yale College in 1816, and after studying at Princeton Seminary was installed as pastor of the First Presbyterian Church, Baltimore. His ministry here was eminently successful. He wrote a series of articles in the *New York Observer*, that were published under the title, *Thoughts on Popery* (N. Y., 1836). See *Select Remains of W. Nevins, D. D., with a Memoir* (N. Y. 1836).

New Birth. See REGENERATION.

Newell, HARRIET, b. at Haverhill, Mass., Oct. 10, 1793; d. on the Isle of France, Nov. 30, 1812. She was married to the Rev. Samuel Newell in 1812, and the same year sailed for Calcutta. They were not allowed to land here, and went to the Isle of France. Her early death, with the story of her devotion to Christ, did much to quicken sympathy in the cause of missions. Her *Memoirs*, by her husband, and a *Life* with her Letters, and a Memorial Sermon, by Dr. Woods, had a large circulation.

Newell, SAMUEL, one of the first in America to engage in the work of foreign missions; b. at Durham, Me., July 24, 1784; d. in Bombay, India, March 30, 1821. He was graduated at Harvard in 1807, and at Andover Seminary in 1809. He was one of the four young men whose petition for aid to enter upon missionary service hastened the organization of the American Board. He was ordained, Feb. 6, 1812, at Salem, with Judson, Nott, Rice and Gordon Hall. With Judson he first went to Calcutta, but not being allowed to remain there he sailed for the Isle of France; from there joined Hall and Nott at Bombay in 1814. He published, with Hall, *The Conversion of the World; or, The Claims of Six Hundred Millions;* and a *Memoir* of Harriet Newell.

New England Theology is the name given to theological tenets that have been widely accepted and have had a marked influence, especially in shaping the present theological views held by Presbyterians and Congregationalists in the United States. The name is derived from the fact that the men who promulgated these tenets were New Englanders. "The starting-point in this new development of the Reformed faith is with Jonathan Edwards (*q. v.*), who fortified the Calvinistic theology against Arminian objections, in his works on the Will and on Original Sin. The central idea of his system is that of spiritual life (holy love) as the gift of divine grace. Samuel Hopkins gave to Edwards's theory of virtue (love to being), the form of disinterested benevolence; held that sin (overruled) was an advantage to the universe; and equally enforced the divine sovereignty and the obligation of immediate repentance. (See HOPKINSIANISM). The younger Edwards modified the theory of the atonement. Nathaniel Emmons (*q. v.*) pressed the doctrine of divine efficiency, and the necessity of unconditional submission, to their sharpest statement, and matured the Exercise Scheme, *i. e.*, that no moral quality belongs to the soul apart from its exercises—denying all original sin, and making justification to consist in pardon. Other Hopkinsians, Asa Burton, Leonard Woods, advocated the *Taste Scheme*, *i. e.*, that the essence of virtue or vice is not in exercises, but in the antecedent taste or disposition. The Connecticut theologians (Smalley, Dwight, Strong), and other New England divines, preferred a less extreme statement of the main points of the Calvinistic system. The New Haven theology (see TAYLOR, N. W.) planted itself in direct opposition to the old Hopkinsian theories on three points, viz., divine efficiency, sin as the necessary means of the greatest good, and the nature of virtue, while agreeing with Emmons in the position that all that is moral is in exercises (interpreted as acts of the will)."—Hagenbach: *Hist. of Doctrine*, vol. ii., pp. 435–36. See art. by Edwards A. Park in

Schaff-Herzog: *Ency.*, vol. ii., pp. 1634–38; works of Edwards, Bellamy, Hopkins, Smalley, President Dwight, especially his *Theology Explained and Defended in a Series of Sermons*, 4 vols.; works of Woods, N. W. Taylor, Bennet Tyler (*Lectures on Theology*); Albert Barnes on the *Atonement;* G. P. Fisher: *Discussions in History and Theology*.

New Haven Divinity. See TAYLOR, N. W.

New Jerusalem Church, a society that was founded by the followers of Swedenborg (*q. v.*), and so called because they hold that their Church is the "New Jerusalem" spoken of in the Apocalypse.

In December, 1783, five persons met together in London in answer to an advertisement for admirers of Swedenborg's writings, and these continued to meet at intervals, and by April, 1787, they had increased their number to thirty, and resolved to form a society. Amongst the first disciples were two clergymen of the Church of England, Thomas Hartley and John Clowes, also two Wesleyan preachers. The following is a copy of the Articles of Faith held by the New Church, not indeed written by Swedenborg, but drawn up at the Annual Conference of Ministers and Laymen.

The Articles of Faith of the New Church, signified by the New Jerusalem in the Revelation, are these:

"1. That Jehovah God, the Creator, and Preserver of heaven and earth, is Love Itself, and Wisdom Itself, or Good Itself, and Truth Itself; that he is one both in Essence and in Person, in whom, nevertheless, is the Divine Trinity of Father, Son, and Holy Spirit, which are the essential Divinity, the Divine Humanity, and the Divine Proceeding, answering to the soul, the body, and the operative energy in man. And that the Lord and Saviour Jesus Christ is that God.

"2. That Jehovah God himself descended from heaven as Divine Truth, which is the Word, and took upon him Human nature for the purpose of removing from man the powers of hell, and restoring to order all things in the Spiritual world, and all things in the Church. That he removed from man the powers of hell, by combats against and victories over them, in which consisted the great work of Redemption. That by the same acts, which were his temptations, the last of which was the Passion of the Cross, he united, in his Humanity, Divine truth to Divine good, or Divine wisdom to Divine love, and so returned into his Divinity in which he was from eternity, together with and in his Glorified Humanity; whence he for ever keeps the infernal powers in subjection to himself. And that all who believe in him with the understanding from the heart, and live accordingly, will be saved.

"3. That the sacred Scripture, or Word of God, is Divine Truth Itself containing a Spiritual sense heretofore unknown, whence it is Divinely inspired and holy in every syllable, as well as a literal sense, which is the basis of its spiritual sense, and in which Divine Truth is in its fulness, its sanctity, and its power. Thus, that it is accommodated to the apprehension both of angels and men. That the spiritual and natural senses are united by correspondences, like soul and body, every natural expression and image answering to, and including, a spiritual and Divine idea. And thus, that the Word is the medium of communication with heaven, and of conjunction with the Lord.

"4. That the government of the Lord's Divine Love and Wisdom is the Divine Providence; which is universal, exercised according to certain fixed laws of order, and extending to the minutest particulars of the life of all men, both of the good and of the evil. That in all its operations it has respect to what is infinite and eternal, and makes no account of things transitory but as they are subservient to eternal ends; thus, that it mainly consists, with man, in the connection of things temporal with things eternal; for that the continual aim of the Lord, by his Divine Providence, is to join man to himself, and himself to man, that he may be able to give him the felicities of eternal life. And that the laws of permission are also the laws of the Divine Providence; since evil cannot be prevented without destroying the nature of man as an accountable agent; and because, also, it cannot be removed unless it be known, and cannot be known unless it appear. Thus, that no evil is permitted but to prevent a greater; and all is overruled by the Lord's Divine Providence for the greatest possible good.

"5. That man is not life, but only a recipient of life from the Lord, who, as he is Love Itself, and Wisdom Itself, is also Life Itself; which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world; but is received differently by every one, according to his quality and consequent state of reception.

"6. That man, during his abode in the world, is, as to his spirit, in the midst between heaven and hell, acted upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil; in consequence of which he enjoys freewill, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord, and connecting himself with the kingdom of darkness. And that, unless man had such freedom of choice, the Word would be of no use, the Church would be of no use; the Church would be a mere name, man would possess nothing by virtue of which he could be conjoined to the Lord, and the cause of evil would be chargeable on God himself.

"7. That man at this day is born into evil of all kinds, or with tendencies toward it. That, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew; which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums during man's coöperation. That as all men are redeemed, all men are capable of being regenerated, and consequently saved, every one according to his state. And that the regenerated man is in communion with the angels of heaven, and the unregenerate with the spirits of hell. But that no one is condemned for hereditary evil, any further than as he makes it his own by actual life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

"8. That repentance is the first beginning of the Church in man; and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life. That to this end, all evils, whether of affection, of thought, or of life, are to be abhorred and shunned as sins against God, and because they proceed from infernal spirits, who in the aggregate are called the Devil and Satan; and that good affections, good thoughts, and good actions are to be cherished and performed because they are of God and from God. That these things are to be done by man as of himself; nevertheless, under the acknowledgment and belief that it is from the Lord, operating in him and by him. That so far as man shuns evils as sins, so far they are removed, remitted, or forgiven; so far also he does good, not from himself, but from the Lord; and in the same degree he loves truth, has faith, and is a spiritual man. And that the Decalogue teaches what evils are sins.

"9. That Charity, Faith, and Good Works are unitedly necessary to man's salvation; since charity without faith is not spiritual but natural; and faith without charity is not living but dead; and both charity and faith, without good works, are merely mental and perishable things, because without use or fixedness. And that nothing of faith, of charity, or of good works is of man, but that all is of the Lord, and all the merit is his alone.

"10. That Baptism and the Holy Supper are sacraments of Divine institution, and are to be permanently observed; Baptism being an external medium of introduction into the Church, and a sign representative of man's purification and regeneration; and the Holy Supper being an external medium, to those who receive it worthily, of introduction, as to spirit, into heaven, and of conjunction with the Lord, of which also it is a sign and seal.

"11. That immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity; in heaven, if his ruling affections, and thence his life, have been good; and in hell, if his ruling affections, and thence his life, have been evil.

"12. That now is the time of the Second Advent of the Lord, which is a coming, not in Person, but in the power and glory of his Holy Word. That it is attended, like his first coming, with the restoration to order of all things in the spiritual world, where the wonderful Divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed; and with the preparing of the way for a New Church on the earth, the first Christian Church having spiritually come to its end of consummation, through evils of life and errors of doctrine, as foretold by the Lord in the Gospels. And that this New or Second Christian Church, which will be the Crown of all Churches, and will stand for ever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband."

The general affairs of the New Church are administered by a conference of ministers and laymen. Its principal societies for spreading its doctrines are the "Swedenborg Printing Society," established in 1810, and the Missionary and Tract Society, established in 1821. Its disciples are found now in all parts of Christendom; its first minister in America was ordained in 1798, since which time it has made great progress.

At the present time there are in England about seventy-five societies, twelve of which are in London or its neighborhood; they are governed by a Conference, which meets annually, and is composed of ministers and representatives of the societies. In America, where there is a still greater number of societies, they have a general convention composed of eleven associations and six societies. They have also societies in Germany, Austria, France, Switzerland, Italy, Norway and Sweden, Australia, and Africa.—Benham: *Dict. of Religion.* See works of Swedenborg, and biographies of him by White, Wilkinson, Hobart, and Worcester.

Newman, JOHN HENRY, Cardinal of the Roman Catholic Church; b. in London, Feb. 21, 1801; d. at Birmingham, Aug. 11, 1890. Educated at Trinity College, Oxford, he was graduated with honors in 1822, and two years later became fellow of Oriel College, and in 1826 vice-principal of St. Alban's Hall, and, soon after, tutor of his college. In 1828 he was appointed incumbent of St. Mary's, Oxford, and chaplain of Littlemore. In the years that followed, up to 1843, he was, with Dr. Pusey (*q. v.*), a recognized leader of the High-Church party in the Church of England, and by his brilliant intellectual qualities and moral worth exerted a great influence upon the under-graduates of the University. With Dr. Pusey, he undertook the editorship of the now famous *Tracts for the Times*, and personally prepared twenty-four of the entire series. He wrote No. 90 (the last of the series), which appeared March, 1841, and was an argument in behalf of the position that the Thirty-nine Articles may be interpreted in the Roman Catholic sense. This tract roused such a tempest of opposition, that Newman, after avowing its authorship, retired to Littlemore, where, for three years, with a few kindred spirits, he lived in seclusion. In 1845 he severed his connection with the Church of England, and united with the Church of Rome. Entering the priesthood, he was, in 1847, appointed to found the Oratory of St. Philip Neri, in England, and, in 1854, was appointed rector of the recently founded Roman Catholic University at Dublin, a position which he resigned in 1858, and returned to Birmingham to take charge of a school for the sons of Roman Catholic gentry at Edgbaston, near that city. He was created a cardinal by Pope Leo XIII., May 12, 1879, and from this time the life of the eminent prelate was spent, for the most part, in the Birmingham Oratory. Besides his influence on religious thought, Newman was a consummate master of English style, and left a permanent impress upon the literature of this century. A collected edition of his works appeared in London, 1870–79, 36 vols.; *Parochial and Plain Sermons*, 8 vols.; and three other volumes of sermons; five volumes of miscellanies and two religious novels; his autobiography, *Apologia pro Vita Sua* (1864); *Arians of the Fourth Century* (1833); *Essay on the Development of Christian Doctrine* (1845); *Difficulties of Anglicans* (1850), 2 vols.; *Essays in Aid of the Grammar of Assent* (1870). He was the author of the beautiful hymn, "Lead, Kindly Light."

Newman, JOHN PHILIP, D. D. (Rochester Seminary, N. Y., 1864), LL. D. (Wesleyan University, Athens, Tenn., 1882), Methodist; b. in New York City, Sept. 1, 1826; was graduated at Cazenovia Seminary, 1848;

entered the ministry of the Methodist Episcopal Church, 1848; was editor of the New Orleans Advocate, 1866–69; pastor of the Metropolitan Methodist Episcopal Church, Washington, D. C., 1869-72, 1875–78; and chaplain to the United States Senate, 1869–75; elected bishop in 1888. He is the author of: *From Dan to Beer-sheba; or, The Land of Promise, as it now Appears* (New York, 1864); *The Thrones and Palaces of Babylon and Nineveh, from the Persian Gulf to the Mediterranean* (1876); *Sermons Preached in the Metropolitan Church* (Washington, D. C., 1876); *Christianity Triumphant* (New York, 1884).

Newton, John, b. in London, July 24, 1725; d. there, Dec. 31, 1807. In early life he was a sailor and for a time he was in charge of an African slave-ship. Between 1750 and 1754 a great change came in his life and purposes, and having decided to take orders in the Church of England he was finally ordained in 1764. He became curate of Olney in Buckinghamshire, where he formed an intimate friendship with the poet Cowper. From Olney he became rector of St. Mary Woolnoth, where he labored until an advanced age. He was a recognized leader of the Evangelical wing of the Church of England. He contributed many of the best of the famous *Olney Hymns*, and his letters, published under the titles of *Omicron* and *Cardiphonia* (1816), were very popular. The epitaph upon his monument, written by himself, reads as follows: "John Newton, clerk, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long labored to destroy."

Newton, Richard, D. D. (Kenyon College, Gambier, O., 1845), (Low-Church), Episcopal; b. in Liverpool, Eng., July 25, 1813; was graduated at the University of Pennsylvania, Philadelphia, 1836, and at General Theological Seminary, New York City, 1839; became rector of St. Paul's Church, Philadelphia, 1840; of Church of the Epiphany, 1862; of Church of the Covenant, 1882. He has gained a world-wide reputation as the author of volumes of sermons for children and youth. Among other books he has written are: *Pearls from the East: Stories and Incidents from Bible History* (Philadelphia, 1881); *Covenant Names and Privileges* (New York, 1882); *A Bible Portrait-Gallery* (Philadelphia, 1885); *Heroes of the Reformation* (1885).

Newton, Robert, a distinguished Wesleyan minister, b. at Roxby, Yorkshire, Sept. 8, 1780; d. April 30, 1854. He became a member of the British Conference, in 1799, and soon gained wide reputation as a pulpit orator. He was elected president of the British Conference four times, and in 1839 was sent as a delegate to the General Conference of the Methodist Episcopal Church of the United States. A volume of his sermons was published in 1856. See his *Life*, by Jackson (London, 1855).

Nicæa, Council of. This was the first council in which East and West met together, and hence it is the first of the four General Councils of the Church. The peace of the Church had been greatly disturbed by the teaching of Arius and his followers concerning the Divinity of Christ, whereupon the Emperor Constantine, being anxious to see the Church united and at peace, summoned a General Council to meet at Nicæa, in Bithynia, in June, 325, to settle the questions at issue. Nicæa was chosen as the place of assembly partly because of its healthy situation, and partly on account of its nearness to the seat of government, Nicomedia, twenty miles distant.

The number of bishops who attended the council has been generally received as 318; and each bishop had two presbyters and other attendants, so that the whole assembly numbered, according to some accounts, over 2,000. As Arianism was of Eastern growth, and unknown in the West, the great majority of the council were Eastern bishops, only about ten coming from the West. The composition of the assembly was of a very mixed character. There were deputies from Egypt, headed by Alexander, the aged bishop of Alexandria; in attendance upon him was a young deacon, twenty-five years of age, represented as small and insignificant, but who was none other than the great Athanasius, the champion of the orthodox; from Alexandria also came Arius, the leader of the opposite party. There were also bishops from Syria, including Eustathius of Antioch; Eusebius, the historian, of Cæsarea, who was suspected of being an Arian; one bishop came from Persia, another from Armenia, others from Asia Minor, Greece, and Cyprus. Another conspicuous bishop was Eusebius, of Nicomedia, a strong Arian. It was from his hands that the Emperor Constantine, on his deathbed, received the rite of Baptism. Alexander, a presbyter, and Acesius the Novatian, represented Byzantium; and Marcellus, bishop of Ancyra, was a prominent speaker on the orthodox side; all these came from the East. The West was represented by deputies from France, Calabria, Sicily, and Milan. Rome sent two presbyters, Victor and Vincentius, her bishop, Sylvester, being too aged to be present. From Carthage came Cæcilian, and from Spain Hosius, bishop of Cordova, who is represented as holding the chief place in the council, at the emperor's right hand. The sight of these Fathers of the Church was rendered deeply impressive by the fact that the majority of them bore traces of the severe persecutions through which they had passed. They were truly an army of confessors; and for this reason they were peculiarly qualified to testify what was the true faith of the Church. Many heathen philosophers were attracted to Nicæa, and discussed with the bishops outside the council.

On the arrival of Constantine, the council was formally opened; first, an address to the emperor was recited by Eusebius of Cæsarea, and a thanksgiving to God for the emperor's victory over Licinius. Constantine, from his throne in the midst of the council, then addressed the assembled bishops, exhorting them to unity and concord; and then, in order to promote this desirable end, he openly in their presence burnt all the written complaints and accusations that various bishops had laid before him, adding these words: "It is the command of Christ that he who desires to be himself forgiven must first forgive his brother." Coming now to the main purpose for which the council was assembled, viz.: the determining of the faith that had been attacked by Arius, it seems certain that Arius was heard in defence of his opinions, and that he boldly adhered to them; whereupon the assembled bishops raised their hands and closed their ears in horror at such blasphemous words. Arius was expelled, and the council set themselves to issue the result of their deliberations in the form of a creed, setting forth the true faith. First of all, Eusebius of Cæsarea presented a creed which had been long in use in Cæsarea; the Arian bishops, about eighteen or twenty in number, were willing to sign it; but as this creed evaded the very points at issue, a very important phrase was inserted, viz: *homoousion tō patri*—"of one substance with the Father," and other alterations. The creed of Cæsarea was then adopted as the faith or creed of the Council of Nicæa. The emperor acquiesced in the decision of the council, banished Arius and his followers, and ordered all the heretic's writings to be burnt. He further decreed to banish any who refused to subscribe the Nicene Creed. Theonas and Secundus were the only two bishops who persevered in refusing to subscribe to the Creed, and they were banished.

The following anathema was added to the Creed:

> "But those that say 'there was when he was not,' and 'before he was begotten he was not,' and that 'he came into existence from what was not,' or who profess that the Son of God is of a different 'person' or 'substance,' or that he was created, or changeable, or variable, the Catholic and Apostolic Church anathematizes them."

Another question was settled by this council, viz., the dàte for keeping Easter. The council decreed by common consent (1) to discard the custom of keeping the Christian Passover on the same day as the Jewish, viz., the 14th of Nisan, and (2) to keep it on the Sunday that came next after the full moon of the vernal equinox.

The council, before breaking up, passed twenty canons for the correction of abuses, and for regulating the discipline and government of the Church. Of these twenty Nicene canons, the 1st, 2d, 3d, and 17th refer to the morals and behavior of the clergy; the 17th, forbidding usury; the other three restraining abuses now happily extinct. The 4th, 5th, 6th, 7th, 15th, 16th, and 18th refer to clerical discipline. The 4th is still observed throughout the greater part of Christendom, and orders three bishops, at least, to be present at the consecration of a bishop. The 5th limits the power of the bishop, by ordering a synod to meet twice a year in order to investigate the cases of those excommunicated. The 6th and 7th preserved to the Metropolitans of Alexandria, Antioch, and Cæsarea their ancient privileges. The 15th has been generally disregarded throughout the Church; it forbids the translation or promotion of ecclesiastics from one city to another. The 18th restrains the powers of deacons, who, in that age, practiced a kind of tyranny, which has been imitated by the other orders of the ministry in later times. The 16th forbids bishops to ordain outside their own dioceses. Other canons refer to the cases of those who have "lapsed" in times of persecution, laying down on what conditions such are to be received back into the Church. The last canon, the 20th, directs prayers to be offered up, the people standing.

Another question, of local interest only, was settled, viz., the Melitian schism in the Church in Egypt.

The work of the council was now completed. The emperor, in a letter to the Churches throughout the empire, set forth the settlement of the Arian and Paschal controversies; and, having entertained the whole of the bishops present at the council, dismissed them to their dioceses, exhorting them to prize concord above all things, and begging them to pray for him.

The council, which had commenced probably in June, closed with the banquet on July 25.—Benham: *Dict. of Religion*

Nicæno-Constantinopolitan Creed, The, used in all the Greek and Roman churches, and recognized by most of the denominations of Protestantism, is, according to the generally received opinion, a recension, made at the Council of Constantinople in 381, of the creed formulated by the Council of Nicæa, in 325. Recent investigations, however, have led scholars to consider the Constantinopolitan Creed "an apocryphal work, like the Apostle's Creed and the Athanasian. It is at once older and younger than the Council of 381. The historical student will compare its contents with the theology of Cyril and Athanasius. After the middle of the fifth century, the Fathers regarded it as an enlarged form of the Nicene, and used it against Apollinaris, Nestorius, and Eutyches." See art. by Prof. Harnack in Schaff-Herzog: *Ency.*—Schaff: *Creeds of Christendom.*

Nicene Creed. See Creed, Nicene.

Nicholas, the name of five popes. See Popes.

Nicode'mus, "a Pharisee, a ruler of the Jews, and teacher of Israel (John iii. 1, 10), whose secret visit to our Lord was the occasion of the discourse recorded only by St. John. The high station of Nicodemus as a member of the Jewish Sanhedrim, and the avowed scorn under which the rulers concealed their inward conviction (John iii. 2) that Jesus was a teacher sent from God, are sufficient to account for the secrecy of the interview. A constitutional timidity is discernible in the character of the inquiring Pharisee. Thus the few words which he interposed against the rash injustice of his colleagues are cautiously rested on a general principle (John vii. 50), and betray no indication of his faith in the Galilean whom his sect despised. And even when the power of Christ's love, manifested on the cross, had made the most timid disciples bold, Nicodemus does not come forward with his splendid gifts of affection until the example had been set by one of his own rank and wealth, and station in society (xix. 39). In these three notices of Nicodemus, a noble candor and a simple love of truth shine out in the midst of hesitation, and fear of man. We can therefore easily believe the tradition, that after the resurrection he became a professed disciple of Christ, and received baptism at the hands of Peter and John."—Smith: *Dict. of the Bible.*

Nicolaitans, a heretical sect, holding the doctrines of Antinomianism, and condemned in the Book of Revelation as holding "the doctrine of Balaam . . . . to eat things sacrificed unto idols, and to commit fornication." Probably it was these whom St. Paul described as "glorying in their shame, minding earthly things." The Nicolaitans are thought by some to derive their name from Nicolas the proselyte; others believe that the name is only the Greek form of Balaam, "destroyer of the people," of whom they were supposed to be symbolical. They are spoken of by Irenæus, Tertullian, and Clement of Alexandria, as being in existence in the second century; and Epiphanius says that the sect became merged in that of the Gnostics.

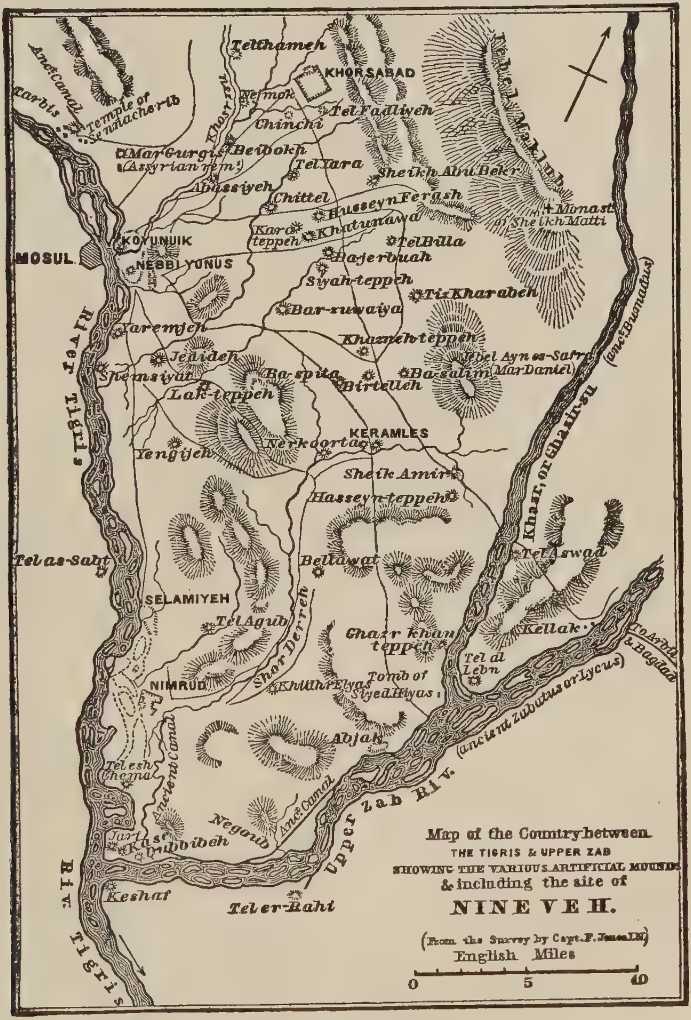
Nicop'olis. There are several cities of this name, but the Nicopolis in which Paul determined to winter (Tit. iii. 12) was, with little doubt, the city in Epirus founded by Augustus to celebrate his victory at Actium, B. C. 31.

Niedner, Christian Wilhelm, an eminent church historian; b. in Oberwinkel, Saxony, Aug. 9, 1797; d. in Berlin, Aug. 13, 1865. He studied theology at Leipzig, where he became professor extraordinary in 1829, and doctor of theology and ordinary professor in 1838. This position he retained until the revolution of 1848, when he retired to Wittenberg, and remained till 1859, when he accepted a professorship in Berlin. His Church history, *Geschichte der Christlichen Kirche*, was published in 1846. "Niedner at once took a place at the side of Neander, Gieseler, and Hase, and is distinguished by his philosophical treatment of the details, but falls behind them in the vivid portrayal of character, clear summarization, and skill of arrangement. Niedner held a middle position in theology, and had as little sympathy with Strauss and Baur, as with strict confessional orthodoxy."—*Tzschirner.*

Nile. See Egypt, p. 275.

Nimbus, The, or Glory, a ring or disk of gold or some bright color placed back of the head of a person, and symbolizing the radiant glory that emanated from a divine being. Among the Romans it came finally to signify power, and in the fifth century was adopted by Christians as a symbol of sanctity. First applied to Christ, it was afterward used with representations of the angels, and finally of Mary and the saints.

Nim'rod (*firm, strong*), the son of Cush and grandson of Ham. (Gen. x. 8.) He is described as a "mighty hunter before the Lord," and became a great ruler and the founder of the kingdom of Babylon. He built Nineveh, and the immediate region was known as the *land of Nimrod.* (Mic. v. 6.)


Map of the Country between
THE TIGRIS & UPPER ZAB
SHOWING THE VARIOUS ARTIFICIAL MOUNDS
& including the site of
NINEVEH.
(From the Survey by Capt. F. Jones I.N.)
English Miles
0
5
10
Telthameh
KHORSABAD
Jebel Maklub
Anct. Canal
Tarbis
Temple of Sennacherib
Khosr-su
Fermok
Tel Fadliyeh
Chinchi
Mar Gurgis
(Assyrian Tem.)
Beibokh
Tel Yara
Sheikh Abu Bekr
Abassiyeh
Chittel
Husseyn
Fergsh
+ Monast. of Sheikh Matti
Kara teppeh
Khatunawa
KOYUNJIK
MOSUL
NEBBI YUNUS
Tel Billa
Bajerbuah
Siyah-teppeh
Tiz Kharabeh
Bar-ruwaiya
River Tigris
Yaremjeh
Khazneh-teppeh
Jebel Ayn es-Safra
Jeddeh
Bas-salim (Mar Daniel)
(anct. Bumadus)
Shemsiyat
Baspita
Birtelleh
Lak-teppeh
KERAMLES
Yengijeh
Nerkoorta
Sheik Amir
Hasseyn-teppeh
Khasr, or Ghazir-su
Tel Aswad
Tel as-Saht
Bellawat
SELAMIYEH
Tel Agub
Shor Derreh
Ghazr khan teppeh
Kellak
To Arbil & Bagdad
Tel al Lebn
NIMRUD
Khidhr Elyas
Tomb of Siyed Elyas
(ancient Zabutus or Lycus)
Abjak
Tel esh Chenal
Ancient Canal
Anct. Canal
Upper Zab Riv.
Negoub
Jarts
Kasr
Qubbibeh
Keshaf
Tel er-Raht
Riv. Tigris

Nineveh, "the famous capital of the Assyrian Empire, called Ni-na-a or Ni-nu-a on the monuments. Though the city appears to have been entirely destroyed in the fall of the empire the name of Nineveh continued, even in the Middle Ages, to be applied to a site opposite Mosul on the east bank of the Tigris, where gigantic *tells* or artificial mounds, and the traces of an ancient city wall bore evident witness of fallen greatness. The walls enclose an irregular trapezium, stretching in length about two and a half miles along the Tigris, which protected the city on the west. The greatest breadth is over a mile. The most elaborate defences, consisting of outworks and moats that can still be traced, were on the southern half of the east side, for the deep sluggish Khauser, which protects the northern half of this face, then bends round toward the Tigris and flows through the middle of the town, so as to leave the southeast of the city more open to attack than any other part. The principal ruin mounds within the walls are that of Kuyúnjik north of the Khausar, and that of the prophet Jonah (Nebi Tûnus) south of that stream. The latter is the traditional site of Jonah's preaching, and is crowned by an ancient and famous Mohammedan shrine.

"The systematic exploration of these ruins is mainly due to Layard (1845–46), whose work has been continued by subsequent diggers. These researches leave no doubt as to the correctness of the local tradition. Not only have magnificent remains of Assyrian architecture and sculpture been laid bare, but the accompanying cuneiform inscriptions throw much light on the history of the city and its buildings. The mound of Kuyúnjik covers palaces of Sennacherib and Assur-banipal, that of Jonah, a second palace of Sennacherib, and one of Esar-haddon. Of other remains, the most striking is the gateway near the centre of the north wall, consisting of two halls, seventy feet by twenty-three, the entrance to which, toward the town, was flanked by colossal man-headed bulls and winged human figures. Nineveh proper was only one of a group of cities and royal residences whose ruins still mark the plain between the Tigris, the Great Zab, and the Khazio. The chief of these are at Khorsábád or Khurustábád, five hours by caravan northeast of Mosul, on a tributary of the Khausar, and at Nimrúd on the left bank of the Tigris, eight caravan hours (eighteen miles) southeast from Kuyúnjik. The former site was mainly explored by the Frenchmen, Botta and Place. The city was almost square, each face of the walls a little more than a mile in length. The vast T-shaped palace of Sargon (722–705 B. C.), whose name the town bore (Dur-Sarrukîn), stood near the northern angle. Its main frontage was nearly a quarter of a mile long; it had thirty-one courts, and more than two hundred apartments. The ruins of Nimrúd, identical with the ruin Athúr, of Arabic geographers (Tákút, s. vv. 'Athúr,' 'Salámiya'), and first excavated by Layard, represent the ancient city of Kalhu, the biblical Calah. The enclosure, protected on the west by the old bed of the Tigris, is, according to Layard's measurements, a quadrangle of 2,331 yards by 2,095 at the widest part, and was surrounded by walls with towers and moats. The chief architectural remains belong to a group of palaces and temples which occupied the southwest quarter of the city. The principal palace (northwest palace), was built by Assur-nasir-pal (885–860 B. C.), and besides it he raised a temple with a great tower (falsely called the tomb of Sardanapalus), built in narrowing stages. The so-called central palace is that of his son, Shalmaneser II.; the unfinished southwest palace was the work of Esar-haddon. Of the so-called southeast palace the chief part is really a temple of Nebo; a statue of the god from this temple is in the British Museum. See the works of Layard, Botta, Oppert, and G. Smith."—*W. Robertson Smith* in *Ency. Britannica.*

Ninian, St., the apostle of the Southern Picts, said to have visited Rome in 370, and was ordained in 394. Returning to Britain, he built a stone church at what is now the modern Whithorn. Here he established his see. He is reputed to have converted the Picts as far as the Grampians.

Nirvana. See BUDDHISM.

Nisan. See YEAR, HEBREW.

Nis'roch, an Assyrian deity, in whose temple Sennacherib was assassinated by his sons. (2 Kings xix. 37; Isa. xxxvii. 38.) The derivation of the name is uncertain. Some are of the opinion that Nisroch is represented in the eagle-headed, winged figure, with cone in one hand and basket in the other, taken from the ruins of Nineveh.

Nitschmann, DAVID, first bishop of the Moravian Church; b. at Zauchtenthal, Moravia, Dec. 27, 1696; d. at Bethlehem, Penn., Oct. 8, 1772. Compelled to find refuge from persecution, he fled to Herrnhut (1724), and became prominent among the Moravians. With a single companion he started on foot for Copenhagen in August, 1732, and from there he sailed to St. Thomas, where he began missionary work among the negroes. Returning to Europe the following year he was consecrated at Berlin in 1735, and soon after sailed with a company of Moravians for Georgia: in the same vessel with them were John and Charles Wesley. Bishop Nitschmann labored in Germany, Denmark, Sweden, Norway, Great Britain, and in Georgia, North Carolina, New York, and Pennsylvania. See Schweinitz: *Fathers of the American Moravian Church* (1881).

Nitzsch (*nitsh*), KARL IMMANUEL, "theologian, was born at the small Saxon town of Borna, on September 21, 1787. After receiving his elementary education at home, he was sent to Schulpforta in 1803, whence he proceeded to the University of Wittenberg in 1806. In 1809 he was graduated. Having been ordained deacon in 1811, he showed remarkable energy and zeal during the bombardment and siege of the city in 1813; and in 1817 he was appointed one of the preceptors in the preacher's seminary, which had been established after the suppression of the university. From 1820 to 1822 he was superintendent in Kemberg, and in the later years he was appointed professor *ordinarius* of systematic and practical theology at Bonn. Here he remained until called to succeed Marheineke at Berlin in 1847; subsequently he became university preacher, provost of St. Nicolai (in 1855), and member of the supreme council of the Church, in which last capacity he was one of the ablest and most active promoters of the Evangelical Union. He died Aug. 21, 1868. Nitzsch still stands out as one of the ablest and most genial and accomplished representatives of the 'mediation theology,' or what may be called the broad evangelical school of modern Germany."—*Ency. Britannica.*

No (Ezek. xxx. 14), or, in full, **No A'MON** (Nah. iii. 8), the biblical name of Thebes. It was situated on both sides of the Nile from 400 to 500 miles from its mouth, and was one of the oldest cities in Egypt. According to Strabo, it covered an area five miles in length and three miles in breadth. The ruins reveal the wonderful splendor of this great city.

Noah, one of the most remarkable characters in Bible history. The great events of his life are given in outline in the book of Genesis. The Flood took place when he was six hundred years old. (Gen. vii. 11.) "Many peoples have preserved a tradition of this event. And not only do we find traditions to this effect on the tablets of Assyria and in the literature of Greece, but also among the Chinese and among the aborigines of North and South America and Mexico. The prevalence of a belief in the occurrence of a great deluge confirms the account of Genesis. It is not necessary to assume that the Flood extended over all the earth, although it did most likely destroy all human life except the family of Noah. Such expressions as 'all the high hills. . . were covered' (Gen. vii. 19) do not oblige us to go beyond those portions of the earth which were then inhabited by men. Similar expressions are used where the event referred to was only partial in extent. See, for example, Gen. xli. 57; Luke ii. 1. Opinions still differ as to whether the Flood was universal or only partial. The Deluge is referred to in the New Testament. (Matt. xxiv. 37; 2 Pet. ii. 5; iii. 6.)"—Schaff: *Bible Dict.* The ark which Noah was commanded to build was divided into three stories and was 300 cubits long, 50 cubits broad, and 30 cubits high: allowing, according to prominent authorities, 21 inches for a cubit, the ark was 525 feet long, 87 feet wide, and 52 feet high. *The Great Eastern* was 691 feet long, 83 feet wide, and 58 deep. This comparison will help to give an approximate idea of the size of the great vessel built by Noah.

Nob (*height*), a city of the priests in Benjamin, a little north of Jerusalem. (1 Sam. xxii. 19; Isa. x. 32.) It was here in the time of Saul that the tabernacle and ark rested, and it was here that Ahimelech gave David the shewbread and the sword of Goliath. This act so enraged Saul that he destroyed all of the inhabitants of the city, with the exception of Abiathar, who escaped. (1 Sam. xxi; xxii.) It has proved difficult to identify the site of the city.

Nocturns. See CANONICAL HOURS.

Nod (*flight*), the region east of Eden where Cain fled from the presence of Jehovah. (Gen. iv. 14, 16.) It is impossible to locate the place.

Noel, HON. AND REV. BAPTIST WRIOTHESLEY, a brother of the first Earl of Gainsborough; b. at Leithmont, Scotland, July 10, 1799; d. at Stanmore, Middlesex, Jan. 20, 1873. He was graduated at Trinity College, Cambridge, and became a queen's chaplain, and incumbent of St. John's, Bedford Row, London. Withdrawing from the Church of England he entered the Baptist ministry, and labored with success. Among his published works are: *Essay on Christian Baptism* (1849); *Letters on the Church of Rome* (1851); *A Selection of Psalms and Hymns* (1832, enlarged, 1853), and *Hymns about Jesus* (1869). These volumes contain several hymns of his composition.

Noëtius. See MONARCHIANISM.

Nominalism. See SCHOLASTICISM.

Nonconformists. This term, as now in use, includes all who absent themselves from the worship of the Established Church of England on the ground of conscience, and in this sense is synonymous with the word Dissenters (*q. v.*). But in a stricter sense it is applied to those ministers who were ejected from their livings on their refusal to submit to the Act of Uniformity passed by Charles II. in 1662. The number of these was about 2,000, and their burdens were increased by the passing of the Conventicle Act in 1664, by which they were prohibited from meeting in any number greater than five, in any other manner than was allowed by the liturgy or practice of the Church of England. This was followed in 1665 by the Five-Mile Act (*q. v.*), and in 1673 by the Test Act (*q. v.*). This last act was intended to deprive them of all political power and religious influence. Amongst the ejected clergy were some of the most pious and learned divines of the day, Baxter, Howe, Flavel, Philip Henry, etc. James II. showed a decided disposition at first to crush the Nonconformists, as evidenced in the trial of Baxter, but he afterward relaxed the laws, hoping to gain toleration for the Roman Catholics, and published his Declaration of liberty of conscience. Soon after the accession of William III. the Toleration Act was passed, which granted to the Nonconformists a partial relief, and in George I.'s reign the laws against them were never enforced. The Bill of 1829 removed Parliamentary disabilities, not only from the Nonconformists, but also from the Roman Catholics.—Benham: *Dict. of Religion.*

Nonjurors, in English history, are the small minority of the beneficed clergy who incurred the penalties of suspension and deprivation for refusing to swear allegiance to William and Mary, in 1689. The party, which was headed by Archbishop Sancroft and Bishop Ken, with five other members of the Episcopal bench, included such men as Jeremy Collier, George Hickes, William Sherlock, Charles Leslie, and Henry Dodwell.

Non-residence, the absence of an incumbent from his parish or benefice, who enjoys the revenues, while a substitute is entrusted with his duties. This evil has often been the subject of prohibitive laws in the Roman Church, and it is forbidden in the Church of England by statutes passed in 1837–38.

Noph (Isa. xix. 13), the biblical name of the great Egyptian city of Memphis. The city is said to have had an area of about 19 miles, and was situated about 10 miles south of Cairo and 5 miles from the Great Pyramids. The monuments of Memphis are considered by many scholars as of a higher antiquity than those of Thebes. Recent explorations have brought to light many of its relics. The materials with which Cairo was built were largely brought from the ruins of Memphis.

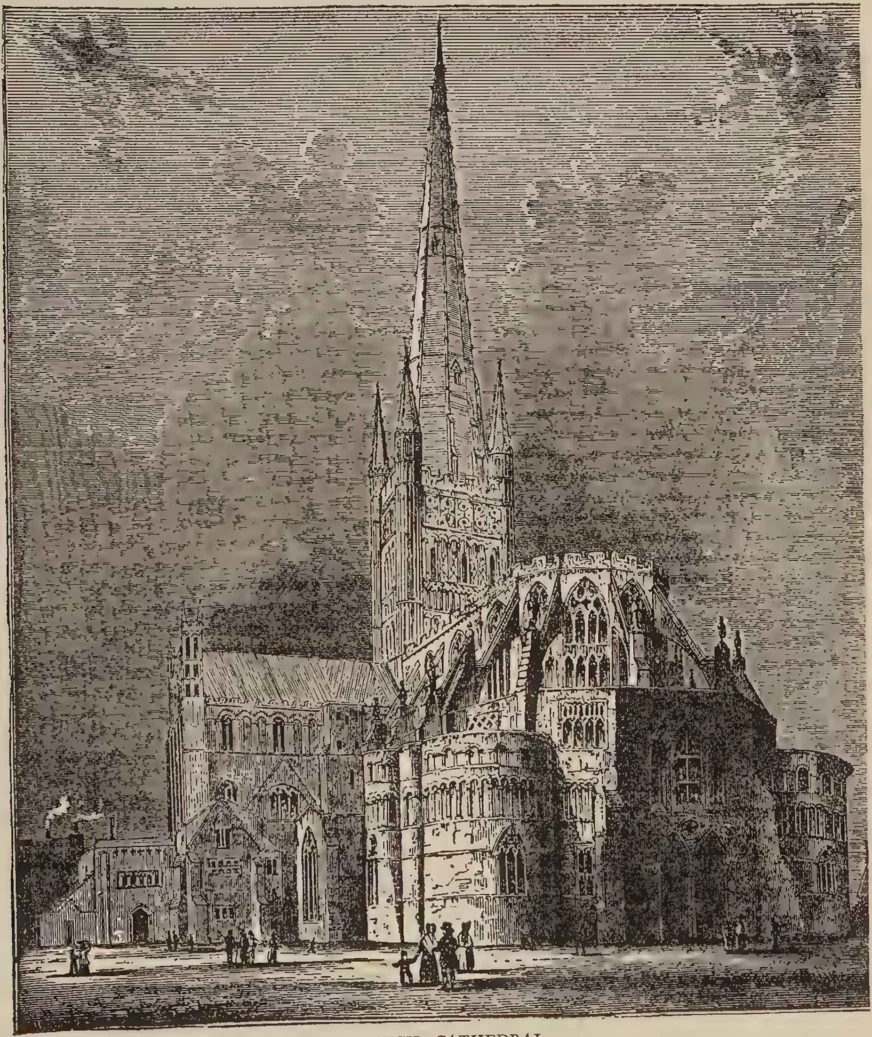
Norbert. See PREMONSTRANTS.

North, BROWNLOW, a distinguished evangelist of the Free Church of Scotland; b. at Chelsea, Jan. 6, 1810; d. at Tullichewan, near Edinburgh, Nov. 9, 1875. His early life was one of careless pleasure-seeking, although at one time he purposed to take holy orders, and studied with this view. In November, 1854, while visiting at Dallas Moors, Scotland, he passed through an experience that in a single night left him a changed man. After long struggle and reading of the Bible he found peace, and began to distribute tracts among the destitute class in Elgin, Scotland. His gifts as an earnest and forcible speaker were soon recognized, and from 1856 until his death he labored with great success as an evangelist in all the leading cities of England and Scotland, and in Ireland in the great revivals of 1859. See his *Life*, by K. Moody-Stuart (London, 1878).

Norton, ANDREWS, a distinguished Unitarian scholar and theologian; b. at Hingham, Mass., Dec. 31, 1786; d. at Newport, R. I., Sept. 18, 1853. After his graduation at Harvard, in 1804, he was tutor in Bowdoin College, 1809–11; tutor in mathematics at Harvard, 1811–13; librarian, 1813–21; and lecturer on biblical interpretation, 1813–19. From 1819–30 he was the Dexter professor of sacred literature in the Harvard Divinity School. "Dr. Norton was, after Dr. Channing, the most distinguished exponent of Unitarian theology, a clear and perspicuous lecturer, an able critic and voluminous writer. Rejecting the doctrine of the Trinity, and protesting against Calvinism, he also opposed the school of Theodore Parker and the naturalistic theology. Besides his contributions to the *General Repository and Review*, *North American Review*, and *Christian Examiner*, he published: *A Statement of Reasons for not Believing in the Doctrine of the Trinity* (1833); *The Genuineness of the Gospels* (1837); *On the Latest Forms of Infidelity* (1839)." Prof. Norton was a poet of considerable merit.

Norway. Out of a population of 1,802,172 the Lutheran Church claims 1,794,934 adherents. Christianity was introduced into the country by Olaf Trygvason (995–1000) and St. Olaf (1014–31), in the tenth and eleventh centuries. From 1387 to 1814 Norway, in its connection with Denmark, has a church history in common with the latter country. The Reformation gained a hold in Norway in 1536. The Norwegian Church is a State Establishment. It is only since 1845 that the freedom of worship has been extended to other denominations.

Norwich Cathedral. This beautiful cathedral was commenced in 1094 by Bishop Herbert Losinga, and completed by Bishop Perry in 1361. It is chiefly of Norman architecture. The tower was restored in 1858.



NORWICH CATHEDRAL.

Notre Dame (*our lady*), the old French appellation of the Virgin Mary, and the name therefore given to many churches dedicated to her. The cathedral of Notre Dame in Paris is one of the most magnificent specimens of Gothic architecture in the world.

Nott, ELIPHALET, b. in Ashford, Conn., June 25, 1773; d. at Schenectady, Jan. 29, 1866. After studying at Brown University he entered the ministry, and after a brief service at Cherry Valley he was called in 1795 to the pastorate of the Presbyterian Church in Albany, N. Y. He was elected president of Union College in 1804, and under his management it became one of the leading institutions of the country. Through inventions which he secured for improved methods of heating, by the use of stoves, he secured a large fortune, of which he gave liberally to endow the college. He was prominent in the councils of the Presbyterian Church, and was noted for his eloquence as an orator on special occasions. The cause of temperance has had but few more able and sturdy advocates. His *Counsels to Young Men*, and *Lectures on Temperance* have had a wide circulation. He wrote the *Resurrection of Christ* (new edition, N. Y., 1872), with notes by Prof. Tayler Lewis. See *Memoirs of Eliphalet Nott*, by Van Santvoord, revised by Prof. Lewis (N. Y., 1876).

Novalis, the name assumed by Friedrich von Hardenberg, who was born at Wiedestedt, in Mansfeld, in 1772. His father and mother belonged to the Herrnhuters. He was educated at Jena, whence he passed to Leipzig and Wittenberg. He assisted his father for a time as auditor of the Saxon Salt-works, but was obliged to give up his post through ill-health, and devoted himself wholly to literature. He became acquainted with Schlegel and with Tieck, the Romantic writer, who wrote a biography of Novalis, and who seems to have had a great influence over him. He died in 1801.

Novalis's best works are his *Spiritual Songs*, which show a beautiful simplicity and pure spirit of devotion. His other works, *Heinrich von Ofterdingen*, *The Pupils at Sais*, and *Hymns of the Night*, are remarkable for the imagination and enthusiasm which they display.—Benham: *Dict. of Religion*.

Novatian, the founder of the Novatianist sect in the third century, was a man of learning and eloquence, but of ascetic tendency. Educated as a philosopher, he was baptized on a sick-bed, but omitted after his recovery to present himself to the bishop for the laying-on of hands. Notwithstanding this, and in the face of some opposition, he was ordained priest by Bishop Fabian of Rome, who wished to enlist his talents for the Church, and he acquired great influence at Rome. After the Decian persecution, a dispute arose as to the treatment of the lapsed. Novatian headed a party which maintained that the Church had no power to re-admit apostates, and that, by receiving such into communion, it would forfeit its Christian character. The lapsed, they said, must be left to the mercy of God. At the election of Cornelius, a man of milder views, as Fabian's successor, A. D. 251, Novatian, with his party, seceded from the Church, and three obscure bishops, obtained on false pretences, consecrated him to the See of Rome. Intimation of this consecration was sent to the great Churches, but these refused to acknowledge him, and many of his followers, alarmed at the schism, returned to orthodoxy. Nevertheless, the numbers of the sect increased, and the members swore, at the reception of the Eucharist, that they would never desert him or return to Cornelius. They now assumed the name of *Cathari* (*i. e.*, Puritans), and adopted still harsher views. Not only the lapsed, but also those who had been guilty of any of the greater sins after baptism, were excommunicated for life. They declared the Church to have become impure, and its ministrations to be of no effect, and second marriages were forbidden as adulterous. The Novatian sect continued for a considerable time. They were perfectly orthodox as to the fundamental doctrines of Christianity, and suffered, with the Catholics, from the Arians. An attempt was made at the Council of Nicæa to bring them back to the Church, and they were generally unmolested by the Catholics until the time of Nestorius and Cyril of Alexandria.—Benham: *Dict. of Religion*.

Novices, a name given to those who are in a state of probation, prior to their entering a religious society. This period is termed the novitiate. During this time of trial no promises are given, and if they so desire they can return to the world.

Novitiate. See NOVICES.

Nowell, ALEXANDER, b. at Whalley, Lancaster, 1507 or 1508; d. in London, Feb. 13, 1602. He became head-master of Westminster School in 1543, and gained an extended reputation as a preacher. Accepting the principles of the Reformation, on the accession of Mary he fled to the Continent, but returned when Elizabeth came to the throne, and was made archdeacon of Middlesex and canon of Canterbury in 1560. He was prominent in ecclesiastical affairs, and noted for his learning and piety. See his *Life*, by Churton (Oxford, 1809).

Numbers. See PENTATEUCH.

Nun, NUNNERY (derived probably from the Coptic *nonnos*, holy). Early in the history of the Christian Church females who sought religious retirement, and desired to devote themselves to labors of piety among the poor and sick, were consecrated by the bishop, and received from him the mantle, veil, and head-dress which were their peculiar garments. This life of asceticism was changed to monasticism at the same time, and under the influences that created communities of monks. These bands of nuns were under the care of the bishops, and received their rules from them. In the sixth century they gained a right to their own cloister-churches, in which special priests officiated. At the head of the nunnery was an abbess, a prioress, or a mother-superior. See ABBESS; MONASTERY.

Nuncio. See LEGATE.

Nuremberg, THE RELIGIOUS PEACE OF. It was evident after the Diet of Augsburg (Nov. 19, 1530) that Charles V. was determined to control the religious affairs of Germany. In 1531 the Protestant princes met at Smalcald, and arranged an alliance for armed defence. The promised support of France, and the threatened invasion of Hungary and Austria by the Turks soon placed the emperor in such a position that in the spring of 1532 he opened negotiations with the Protestant princes. These negotiations resulted in the so-called "Religious Peace of Nuremberg" (July 23, 1532), which guaranteed the Protestants the position and privileges they then held until a general council could be held. This was a substantial victory for the Protestant cause.

O.

Oaks. There are six Hebrew words thus rendered, from a root which means *strong*. In some passages it probably designates the terebinth, elm, or any strong, flourishing tree. Three species of the oak are found in Palestine. They are often mentioned in the Bible to designate the locality of important events. (Gen. xxxv. 8; Josh. xxiv. 26.) Idols were made of oak (Isa. xliv. 14); and they marked places of sacrifice (Hos. iv. 13; Isa. i. 29); and of burial. (1 Sam. xxxi. 13.) The Druids of Britain venerated the oak, and it was to them the symbol of the Supreme Being. The mistletoe which grew upon the oak represented the dependent state of man, and it was cut with special ceremonies in December of each year.

Oaths. The custom of appealing to God to affirm the truth of statements, with an imprecation of his vengeance, or a renunciation of his favor if they prove false, has been common to all nations. The Romans and Greeks used many forms of swearing, with ceremonies. The Jews at first used to swear by God only, but in later times they swore by Jerusalem, the temple, the altar, etc., and that it was against this that our Lord warns Christians, and not against swearing at all, appears from the fact that St. Paul calls God to witness the truth of his affirmations several times. This view was taken by the early Christians, and in several passages in the Fathers and councils it appears that swearing upon solemn occasions was held lawful. It then became a custom to lay their hands on the Gospels when they swore, and to conclude with "So help me, God, and the contents of this Book," to which, in the Roman Church, "all the saints" was sometimes added. These oaths were called corporal oaths. Others swore by some particular saint, relics, cross, or altar. In the Middle Ages an oath was frequently called a canonical purgation, to distinguish it from the other modes of declaring innocence, as duels, ordeals, etc. By the Council of Meaux the clergy were forbidden to take corporal oaths, it being held that all ought to trust their word.—Benham: *Dict. of Religion.*

Obadiah (*worshiper of Jehovah*) "prophesied, it has been conjectured, *before* the destruction of Jerusalem (B. C. 588), and the conquest of Edom (583). As Nahum had foretold the downfall of Assyria, and Habakkuk that of Chaldæa, so Obadiah predicts that of the implacable foe of Israel, Edom, warning the Edomites not to rejoice in the day of their brother's calamity (for the Hebrew tenses are *future*, not *past*, as in our translation). He foretells the utter annihilation of Edom, and contrasts it with the future restoration of Israel, which should also possess the land of Edom and Philistia, and enjoy the promises of her offspring, the Messiah.

"Verses 1 to 8 are extremely similar to a passage in Jeremiah (xlix. 14 foll.). This similarity has caused a doubt which of the two prophets repeated the denunciations of the other; and therefore the exact date of this book is rendered uncertain, some advocating its priority to that of Jeremiah, others ascribing it to a later date. Dr. Pusey maintains that the Hebrew future determines the question in favor of the priority of the Book of Obadiah. Those who take the opposite view conjecture that the occasion of this prophecy was the hostility shown by the sons of Esau to their brethren, the Israelites, at the time of the Babylonish invasion. They seem to have rejoiced in the downfall of Jerusalem, and to have cut off those Jews who attempted to flee through Idumæa into Egypt. Hence arose the prayer of the Jewish captives in Babylon (Psa. cxxxvii. 7), and the answer to it in the denunciations of Obadiah, who predicts the Divine retribution on Edom, and the future glory of Israel in the occupation of Idumæa. This prophecy was partially fulfilled by Nebuchadnezzar, and further by the entire subjugation of Edom by John Hyrcanus, which thenceforth vanishes from history; but its completion, in the possession of Idumæa by the Israelites, must still be anticipated after the final return of that people to their promised inheritance; and therefore this book is the favorite study of the Jews to this day.

"*Summary.*—(1) The Edomites fancied themselves secure in the fastness of their rocks (ver. 3). (2) The spoiler should utterly destroy them (vers. 4–16). (3) The chastisement inflicted on the Jews should be but temporary; and, after their return from captivity, they should possess Edom and Philistia, and at length rejoice in the glorious reign of the Messiah (17–21)."—"Oxford" *Bible Helps*. See Lange's *Commentary* (N. Y., 1875); Pusey: *Commentary of the Minor Prophets* (N. Y., 1885).

Oberammergau, a village situated in the highlands of Bavaria, made famous by the Passion Play which is acted there every ten years. The following traditional account is given of its origin: A plague broke out in the neighborhood in 1633, which, in spite of all the efforts of the villagers, was introduced into Ammergau by a peasant, Caspar Schuchle, who had been working at Eschelohe, one of the plague-stricken villages, and wished to visit his family. In a day or two he died, and within a month eighty-four persons had perished. Then the villagers assembled, and vowed that if God would take away the pestilence they would perform the Passion Play every tenth year. From that time no one died of the plague. The play was first performed in 1634, and has been enacted every tenth year since 1680. This is the tradition, but the play is of much older date. They now speak of it as something already well known, and it is only the acting it every tenth year that is new. The oldest text-book of the play bears the date 1662, and refers to a still older book. Since the year 1634 the play has undergone many improvements. Thus, Lucifer, Prince of Hell, who, with his retinue, used to play a prominent part, has been banished. Father Ottmar Weiss, of Jesewang, ex-conventual of the Benedictine monastery at Ettal (d. 1843), revised the play, and the improvements were carried on by Anton A. Daisenberg, the former pastor of the village. Up to 1830 the play took place in the churchyard, but since then a theatre has been built for it. This is built entirely of boards, and is partly open to the sky. The auditorium is 118 feet wide and 168 deep. It comprises an area of 20,000 square feet, and is capable of conveniently seating 50,000 to 60,000 persons. Some say the stage resembles those of ancient classical Greek theatres, while others find more resemblance to the mystery theatre of the Middle Ages. There are five distinct places of action for the players: The proscenium for the chorus, processions, etc.; the central stage for the *tableaux-vivants* and the usual dramatic scenes; the palace of Pilate; the palace of Annas, and the streets of Jerusalem. The prices of the seats are from one to eight marks.

The great training-school for the Passion Play has been the village church, with its ceremonies, processions, music, and song. Thus, the dramatic scene of Christ's entry into Jerusalem is a repetition of the Church procession on Palm Sunday, even to the singing of the chorale, "All hail! all hail! O David's Son!" In the school the children are taught to learn by heart and sing passages from the great drama. The selection of the actors takes place there. The more talented are given parts for performance on the stage of the theatre, which remains up during the nine intervening years, though the rest is taken down. During these years minor plays, religious and secular, are acted, especially during the winter. Almost all the principal actors are wood-carvers. Josef Maier, who represented the "Christus" in 1870–71 and in 1880, and who has since died, also Schauer, who took the part in 1860, devoted themselves chiefly to crucifixes. Jacob Hett, the "Petrus" of 1880, and Lechner, the "Judas," are also skilful carvers.

At five o'clock on the mornings when the play is to take place a cannon is fired to summon the villagers and visitors to attend mass. The performance begins at eight and lasts till five, with an interval of an hour and a half. It consists of eighteen acts, beginning with the entry into Jerusalem, and ending with the Ascension. Each act is preceded by one or more *tableaux* taken from the Old Testament, which delineate symbols or prophecies of the scenes from the life of Christ. These types are explained by the chorus of eighteen *schutzgeister*, or guardian angels, headed by a leader called the prologue or choragus. The *shutzgeister* greatly resemble the chorus of the ancient Greek plays. The play was, in 1880, given more than thirty times, from May 17 to Sept. 26; it always takes place on Sundays and festivals. Though many look upon the play as irreverent, it is acted with so much earnestness and piety that it is evident to all spectators that it is regarded by the people as a religious duty. It would, however, certainly not be so in any other place, as the attempts to introduce it into New York in 1881–82 clearly show.—Benham: *Dict. of Religion.*

Oberlin (*ō'ber-lin*), JEAN FRÉDÉRIC, "pastor and philanthropist, was the son of a teacher, and was b. Aug. 31, 1740, at Strasburg, where he studied theology. In 1766 he became Protestant pastor of Waldbach, a remote and poverty-stricken region in the Steinthal (Ban de la Roche) in Alsace. At once he set himself to better the material equally with the spiritual condition of the inhabitants. He began by constructing roads through the valley and erecting bridges, inciting the peasantry to the enterprise by himself taking a mattock and commencing operations. His example proved equally effectual in introducing an improved system of agriculture, with the results that the sterile Waldbach soon 'began to blossom as the rose.' Substantial cottages were erected, various industrial arts were introduced, and activity and comfort began to prevail in homes formerly tenanted by listless and ignoble poverty. Regarding the intellectual needs of his parishioners, Oberlin was also keenly solicitous. He founded a circulating library, originated infant - schools—the first that have existed—and established an ordinary school at each of the five villages in the parish. In the work of education he received great assistance from Louis Scheppler, who lived in his house in the capacity of servant and housekeeper. By his unselfish devotion to their interests, Oberlin won so entirely the confidence of his parishioners that he was consulted in the most minute domestic affairs, and his word became the recognized unwritten law of the district. He died, June 1, 1826, and was interred with great manifestations of honor and affection at the village of Fonday. Since his death the Steinthal has suffered no interruption to its prosperity. When he began his labors its inhabitants did not number more than 500; in the beginning of the century they had increased to about 3,000; and now they are supposed to number about 6,000."—*Ency. Britannica.*

Oblations, by special usage, signifies the bread and wine offered upon the altar for consecration at the Holy Eucharist. It was an early custom for all communicants who could afford it, to offer bread and wine at the altar, and what was needed was taken for the Eucharist and the rest for a common meal. None were allowed to make these offerings but communicants.

Occam, or OCKHAM, WILLIAM OF, one of the great Schoolmen, called *Doctor Singularis et Invincibilis;* b. at Ockham, Surrey, about; 1270 d. at Munich, April 7, 1347. He was educated at Merton College, Oxford, but, having joined the Order of the Franciscans, went to France to study under Duns Scotus. He afterward opposed the Realism of his teacher, and formed a sect of Occamists among his followers, holding the doctrine of Nominalism (see REALISM), of which he became the most vigorous and logical advocate. He constituted himself defendant of Philippe le Bel of France when the latter was excommunicated by Pope Boniface VIII.; and some years later he attacked Pope John XXII., who had condemned one Berenger Talon for saying that ecclesiastical possessions were unlawful and contrary to the example of Christ and his disciples. For this, William of Occam was imprisoned at Avignon, but escaped with one of his companions to the Mediterranean, and thence to Munich, where he spent the remainder of his life. He ranked high among the Schoolmen as a logician, and was engaged throughout his life in continual ecclesiastical controversies. Among his works may be mentioned, *Disputatio inter Clericum et Militem*, *Expositio Aurea* (containing a summary of his Nominalist views); *Decisiones Octo Questionum de Potestate summi Pontificis* (based on the *Sententiæ* of Peter the Lombard), and many other controversial works.—Benham: *Dict. of Religion.*

Occum, SAMPSON, a converted Indian; b. at Mohegan, near New London, Conn., about 1723; d. at New Stockbridge, N. Y., July 14, 1792. He made a Christian confession in 1739, and was ordained in 1759 by the Suffolk Presbytery, Long Island. He visited England in 1766 to raise money for Dr. Wheelock's Indian school at Lebanon, Conn. As the first Indian preacher who had visited that country he received much attention. His labors as a missionary were confined mostly to the tribes in New York.

Ochino, BERNARDINO, an Italian reformer; b. in Siena, 1487; d. at Schlackau, Mähren, 1565. He joined the Franciscans, and in 1534 the still stricter order of the Capuchins. His fame as a preacher became very great, but he was accused of heresy at Naples in 1540, for laying emphasis upon justification by faith, and ignoring indulgences, purgatory, etc. In the following year, however, he was again elected general of the Capuchins. Driven from Italy by the persecutions of Rome, he found a refuge in Geneva, where he won the regard of Calvin. In 1545 he preached to an Ital·

ian congregation in Augsburg; two years later an effort was made to take him prisoner, but he escaped to England, where he remained until the accession of Queen Mary. Returning to Geneva, he spoke in disapproval of the burning of Servetus, and was compelled to leave. He went to Zurich, where he published several works which contained Socinian views and also brought him under the charge of favoring polygamy. He was banished from the city, and went to Cracow, only to meet there a decree (1564) banishing all foreigners from Poland who were not Catholics. He died on the way to Germany. Ochino has been regarded by some as the founder of Anti-Trinitarianism. See his *Life*, by Benrath (Eng. trans. N. Y., 1877).

Octave, a liturgical term, denoting the celebration in the Roman Catholic Church of the great Christian festivals during eight consecutive days. All the days of octaves in the Roman Church are kept very strictly. The missal prescribes a special prayer for each day, and for the last a special service. The Anglican Church retains this arrangement to some extent.

Œcolampadius (*ĕk'o-lăm-pā'di-us*), JOANNES, the companion of Zwingli in carrying forward the work of the Reformation in Switzerland, was b. in Weinsberg, Würtemberg, in 1482; d. at Basel, 1531. He studied for the law at Bologna, but returned home and decided to study theology at Heidelberg. He received his degree in 1503, and not long after returned to Weinsberg, where he delivered a series of sermons which were published in 1512. In order to become more proficient in the ancient languages he studied at Freiburg and Tübingen, and Heidelberg. Soon after his return to Weinsberg he was called to Basel as cathedral preacher, and here assisted Erasmus in the preparation of his *Annotations on the New Testament*. He published a Greek grammar in 1520, in connection with his labors as preacher of the cathedral church of Augsburg. At this time he identified himself with those who favored the cause of Luther. After a period of two years spent in a convent near Augsburg, he again settled in Basel. He here denounced many of the doctrines of the Roman Church, and held controversies with the Anabaptists. He supported Zwingli in his disputes with Luther concerning the Lord's Supper. He wrote a treatise on this subject, besides commentaries and other books. "Œolampadius was not as original and able a theologian as Zwingli and others; but he held an independent position over against Zwingli, as is clear from his views on predestination. He did not enter into Zwingli's, Luther's, and Calvin's minute analysis of this doctrine. His views were well expressed in his reply to the Waldensian, Morel (1530), 'Our salvation is of God; our perdition of ourselves.' He was moderate and irenic in his spirit. His earlier views on the Lord's Supper gave way to sounder views, which regarded it as a means of grace for the Christian life." See art. by Herzog in Schaff-Herzog: *Ency.*, vol. ii., pp. 1681–83.

Œcumenical Councils (Greek *oikoumene*, the world) are distinguished from diocesan or provincial synods, by being gathered from all parts, and therefore representative of the entire church.

Oehler, GUSTAV FRIEDRICH, a distinguished Old Testament theologian and commentator; b. June 10, 1812, at Ebingen, Würtemberg; d. Feb. 19, 1872, at Tübingen. He studied theology at Tübingen, and from 1834 taught for three years at Basel, when he returned to Tübingen. In 1840 he became pastor at Schönthal and professor in the seminary. In 1845 he was chosen a member of the theological faculty at Breslau, and continued there until 1852, when he accepted the position of director of the seminary at Tübingen. He was a man of great industry, and devoted himself to the study of the Old Testament. "His conception of the Old Testament was that of a progressive and growing revelation toward the standard of the New Testament; the Old and New Testaments are parts of one organic history by reason of an inherent plan of the Divine Mind. The Old Testament was to him a record of revelation, in which the plan of God was realized in part, the New Testament forming the consummation. He adopted some of the results of modern criticism, and acknowledged the existence of several different hands in the composition of the Pentateuch, and two authors for Isaiah." Oehler's *Theology of the Old Testament* (Eng. trans. N. Y., 1883) is considered by the ablest scholars the best work on the subject.

Oetinger (*ŏ'ting-er*), FRIEDRICH CHRISTOPHER, a German theological writer of the Mystical school; b. at Goppingen, Würtemberg, May 6, 1702; d. at Murrhard, Würtemberg, Feb. 10, 1782. His position in German theology is analogous to that of the Hutchinsonians with respect to the English Deists. He endeavored to meet the Rationalism and Materialism of his country by philological investigations, by means of which he constructed a system of philosophy which was to unite subject and object, matter and spirit, in the living Christ. Much of his doctrine was derived from Swedenborg. His writings were voluminous and not without effect. The Pietists (*q. v.*) set a large value upon them on account of the careful spirit of investigation and industry which they display. For though his mind was inclined to everything fanciful and mysterious, yet he was learned, and, moreover, practical and full of good sense; above all, he was earnest and pious, and the people of Berlin recognized in him a genuine desire to give the mysteries of God a bearing on their daily life.—Benham: *Dict. of Religion.*

Offerings formed, in connection with sacrifices, an essential part of religious worship among the Jews. These "were made regularly or occasionally, some in self-dedication, some propitiatory, and some eucharistic, and consisted of (1) burnt-offerings, (2) meat-offerings, (3) peace-offerings, and (4) sin and trespass offerings.

"(1) *The burnt-offering.*—This consisted of an offering to God in fire taken from the altar, where it burned continually, of a whole animal, and it symbolized the dedication of the entire life to God in an undying, all-consuming zeal for his law. It was to be made daily on behalf of all the people (Exod. xxix. 38–42), to be double on the Sabbath (Num. xxviii. 9, 10), and to be a special feature of the great festivals. (Num. xxviii. 11–xxix. 39.)

"(2) *The meat-offering.*—This was 'unbloody,' consisting of pure flour, oil, and wine, seasoned with salt, and it was eucharistic, the flour in symbol that the support of life, the oil that its fulness, and the wine that its vigor are of the Lord. It was to be made at the morning and evening sacrifice (Exod. xxix. 40, 41), in the renewal of shewbread every Sabbath (Lev. xxiv. 5–9), and specially on the Sabbath, and at the great festivals. (Num. xxviii. and xxix.)

"(3) *The peace-offering.* — This was 'bloody,' consisting of an animal from the herd or the flock, of which the flesh was to be eaten, the blood to be poured out, and the fat to be burned, in way of vow to observe the statute which required that the offerer should 'eat neither fat nor blood.' (Lev. iii.) It was to be in thank-offering, in vow, or in freewill-offering. (Lev. vii. 11–21.)

"(4) *The sin* and *trespass offerings.*—These were propitiatory or expiatory, and consisted of the sacrifice of an animal, of which the blood was partly sprinkled before the veil of the sanctuary, partly put on the horns of the altar of incense, and the rest poured out at the foot of the altar of burnt-offering, and of which the flesh was either burnt without the camp, or eaten by the priests in the holy place. (Lev. iv.–vi.) They expressed confession of sin, and a sense of its ill-desert—the sin-offering, it is thought, of sin in general, or offenses which the person committing them has perpetrated unwittingly, and the trespass-offering of some particular offense of which the offender felt the guilt even before the community discerned it."—Bagster: *Bible Helps.* See Delitzsch: *Commentary on Hebrews;* Ewald: *Antiquities of Israel;* Oehler: *Theology of the Old Testament.*

Offertory, (1) a term which, in the liturgy of the Roman Catholic Church, denotes the first part of the eucharistic service, consisting of the *Dominus vobiscum*, the oblation of the bread and wine, the censing of the oblation, the altar, etc., and the prayer. (2) The sentences, said by the minister in the Episcopal and some other churches, during the communion, while the offerings of the people are being collected.

Office, CONGREGATION OF THE HOLY, that department of the papal government which is charged with the direction of the Inquisition (*q. v.*). It was established by Paul III., in 1542.

Offices of Christ. See JESUS CHRIST, THREE OFFICES OF.

Oil, OLIVE. The olive-tree is one of the most common trees of Palestine. It resembles the apple-tree in form and in mode of cultivation. It blossoms profusely, and its fruit is like a plum in shape and color. The olives are sometimes gathered in an unripe state and pickled, but are valuable mostly for the oil which is pressed from them. Olives are eaten, and the oil is used in the place of butter and fat. So important a part did the olive play in the every-day life of the Jews that the failure of the harvest was deemed a great calamity. Mixed with odorous vegetable essences the oil was used for anointing the body.

Olaf, ST., King of Norway (1015–30). In early life he fought in England against Canute the Great. Returning to Norway, in 1015, he secured the crown, and bent his energies to the establishment of Christianity. He employed coercive and violent methods, and the discontent became so great that when Canute the Great invaded the country most of the people welcomed him. Olaf fled to Russia, and upon his return was defeated and killed in the battle of Sliklesbad, July 29, 1030. Very soon there came a strong revulsion of feeling, and in 1031, in a great assembly of the clergy and laymen, Olaf was declared a saint. His remains were deposited in the cathedral of Nidaros (Trondhjem), and the story of miracles drew crowds of pilgrims to his grave. Olaf is the patron saint of Norway.

Oldcastle, Sir John. See Cobham, Lord.

Old Catholics, "(*a*) the name used by a small body of believers in Jansenism in Holland, with an archiepiscopal see in Utrecht. They have continued since 1723 to recognize the authority of the pope by sending him notice of each new election of a bishop, which he always disregards. (*b*) A reform party in the Roman Catholic Church, founded after the proclamation of, and in opposition to, the dogma of papal infallibility proclaimed by the Vatican Council in 1870. A schism with the Roman Catholic Church was not intended, but it resulted; the leaders were excommunicated and new congregations formed. No bishop having joined the movement, the ordination of a bishop was obtained from the Old Catholic bishop of Deventer in Holland. Old Catholics have departed in few respects from their former ecclesiastical customs as Roman Catholics. Auricular confession and fasting are, however, voluntary with them, and priests are allowed to marry. Mass is permitted to be said in the vernacular. They are found chiefly in Germany and in Switzerland, where they call themselves *Christian Catholics*."—*Century Dictionary*. They number in Holland about thirty priests and 8,000 adherents. In Prussia in 1886 they had thirty-five priests and 15,063 members. It is estimated that there are in Germany about 40,000 Old Catholics; Austria, 10,000; and in Switzerland, 40,000. See Doellinger.

Old Testament. See Bible, p. 103.

Olevianus, Casper, one of the founders of the Reformed Church in Germany; b. at Treves, 1536; d. at Herborn, 1587. He studied at Geneva, where he became an ardent disciple of Calvin. Returning to Treves, as a teacher, he began to preach the doctrines of the Reformation with such success that the archbishop of the diocese threw him into prison. He was finally released on the payment of a sum of money, but banished with his friends. In 1561 he was elected professor of theology at Heidelberg, and in conjunction with Ursinus, he composed the Heidelberg Confession. He held the views of Calvin, and upon the accession of Ludwig VI., a Lutheran, with six hundred other reformed ministers, he was obliged to leave the country. He found a home at Berleburg, where he wrote commentaries on the *Epistles*, and a work on the covenant of grace. He was active in founding the Reformed Church, in Nassau Siegen, and other States.

Olga, the wife of Igor, prince of Kieff, and afterward (from 945) regent for Sviatoslaf, her son, was baptized at Constantinople, about 955, and died about 969. She was afterward canonized in the Russian Church, and is now commemorated on the 11th of July.

Olin, Stephen, D. D., LL. D., an eminent Methodist preacher and educator; b. at Leicester, Vt., March 3, 1797; d. at Middletown, Conn., Aug. 16, 1851. After graduating at Middlebury College, in 1820, he entered the ministry of the Methodist Episcopal Church; was professor of English literature in the University of Georgia, 1827–34; president of Randolph Macon College, Va., 1834–37. After spending some time in traveling in Europe, Egypt, and Palestine, he assumed the presidency of the Wesleyan University, Middletown, Conn., in 1842, where he remained until his death. He was a preacher of wonderful power and eloquence. He wrote: *Travels in Egypt, Arabia Petræa, and the Holy Land* (N. Y., 1843), 2 vols.; and *Greece and the Golden Horn* (N. Y. 1854). His *Works*, consisting of sermons, etc., were published in N. Y., 1852, 2 vols.; and his *Life and Letters*, edited by his wife (N. Y., 1853), 2 vols.

Olive. See Oil.

Olivers, Thomas, b. at Tregonan, in Wales, 1725; d. in London, 1799. He was converted from a life of profligacy under the preaching of Whitefield, and became an active helper of Wesley, assisting him especially in his literary work. He wrote an elegy on the death of Wesley (1791), and four hymns, one of which, "The God of Abraham praise," is considered among the best odes in the language.

Olives, Mount of, or Mount Olivet, "is the hill facing the Temple Mount on the east, and separated from it by the Kidron. Here our Lord sat when he delivered his great eschatological address. (Mark xiii. 3.) That the ascension took place from the summit of the Mount of Olives is not necessarily implied in Acts i. 12, and appears to be excluded by Luke xxiv. 50, for Bethany lies at the back of the hill and almost a mile from the top. But since Constantine erected the basilica of the ascension on the spot marked by a certain sacred cave (*Euseb.* v. *Const.*, iii. 41), the site of the ascension has been placed here and marked by a succession of churches. The present building is quite modern. Close to the Chapel of the Ascension is the vault of St. Pelagia, and a little way down the hill is the labyrinth of rock-hewn sepulchral chambers, now called the 'Tombs of the Prophets.' A chapel bearing the name of 'Omar,' and said to occupy the place where he encamped when Jerusalem surrendered to the Moslems, formerly stood beside the Church of the Ascension (Mokaddasi)." — *Ency. Britannica.* See JERUSALEM.

Olshausen (*ols' how-zen*), HERMANN, a distinguished modern commentator, was b. at Oldeslohe, in Holstein, Aug. 21, 1796; d. at Erlangen, Sept. 4, 1839. He studied theology at Kiel and Berlin, and became extraordinary professor at Königsberg, in 1821, and ordinary professor in 1827. In 1838 he accepted a call to the professorship of theology at Erlangen. His great work is his *Commentary on the New Testament*, a translation of which, revised by Professor A. C. Kendrick, was published in New York in 1856–58. He was an able scholar and a devoted Christian.

On, the Greek HELIOPOLIS. See EGYPT, p. 280.

Onderdonk, HENRY USTIC, D. D., LL. D., was b. in New York, 1789; d. in Philadelphia, Dec. 6, 1858. Educated at Columbia College (1805) he first studied medicine, but afterward was ordained to the ministry in 1815. In 1816–20 he was pastor at Canandaigua, N. Y.; rector of St. Ann's, Brooklyn, 1820–27; assistant bishop of Pennsylvania, 1827; succeeded Bishop White, 1836; suspended, 1844; restored 1856. He was one of the compilers of the two hundred and twelve hymns, which from 1827 to 1871 were usually found in the Prayer-Book of the Protestant Episcopal Church. Ten of the hymns were of his own composition, one of which has come into general use, "The Spirit in our hearts." He was the author of *Episcopacy Examined and Re-examined* (1835).

Oneida Community, an association founded by John H. Noyes who taught a so-called religious perfectionism that inculcated a community of goods, and a theory of "complex marriage," which considered every man as married to every woman and every woman to every man. Two communities were established, one near Oneida, N. Y. (1847), and the other at Wallingford, Conn. The community at Oneida, living in one large building, was successful as a business enterprise, but the opposition to its immoral practices in the relation between the sexes, under the lead of prominent citizens of Oneida County, secured its dissolution in 1879.

Onkelos, the supposed author of an Aramaic version (Targum) of the Pentateuch, and other books of the Old Testament. He was a pupil of Gamaliel, and, as the Talmud informs us, a fellow-scholar with Paul. His Targum is a faithful translation. It may be found in the Bibles of Bomberg and Buxtorf, and in Walton's *Polyglot.*

Oosterzee, JAN JACOB VAN, a distinguished theologian of the Dutch Evangelical School, was b. at Rotterdam, April 17, 1817; d. at Wiesbaden, July 29, 1882. He was educated at Utrecht, and was first pastor of Kemnes-Binnendijk, and four years later (1844) at Rotterdam. In 1862 he was called to Utrecht University. In connection with his labors as a teacher he published many valuable works. His *Life of Christ*, *Christology*, *Theology of the New Testament*, *Dogmatics*, *Year of Salvation*, *Moses*, and *Practical Theology* are well known to English readers through translations. He contributed *St. Luke*, the *Pastoral Epistles*, and *St. James* for Lange's Commentaries.

O'phir, the region from which the ships of Solomon brought gold of the finest quality. Its precise situation is a much-disputed question. Three countries have been suggested as its location: (1) Arabia, as the land of gold was probably named after Ophir, a son of Joktan, and a descendant of Shem (Gen. x. 29, 30), who lived between Mesha and Sephar, and a town of the latter name is spoken of by Ptolemy in his description of Arabia Felix. (2) India is advocated by Ritter, Ewald, and Max Müller, because the articles brought in the ships of Solomon are peculiar to that country. (3) Eastern Africa. Portuguese travelers in the sixteenth century suggested that Ophir was identical with Sofala on the coast of Mozambique, and some French scholars accept this theory. The most probable conjecture places Ophir at some point on the southeastern coast of Arabia.

Ophites. See GNOSTICISM.

Optimism. This theory, although it exists to a great extent in most books on

Christian philosophy, was first designated by the name "optimism" to describe the teaching of Leibnitz in the eighteenth century. Its chief point is that the world as it is is as good as it possibly can be, seeing that God is a perfect Being, and that therefore his creations must be to a certain extent perfect, too. But there are difficulties in the way of this theory. If God wished the world and mankind to be absolutely perfect, why does he not make them so? This is a question which has been eagerly asked age after age, and no answer is forthcoming which settles it. Pope's *Essay on Man* sums up the Optimist theory in that famous line in the first book, "Whatever is is right;" but in the face of the sorrow and sin which we are compelled to witness, we feel that an epigram like Pope's does not settle the question. Epigrams take hold of the memory, but they do not convince. Physical suffering, indeed, can be shown in many cases to result in good, and to conduce to the general welfare of man, but the conscience pronounces sin essentially evil. The Scripture points to a true Optimism when it points to a world to come where there shall be "no more curse," and where God "shall wipe away all tears."—Benham: *Dict. of Religion.*

Opus Operantis (*the work of the worker*), and OPUS OPERATUM (*the work wrought*), "two theological terms, expressive of two diametrically opposite conceptions of the character of the Christian sacraments; the former ascribing the effect of the rite chiefly, if not exclusively, to the disposition of him who performs it; the latter ascribing the effect to the rite itself, independent, or nearly independent, of the disposition of him who performs it."—Schaff-Herzog: *Ency.*

Oral Law. See TRADITION.

Oratories, a name once given to churches as being houses of prayer, but it is now commonly used to designate private and domestic chapels, in distinction to the parish church.

Oratorio, a sacred drama, sung by solo voices and choruses, and accompanied by an orchestra. It differs from the opera in not requiring scenery or stage costumes. The subjects of oratorios have almost always been taken from the Bible. As now prepared, they originated with Filippo de Neri (1515–1595), who had them sung in the "oratory" of his church. Hence their name. They have come to their grandest development in the works of Handel, Bach, Mendelssohn, and Haydn.

Oratory, CONGREGATION OF THE. See NERI.

Ordeal means a direct appeal, by some extraordinary test, to the judgment of God. It came into use at a time when the law was but feebly administered by regular courts, and between the sixth and thirteenth centuries it was encouraged by the clergy in Europe. Many tests were employed, such as carrying red-hot iron in the hands, or walking upon it, and thrusting an arm into a vessel of boiling water. The ordeal by water, which consisted in being thrown into a stream of water, with the hands and feet tied, was often used in cases of witchcraft. This ordeal was employed both in Massachusetts and Connecticut during the time when the witchcraft mania raged. In the eleventh century opposition to the ordeal, although incorporated with the laws, became active, and the Council of Trent rejected it. In many countries, however witches were tried by ordeal in the seventeenth century.

Orders, HOLY, a term, used especially in the Roman Catholic and Episcopal Churches, to represent the office and functions of lawfully ordained bishops, priests, and deacons. These orders are designated "holy" in distinction from Inferior or Minor Orders.

Ordinary, a term of canon law denoting one who exercises ordinary or immediate jurisdiction in ecclesiastical affairs. An ordinary performs all his functions in his own right, while lower orders perform them in the right delegated to them from the bishops.

Ordination, the rite or ceremony by which ministers of the Christian Church are dedicated to their sacred office. The use of a ceremonial for such purposes is traceable among the Jews (Exod. xxix. 24; Lev. xxi. 10; Num. iii. 3); and the New Testament contains frequent reference to the specific ceremonial of "imposition of hands." (Acts vi. 1–7; xiii. 1–4; xiv. 23; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6.) In the Roman, the Greek, and the other Eastern Churches this rite of ordination is held to be sacramental, and it is reserved, at least as regards the major orders, exclusively to bishops. The Roman Catholic Church, the Church of England, and the Protestant Episcopal Church of the United States do not consider ordination valid unless the officiating bishops are in the line of succession from the apostles. Presbyterian Churches hold that the ministers of a presbytery are identical with bishops, and have power to ordain. Congregational Churches (including the Baptist), believe that the local church has the power of ordination. In recognition of the fellowship of the local churches, councils are called of neighboring churches, who examine the candidate as to his character and theological views, and act in behalf of the local church by ordaining him with prayer and laying on of hands. In Wesleyan and Methodist Churches ordination is performed at the annual conference by the bishop or president. The Society of Friends, the Disciples of Christ, and Plymouth Brethren have no formal ceremony in setting apart their ministers, and do not recognize any human right of ordination. The Moravians allow ordination only by their bishops, but recognize the ordination of other Protestant bodies as valid.

Orelli (HANS), CONRAD VON, Ph. D. (Leipzig, 1871), D. D. (*hon.*, Greifswald, 1885), Swiss Protestant; b. at Zürich, Jan. 25, 1846; studied at Zürich, Lausanne, Erlangen, Tübingen, and Leipzig; became orphan-house preacher at Zürich, 1869, *privat-docent*, 1871; professor extraordinary of theology at Basel, 1873; ordinary professor, 1881. Of his works, *The Old Testament Prophecy of the Consummation of God's Kingdom, traced in its Historical Development*, was published in Edinburgh, 1885. He wrote many articles in Herzog's *Real-Ency.*

Organ (Gr. *organon*). The word in the LXX. was used for any kind of instrument, but in the Vulgate it is translated as "pipe." In St. Augustine's time it seems to have nearly approached its present meaning, as he speaks of it as an instrument in which wind was supplied by bellows. The pipes were at first generally ten, which were sounded either from a wind-magazine compressed by the arms, or by bellows whose supply was regulated by water. These were used at entertainments, and not allowed in churches, because it was thought that the soft tones spoilt the singing; but when Michael Rhangabe sent an organ to Charles the Great, it was put in Aix-la-Chapelle Cathedral, and at the end of the ninth century Pope John VIII. begged Bishop Anno of Freesing to send him an organ and some one who could play it. The keys were added in the eleventh century, and pedals in the fifteenth. The organ has never been used among the Greeks. From the time of Charlemagne organs seem to have come more and more into use in the West, though protests were made against them, and the monks were very averse to their use. At the Reformation they were discarded, being considered "the vilest remnants of Popery;" but they were re-introduced at the Council of Basel. They were so disliked by the Puritans in England that at the Restoration there was scarcely one to be found, and foreigners were brought over to play on those which remained.

Concerning the position of the organ in a church, it is noticeable that in ancient times it was placed on the north side of the choir, as it is generally at present. The plan of placing it over the choir screen, which is now far less prevalent than it was half a century ago, seems not to have become general till the Restoration. It is the custom in many churches and cathedrals in Europe for the organ to be silent throughout Passion Week, and during Wednesdays and Fridays in Lent.—Benham: *Dict. of Religion.*

Oriflamme, a three-pointed banner of flame-colored silk, embroidered with gold, and having green tassels. It was carried on the point of a lance, and was first used by the Count of Vexin, as the defender of the Church of St. Denis. After Louis VI. acquired possession of Vexin, he adopted the oriflamme as the standard of France. It was kept in the Cathedral of St. Denis, and consecrated with great ceremony whenever it was taken to be carried in battle. The original banner was lost about 1382.

Origen, "one of the most eminent of the early Christian writers, 'the father of biblical criticism and exegesis in Christendom;' b. 185 A. D. at Alexandria, where his father, Leonidas, seems to have held some superior office in the Church. Origen received a most liberal education. While, on the one hand, he was initiated at an early age into Hellenic science and art, the teachings of Christianity were instilled into his mind by men like Pantænus and Clemens of Alexandria. During the persecutions against the Christians, instituted by Sept. Severus, his father died the death of a martyr, and Origen, then seventeen years of age, would have shared it of his own free will, had not his mother, left unsupported with six children, prevented him. After a short time his zeal and erudition procured for him the office of catechist in the Alexandrian Church; but, no salary being affixed to it, he was fain to dispose of his much-loved collection of classical authors for a daily stipend of four oboli (2d.) for several years. His wants were extremely limited, and his asceticism led him even to self-mutilation (in accordance with the view he took of Matt. xix.

12); an act for which he afterward expressed the deepest sorrow, and which became a dangerous weapon in the hands of his antagonists. Not a few of his hearers being masters of Greek (Neo-Platonic) philosophy, Origen, in order to ward off more successfully their attacks upon his doctrines, and to combat them on their own ground, applied himself particularly to this science, and Ammonius Saccas himself is said to have been his teacher. From this period, also, may be dated Origen's transition from unconscious to conscious belief. He examined, henceforth, with as little prejudice as possible, all the different systems of human speculations that came under his notice during the many journeys he undertook, proceeding on the principle 'that we are not, under the pretense of piety, to pin our faith on that which is held by the multitude, and which, therefore, alone seems to stand on high authority, but on that which results, through examination and logical conclusions, from established and admitted truths.' This liberality of his mind and doctrines could not fail, on the one hand, to bring about many conversions to the faith, as he taught it, both among 'pagans' and 'heretics,' the latter chiefly of the Gnostic sects; and, on the other hand, to raise an outcry among less liberal professors and teachers of the faith, who had not been so successful in their labors. What gave the greatest offence in his teachings was his way of explaining, after the manner of the Midrash, known to him through the Jewish masters (from whom, at an advanced age, he had also learned Hebrew), allegorically and symbolically, that which in the Scripture warred with the common human understanding, or seemed repugnant in manner or matter. Furthermore, while upholding all the ethical portions of the Bible, he rejected a great deal of its supposed historical and legal contents for all purposes, save, perhaps, as starting-points for homiletics. As to the discrepancies in the different gospels respecting the life of Christ, he says: 'One of two only is possible. Either these things are true in a *spiritual* sense only, or, as long as the discrepancies are not satisfactorily explained away, we cannot believe in the gospels being dictated by the Holy Ghost, and redacted under the influence of his inspiration.'

"In 211 he went to Rome, but, soon afterward, at the wish of Bishop Demetrius, he returned to Alexandria; which, however, he was obliged to leave precipitately, and to seek refuge from certain popular tumults in Palestine. Here the bishops received him with great honors, and desired him to institute public lectures, in which they themselves became hearers. Recalled again by the Alexandrian bishop, he was sent to Achaia to combat certain heresies that had broken out there. The wrath that had silently been gathering against him found its first vent when, in 228, the bishops assembled in Cæsarea, in Palestine, consecrated him presbyter. The bishop of Alexandria took umbrage at this outrage, as he called it, on his authority. Two councils were convoked, and in 232 Origen was deprived of his priestly office, and excommunicated, the principal heresy charged against him being his denial of eternal punishment. Yet the churches of the East remained faithful to him. Palestine, Arabia, Phœnicia, and Achaia remained in constant communication with him; and men like Gregory Thaumaturgus (*q. v.*), Athenodoros, and others, remained or became his faithful disciples ever after, while the bishop of Cæsarea allowed him openly to expound the Scripture in his church. The persecutions under Maximinus again forced him to seek refuge for two years in Cappadocia. Returning under Gordianus, he resumed his labors and journeys, until, when Decius ascended the throne, he was seized, imprisoned, and tortured for his faith. He did not survive his sufferings long, but died in 254 at Tyre, where his tomb, near the high altar of the cathedral, was shown for many centuries, until it was destroyed during the Crusades."—Chambers: *Cyclopædia*. Origen teaches the ultimate restoration of all—the Devil not being an exception. See Church histories of Neander and Schaff. Several of Origen's writings have been translated by Cronbie in the *Ante-Nicene Library* (Edinburgh, 1869–72), 2 vols.

Original Sin. See SIN.

Ormuzd and AHRIMAN. "In the Zoroastrian writings, Ormuzd denotes the highest god, the absolute god, involving both the principle of good, and that of evil. But, in the later-developed dualism of the Parsee religion, Ormuzd sank down to the representative of only one of these principles,—that of the good; and Ahriman was placed in direct opposition to him as the representative of evil."—Schaff-Herzog: *Ency.* See ZOROASTER.

Orthodoxy (Gr. *orthos*, right, and *doxa*, opinion). Inasmuch as no one can arrogate to himself the claim of holding correct opinions on all subjects, it might seem difficult to determine what constitutes orthodoxy. It may be said that those who hold the doctrines of Scripture are ortho dox; but as disputes exist as to the interpretation of Scripture this test is hardly sufficient. The Roman Catholic Church holds it heterodox to deny transubstantiation. Protestants generally would agree to apply it to those who hold the doctrine of the Trinity and the three Creeds.—Benham: *Dict. of Religion.*

Osculatory, a carving or painting on wood or metal, representing the Saviour, the Virgin, or one of the saints. During the celebration of the mass it was first kissed by the priest, and then by the people. It was probably suggested by the custom among the early Christians of interchanging the kiss of peace at the *agapæ.*

Osgood, DAVID, D. D., in his day a distinguished Congregational preacher; b. at Andover, Mass., Oct. 14, 1747; d. at Medford, Dec. 12, 1822. He was graduated at Harvard in 1771, and became pastor at Medford, where he continued for fifty years. He was a zealous federalist, and in 1794 preached a sermon upon Genet's appeal to the people against the Government, which attracted wide attention, and passed through several editions. A volume of his sermons was published in Boston (1824).

Osgood, HOWARD, D. D., Baptist; b. on Magnolia Plantation, parish of Plaquemine, La., Jan. 4, 1831; was graduated at Harvard College, 1850; pastor at Flushing, N. Y., 1856–58; New York City, 1860–65; professor in Crozier Seminary, Chester, Penn., 1868–74, and Rochester (N. Y.) Theological Seminary since 1875. He was a member of the American Old Testament Revision Company, and translated the general and special introduction to *Exodus*, *Leviticus*, and *Numbers* in the Lange *Commentary*.

Osgood, SAMUEL, D. D., LL. D., b. in Charlestown, Mass., Aug. 30, 1812; d. in New York City, April 14, 1880. He was graduated at Harvard in 1832, and studied theology in the Divinity School of the University. He entered the Unitarian ministry in 1835; was pastor at Nashua, N. H., 1838–41; in Providence, 1841–1849. He then accepted a call to the Church of the Messiah, New York City, where he gained an influential position in many directions. In 1869 he changed his theological views, and after a year spent in travel abroad he became rector of the Church of St. John the Evangelist. For several years he was domestic corresponding secretary of the New York Historical Society. Among his writings are: *Studies of Christian Biography* (N. Y., 1851); *God with Men* (N. Y., 1854); *Milestones in our Life Journey* (N. Y., 1855); *Student Life* (N. Y., 1860). He was a frequent contributor to the *North American Review*, and edited the *Christian Inquirer* (1850–54).

Osiander (*o-ze-än'der*), ANDREAS, "one of the most learned and zealous of the German reformers, was b. in 1498, at Gunzenhausen, near Nuremberg. His father was a blacksmith called Hosemann, out of which name his son, after the fashion of his time, manufactured the classic-looking Osiander. Osiander was educated at Ingolstadt and Wittenberg; and after completing his course of study, became a preacher at Nuremberg, where he was conspicuously active in introducing the Reformation (1522). He ardently advocated the views of Luther in his controversy with the Swiss reformer, Zwingli, on the question of the Lord's Supper. He took part in the conference held at Marburg (1529), and was present at the Diet of Augsburg (1530). In 1548 he was deprived of his office as preacher at Nuremberg, because he would not agree to the Augsburg Interim; but was immediately afterward invited by Albrecht, Duke of Prussia, to become the head of the theological faculty in the newly established University of Königsberg. He was hardly settled here when he became entangled in a theological strife that imbittered his naturally imperious and arrogant temper. In a treatise *De Lege et Evangelio* ('On the Law and the Gospel'), Osiander asserted that the righteousness by which sinners are justified, is not to be conceived as a mere justificatory or imputative act on the part of God, but as something inward and subjective, as the impartation of a real righteousness, springing in a mystical way from the union of Christ with man."—Chambers: *Cyclopædia.* He published, in 1537, a *Harmony* of the Gospels—the first of its kind. Several other persons of the name of Osiander, most of them the descendants of Andreas, have been prominent in the theological thought of Germany.

Ostervald (*os'ter-wält*), "JEAN FRÉDÉRIC, Swiss Protestant theologian, was b. at Neufchâtel, Nov. 25, 1663; was educated at Zurich and at Saumur (where he was graduated), studied theology at Orléans, Paris, and Geneva, and was ordained to the ministry in his native place, in 1683. As preacher, pastor, lecturer, and author, he attained a position of great influence in his day; he and his friends, J. A. Surretin, of Geneva, and S. Werenfels, of Basel, forming what was once called the 'Swiss triumvirate.' He died on April 14, 1747."—*Ency. Britannica.*

Otho, St., the Apostle of Pomerania; b. in Suabia about 1060; d. at Bamberg, June 30, 1139. He was a teacher in Poland before entering the service of Henry IV., who, in 1101, made him chancellor, and in 1102 bishop of Bamberg in Franconia. At the request of Duke Boleslaus he went to Pomerania, in 1124, to preach Christianity to the Slavs. With the encouragement of the pope he entered the country in almost royal state, and made many converts and founded several churches. In 1127 he again visited the country. He was canonized by Clement III., in 1189.

Otterbein (*ot'er-bīn*), Philip William. See United Brethren.

Owen, Dr. John, b. 1616; d. 1683; Puritan divine, honored both for his personal piety and his high literary attainments. His father was unable to supply him with the means for his maintenance at the university, but a rich uncle did so, and at the early age of twelve John Owen was admitted to Queen's College, Oxford, and at nineteen was Master of Arts. Two years later he was forced to leave his college for resisting the discipline of Archbishop Laud. He was at this time exercised much in his mind by doubts about his spiritual life, and this perplexity continued for nearly five years, causing a deep melancholy. Through hearing accidentally a very simple yet powerful sermon preached by a stranger (whose name he never found out) on the text, "Why are ye fearful, O ye of little faith?" he found such peace that he had from that time a serenity which never forsook him throughout his life. He became, first, chaplain to a private gentleman; then was offered the living of Fordham, in Essex, which he occupied on the principles of Independency; but after two years the people of Coggleshall, five miles from Fordham, besought him to go to them, which he did. His fame soon spread, and he was ordered to preach before the Parliament on April 29, 1646. His sermon was a powerful appeal for liberty of conscience. Out of gratitude to the Earl of Warwick, who had given him the living of Coggleshall, he dedicated his book, *Death of Death, in the Death of Christ*, to him in 1643; and it was about this time that he attracted the notice of Cromwell, who heard him preach, and desired his friendship. General Fairfax was besieging Colchester, and he, too, was struck by his eloquent preaching. Cromwell, later on, insisted upon his accompanying him to Ireland, and afterward to Scotland, where he also remained about six months, then returning to Coggleshall; but in a very short time he was appointed by the House of Commons to the deanery of Christ Church, Oxford, and the following year (1652) he was chosen Vice-Chancellor of that university, which office he held for five years. When in this high position he still retained that moderation and gentle firmness which had so endeared him to his congregation and friends. He showed no favoritism, but was tolerant, hospitable, and generous. He preached every Sunday at St. Mary's, and often at Stadham, and other neighboring places. Probably Oxford never stood higher for learning and religion than under his rule. The book he wrote about this time, *Communion with God*, corresponded with his daily life. At the Restoration he was deprived of the deanery, and from that time lived privately in London, publishing many books, amongst which was an *Exposition of the 130th Psalm*, and *An Exposition of the Epistle to the Hebrews*, which last was most valuable in refuting the errors of the Socinians. In 1678 he published a very powerful work upon *The Holy Spirit*, which shows his earnest endeavor to answer and refute all erroneous doctrines. His piety and learning won the respect of all, and even the king sent for him, and assured him of his favor and respect. He died peacefully at his house at Ealing, having survived all his children.—Benham: *Dict. of Religion.* See edition of Owen's *Works*, reëdited by C. W. Quick, published in Philadelphia (1865–69), 17 vols.

Owen, Robert, a social theorist and philanthropist; b. at Newtown, North Wales, March 14, 1771; d. there, Nov. 19, 1858. Of humble parentage, he found a situation at fourteen in London, and afterward had charge of the Chorlton Mills near Manchester, and then at New Lanark, Scotland. Here he married the daughter of the proprietor of the mills in 1801, and with the means which a prosperous business gave him, he entered upon the philanthropic and social plans with which his name is connected. He did much to improve the condition of the operatives in New Lanark, and in 1813 published *New View of Society; or, Essays on the Formation of Human Character.* In 1823 he came to this country and bought a large tract of land at Wabash, Ind., and founded New Harmony. This attempt to give a practical direction to his communistic views proved an utter failure. Returning to England, Owen founded societies, on the principle of coöperation, at Lanarkshire and elsewhere, but they were unsuccessful. In 1829 he held a memorable debate with Dr. Alexander Campbell at

Cincinnati on the evidences of Christianity. Energetic, gifted, but visionary, he continued to advocate his peculiar view until the time of his death. In the latter part of his life he became a convert to Spiritualism. See Packard: *Life of Robert Owen* (Philadelphia, 1866).

Owen, ROBERT DALE, son of Robert Owen; b. in Glasgow, Scotland, Nov. 7, 1801; d. June 24, 1877. He came to the United States in 1823, and aided his father in the attempt to found a colony at New Harmony, Ind. In 1828 he began the publication of the *Free Inquirer* in New York City. After its discontinuance in 1834, he returned to New Harmony and was elected member of the Indiana Legislature three terms (1835–38), and represented his district in Congress two terms (1843–47). From 1853 to 1858 he was chargé d' affaires and minister to Naples from our country. He earnestly favored the emancipation of the slaves, and was one of the most prominent Spiritualists of his time. He wrote, among other books, *The Debatable Land between this World and the Next* (1872); *Threading My Way* (1874), an autobiographical sketch.

Oxford Tracts. See TRACTARIANISM.

P.

Pachomius (*pā-kō'me-us*), ST., the organizer of the monastic life; b. about 292, in Upper Thebais; d. at Tabenna, an island in the Nile, in 348. In his twentieth year he joined Palemon, one of the most austere pupils of St. Anthony. With the great increase in the number of those devoted to the hermit life, the custom had arisen of the novices building their cells around that of some prominent leader in asceticism, that they might have the benefit of his example and training. This was called the *laura*, and Pachomius was the first to take the steps that changed it into the organized community of the monastery, with fixed rules. The monastery which he founded in the island of Tabenna at one time contained fourteen hundred monks. Pachomius practiced and required of his followers the most severe austerities. His sister desiring to retire from the world, a monastery was built on the other side of the Nile for her and her followers. The order established by Pachomius is said to have remained in the East until the eleventh century.

Pacification, EDICTS OF, the name given to those edicts which at different times were issued for the protection of the Protestants. None of them were of long duration. The first was granted by Charles IX., in 1562, and the last, the famous Edict of Nantes (see NANTES), was given by Henry IV., in 1598.

Pædobaptism, the baptism of children. See BAPTISM OF INFANTS.

Pædobaptists, a term used to distinguish those who believe in infant baptiam, irrespective of differences on other points.

Paganism, the name applied to the idol-worship of the ancient world. The name is derived from Lat. *pagus*, a village, and the etymology reminds us that the name was applied to the religion of the villages or country districts, as contrasted with that of the towns and large centres of population. In other words, when the world in its intelligent centres accepted Christianity, the outlying districts remained long attached to the ancient polytheism; hence, "villager," a "rustic," became synonymous with "idol-worshipper."* By exactly similar process the word *heathen*, in Anglo-Saxon, "one who dwelt on the heath or open country," also became identified with a believer in the ancient gods.

At the period when Christianity began to extend itself beyond Palestine, the Roman Empire had gathered into itself all the civilized world except India and China, and as we have no historical evidence of the extension of apostolic labors to China, and little as to the primitive Christianity of India, we may for our present purpose assume the Roman Empire to have been the real battle-field of idolatry and Christianity. Let us, therefore, sketch out in a few words what was the quasi-religious condition of the civilized world, or of that portion of it of which we know anything, at the period when the strife began.

A necessary part of the Roman policy was that of tolerating every form of religion which was found established among the conquered nations under their sway, provided that religion was not inconsistent with those relations between the conquerors and the conquered which were necessary for the maintenance of their power by the former. Hence, we find the Jews exercising their religion in the time of our Lord without any restraint, so long as it was not made the pretext for rebellion to Roman authority. And so also in other portions of the empire, the local idolatries were rarely interfered with; the Druidism of unconquered

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* The word first appears in a Law of the Emperor Valentinian, A. D. 368.

Britain, for example, continuing to prevail when the land was subdued by the Roman legions, and other local forms of polytheism in other countries being persecuted only when socially or politically troublesome. But with the more intellectual and educated subjects of the empire, and wherever the influence of Rome itself was much felt, external idolatry had become little more than the recognized public religion of the State, conformity to which was kept up merely on the ground of order and social propriety; the more real and ruling principles of life being found in certain systems of philosophy which had grown up among the Greeks, and had extended their influence over all the higher classes among the Romans. Thus the religion of the civilized world at the time when it stood opposed to Christianity was, partly, a system of mere idolatry, the worship of things that were not God; and partly this combined with philosophical principles which were more attractive than mere idolatry could be to educated minds. These philosophical principles were developed out of three systems which had their origin among the Greeks, who were highly civilized and acute thinkers at a period when the Romans themselves were in their infancy.

The three systems were the Stoic, the Epicurean, and the Platonist. They will be found under their separate heads. We have here only to inquire how idolatry affected the morals of mankind. A man must be violently prejudiced, if not wilfully blind, who should refuse to see in the teachings of Plato and Socrates a desire after truth, and also after virtue which was almost Divine. The whole ethical doctrine of Greek polytheism was beautiful in conception. It inculcated the recognition of mutual rights, and the rendering to each man his due, "honor to whom honor, custom to whom custom, tribute to whom tribute." *Diké*, "justice," was to the Greek a real god. Liberty defending itself against tyranny was courage; courage was the essence of manliness (*andreia*). Individual right involved social right, the authority of law reposed on the consent of the community, and thus there was interdependence and mutual help. Law was not, as in the great Oriental tyrannies, the power exerted by the strong over the weak, but the free and spontaneous consent of a race of freemen. And to preserve this mutual welfare consideration, kindness and forgiveness became duties. "When thy neighbor acknowledges his fault," says Hesiod, "restore him to thy friendship."

Yet this system had a deadly worm at its very core. It contemplated man in his relation to his fellow-men, but ignored his duty toward himself, and toward God. "Know ye not that your bodies are the temples of the Holy Ghost?" was a question which Christianity taught as a new revelation. A Greek was ruled in his dealings with the commonwealth, but was free to do what he liked as an individual. What was the result? The result was exactly what St. Paul described it in the first chapter of the Romans — licentiousness knew no bounds, for religion had not attempted to check it. Greek indecency, wantonness, dishonesty, lying, became proverbial. "If there is one fact of history more certain than another," says a powerful writer of our own day, "it is this fact, that human nature was reduced to such a state of fetid decay by the rejection of God, that a few more years would have seen the world one gigantic dunghill of corruption and death. Then the great sacrifice took place: God manifest in the flesh, died upon the cross, an eternal sacrifice to take away sin. A fresh invigorating breeze swept through the putrefying mass of human life. Men faced for the first time the realities of existence with an unflinching faith—by pureness, by knowledge—in a Divine life."—*J. H. Shorthouse.*

When Christianity became the recognized religion of the civilized world, idolatry became a popular belief in contravention of State authority. It had at first tolerated Christianity as it did any other religion. The persecutions that we have in the New Testament are mostly raised by Jews. The rest are excited by men who found that it interfered with their personal gains. (Acts xvi. 19; xix. 27.) It was only when Christianity revealed itself as an aggressive system, bound to extirpate the "gods many and lords many" from the world, and hand it over to the one lordship of Christ, that idolatry took alarm and began to persecute fiercely. It was beaten in the struggle, and Christianity triumphed. For a while an analogous state of things was repeated. Paganism was tolerated by Constantine, as Christianity had been by most of the Emperors. The heathen priests were maintained in the enjoyment of their ancient privileges, and he and his immediate successors retained the heathen title, which their predecessors had held, of Pontifex Maximus ("chief sacrificer"). But popular opinion was against the heathen rites, and the temples were in some cases pulled down, and in others allowed to crumble into ruins. Gibbon tells with glee, though at the expense of his hero Julian, how that emperor, in his zeal to restore Paganism, proclaimed a sacrifice to the gods in populous Antioch. Instead of hecatombs of fat oxen, such as former days had witnessed. one pale and solitary priest appeared, bringing a single goose.

At an epoch when toleration was a virtue so little understood, it is no wonder that legislation was often confused, and to our minds indefensible. Governments were called upon to inculcate the faith, and to secure liberty, though to some extent obliged, as a matter of fact, to respect the prejudices of the minority. When Arianism divided the Christian Church into fiercely contending bodies, Paganism lifted its head once more, but in vain, since it had lost its hold upon the intelligent. Theodosius the Great enacted that those who relapsed into Paganism should forfeit all civil rights. For years even this was evaded in the West. It was Justinian who completed the work. In his days the last temple was turned into the celebrated monastery of St. Benedict.

But meanwhile Paganism had left its mark on Christianity. The Church had felt obliged to make concessions to the pagans, to mitigate their opposition and facilitate their conversion. Hence, minor observances of paganism were adopted as part of Christian ritual. The commemoration of saints is admitted by Jerome and Augustine to be derived from Pagan custom, and they justify the practice as one which the universal conscience of mankind approves. Neander traces the worship of the Virgin to that of Ceres. The casting of earth upon the dead, which we retain in our Burial Service, is derived from Paganism. The hanging of votive offerings in Roman Catholic churches is like what was practiced in the days of Horace. New Year's gifts and rejoicings, the use of bride-cake, the popular observances of Valentine's Day, are all of Pagan origin. And every day of our lives we have the names of the gods of our fathers on our lips, for after them we call the days of the week.—Benham: *Dict. of Religion.*

Page, HARLAN, a devoted Christian layman; b. at Coventry, Conn., July 28, 1791; d. in New York, Sept. 23, 1834. He was a carpenter by trade, but proved so efficient and useful in Christian work that from 1825 until his death he was employed by the American Tract Society as the agent of its depository in New York. He was the means of leading many souls to Christ. See *Memoir*, by W. A. Hallock (N. Y., 1835).

Pagoda, the name given a highly decorated style of Hindoo temples, and also to tower-shaped buildings in China which consist of a series of one-room stories, surrounded by a gallery.

Paine, ROBERT, D. D., a distinguished bishop of the Methodist Episcopal Church, South; b. in Person County, N. C., Nov. 12, 1799; d. at Aberdeen, Miss., Oct. 19, 1882. Making the best use of limited educational advantages, he was licensed to preach soon after his conversion, in 1817. He was admitted into the Tennessee Conference in 1818, and continued his service as an itinerant preacher until 1834, when he was elected president of La Grange College, Alabama. He did excellent service in this position for sixteen years, when he accepted the office of bishop. He was chairman of the committee which reported the plan of separation, by which the Methodist Episcopal Church was divided, in 1844. He was an excellent administrator, an able preacher, and as a platform speaker had few superiors. He wrote *Life and Times of Bishop McKendree* (Nashville, 1874), 2 vols.

Paine, THOMAS, a political writer who also gained notoriety by his deistical opinions, was b. at Thetford, Norfolk, Eng., Jan. 29, 1737; d. in New York City, June 8, 1809. Without educational advantages in youth, he worked for a time at his father's trade as a stay-maker, and then was a sailor. From 1763 he became an exciseman at Sandwich, and here wrote his first pamphlet, criticising the system of excise, which led to his dismissal from the service, and by the advice of Franklin, whom he met in London, he came to this country in 1774. He at once entered upon a political and journalistic career that was of great helpfulness during the struggle of the colonies for their liberty. It was in 1776 that his first notable work, *Common Sense*, was published, of which Burke speaks as "that celebrated pamphlet which prepared the minds of the people for independence." In 1787 he returned to Europe, and in 1791 published *The Rights of Man*, in reply to Burke's *Reflections on the Revolution in France.* The book was condemned as a "seditious libel," and he was brought to trial, and found guilty, but escaped to France. Elected to the National Assembly, he incurred the anger of the Jacobins by voting against the execution of Louis XVI., and was thrown into prison in 1794, where he remained for nearly a year. In 1802 he returned to the United States. He was buried on his farm at New Rochelle, given him by the State of New York for his services in the Revolution. His remains were removed to England in 1819 by William Cobbett. In 1839 a monument was erected by his admirers at New Rochelle, and in 1875 the Paine Memorial Hall was dedicated in Boston. "If Paine's writings had been only political he would be entitled to honor as a bold and vigorous friend of human liberty. . . . But it is as the author of *The Age of Reason*, an uncompromising, ignorant, and audacious attack on the Bible, that he is most widely known, indeed, notorious. . . . Paine was not an atheist, but a deist. In his will he speaks of his 'reposing confidence in my Creator-God, and in no other being: for I know no other, nor believe in any other.' He voiced current doubt, and is still formidable; because, although he attacks a gross misconception of Christianity, he does it in such a manner as to turn his reader, in many cases, away from any serious consideration of the claim of Christianity. He was blind to the moral and spiritual truths of the Bible, and is therefore an incompetent critic, whose pretensions in this line are really ludicrous. . . . Comparison of the contemporary biographies, both of friends and foes, seems to show these facts; Paine was through life a harsh, unfeeling, vain, and disagreeable man. He was wanting in a sense of honor, and therefore could not be trusted. But it was not until after his return from France, when he was sixty-five years old, very much broken by his long sufferings, and the strain of the great excitement in which he had lived for years, and for the first time in his life above want, that he developed those traits which rendered him in his last days such a miserable object. The charges of matrimonial infidelity and of seduction are probably unfounded; but that he was in his old age penurious, uncleanly, drunken and unscrupulous, may be accepted as true. He did a great service for the United States in her hour of peril. But, alas ! he has done irreparable injury ever since in turning many away from God and the religion of Jesus Christ."—*S. M. Jackson* in Schaff-Herzog: *Ency.*, vol. iii., p. 1718. The complete *Works* of Paine have been frequently published.

Painting, CHRISTIAN. In the early days of Christianity the primary object of painting was to represent Jesus Christ, either alone or as the centre of a picture, and these representations were not left to the imagination of the artist, but were copied from certain likenesses supposed to have been taken during his life upon earth. Tradition ascribed certain paintings of Christ and the Madonna to St. Luke, and the napkin of St. Veronica was preserved, on which was supposed to be depicted the *Vera icon*. These likenesses were copied and recopied for centuries, and departure from the ancient tradition came to be looked upon as nothing less than heresy. Until the twelfth century there was no art in Christian painting; pictures were painted in order to keep alive the spirit of devotion in the minds of the uneducated, and this object was reached by the most conventional method, made holy to the worshipers by long usage. Figures were represented as stiff and shapeless, and the only change which came over early art was the continual increase in richness of color. The first dawn of new life began gradually to make itself felt about the twelfth century, when artists first attempted to put animation, beauty, and grace into the forms of their creation; but the work was slow, and was more a trial of skill for their own pleasure than for the sake of art. Guido of Siena, and Giunto of Pisa, are associated with the birth of true Christian art —the Romanesque school; it almost reached its completeness with Giovanni Cimabue, of Florence; and with Giotto di Bondone (b. 1276; d. 1336) the last fetters of conventionalism were cast off. From this time till the fifteenth century, art continued to flourish, fostered in two schools, the Florentine and the Siennese; the former somewhat severe, resembling the Byzantine school of the early Christians; the latter more graceful and more independent of conventional ideas. The fifteenth century saw a further development, which may be traced to the increase of religious feeling consequent on the rise of the mendicant orders. It took the form of a nearer approach to nature in form and color, light and shade—art became more naturalistic, while still keeping the spiritual expression of the old masters. The first of this school was a Dominican monk, Fra Angelico da Fiesole (b. 1387; d. 1455), who was followed by Masaccio, Fra Lippo Lippi, and Ghirlandajo; and it reached its highest perfection with the sixteenth century, in which Christian art was represented by many great masters, headed by Raphael and Leonardo da Vinci and Michael Angelo. With these great masters beauty of form and feature were made equal, but not superior, to spiritual import, and the result was the painting of such pictures as later artists have never been able to equal. They have influenced all Italian painting of later times.

German art, as well as Dutch and French, was far behind the Italian; during the Middle Ages it followed the Gothic style, and it was only about the middle of the fifteenth century that Italian influence began to make itself felt. The Nuremberg and Saxon schools, headed respectively by Albrecht Dürer (b. 1471; d. 1528), and Lucas Cranach (b. 1472; d. 1533), each produced a number of good artists, but their individuality was lost in close and inferior imitation of the Italian painters. In opposition to the decline of art in Italy, and consequently in Germany, a school arose in Spain in the seventeenth century which lasted only a short time, but which produced five great painters, of whom Murillo is the greatest. The age which followed, characterized by the irreligion and immorality which preceded the French Revolution, gave a check to religious art from which it has never recovered; and although efforts have been made to revive the greatness of Catholic art, it still stands in a very small proportion to art in general, and is marked by no artist of great distinction.—Benham: *Dict. of Religion.*

Pajon, CLAUDE, the founder of *Pajonism*, was b. at Romorantin, in Lower Blésois, 1626; d. at Carré, near Orléans, Sept. 27, 1685. He was educated at Saumur, and in 1650 became minister at Machenoir, and in 1666 professor of theology at Saumur. His peculiar doctrinal views led him to resign this position, and he became minister of a congregation in Orléans, where he spent the rest of his life. He held that there is no such thing as subjective grace, and that in the spiritual as well as material world, God governs by the objective connection of cause and effect, and that external circumstances are sufficient to explain the conversion or non-conversion of an individual. He gained many followers, but the provincial synods excluded all Pajonists from the offices of the Church. Pajon published two books in refutation of attacks on the Reformed Church, but never gave, through the press, an exposition of his doctrines.

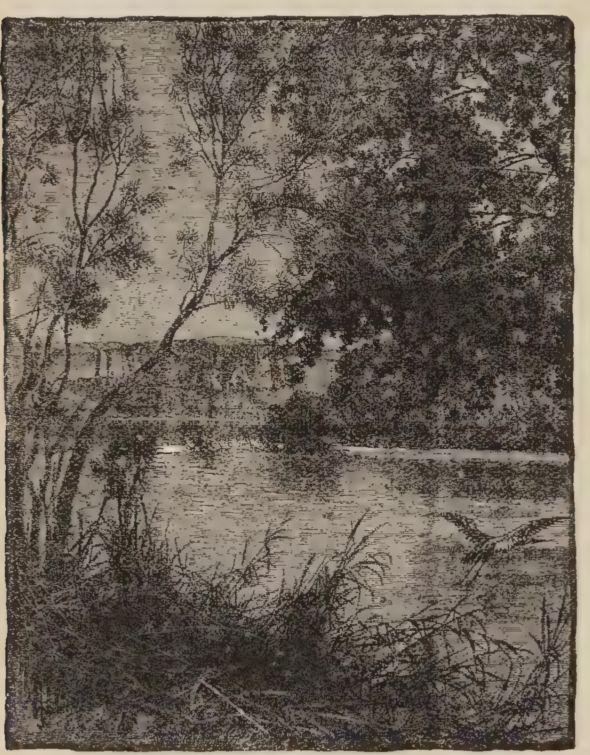
Palamas, GREGORY, the leader of the Hesychasts (*q. v.*), was b. in Asia, and brought up in the court of the emperor, John Cantacuzenus. He became a monk at Mt. Athos, and was the principal defender of the ideas promulgated by the Hesychasts. He was made archbishop of Thessalonica in 1349, but the city refused to receive him, and he retired to the island of Lemnos. Little is known of his later life. Most of his sixty works still remain in manuscript. Of those printed are *Prosopoœia*, and two Greek treatises against the Latin Church.

Paleario, AONIO, b. at Veroli, in 1500; burned at Rome, July 3, 1570. He was educated at Rome, and became a teacher at Siena, in 1536. He gained fame as a poet. A volume which he published, *Della Pienezza, Sufficienza, e Satisfactione della Passione di Christo*, brought him before the Inquisition, but he was acquitted. In 1546 he was appointed professor at Lucca, and from there, in order to gain greater security, removed to Milan, in 1555. The charge of heresy was here brought against him, and he was sent to Rome where, after an imprisonment of two years, he was convicted and condemned to death, Oct. 15, 1569. See *The Life and Times of Aonio Paleario*, by Mrs. Young (London 1860), 2 vols.

Palestine. In the place it occupies in the history of the world Palestine is without a rival; and in whatever light it is regarded, it has a strange and fascinating interest not possessed by any other country. In the first place, its *position and physical features* are remarkable. It is a small country, situated at the eastern end of the Mediterranean, extending not over 2½ degrees from north to south, reckoning from Damascus; not over 2½ degrees from west to east, reckoning from Gaza, and containing 12,000 to 13,000 square miles at the period of its greatest prosperity. It is divided from north to south into two nearly equal portions by the Jordan Valley, which is the deepest depression that exists anywhere on the surface of the earth. On the east and south it is bounded by deserts, on the west by the Mediterranean, which the Hebrews called the "Great Sea," and on the north by rugged mountains. A unique surface is presented by the peculiar arrangement of its valleys, plains, table-lands, and hills, since all of them run parallel to the Mediterranean coast.

(1) There is, first, the belt of level land along the sea, at points not half a mile in width, but elsewhere widening to a distance of several miles, which, in general, formed the countries of Phœnicia and Philistia, and the plain of Sharon which lay between them. Gaza, Joppa, Tyre, Sidon, are only four of the many cities which made this belt of land famous in the wars, but especially in the commerce of the ancient world. (2) Beyond this narrow plain rises the mountain range of Western Palestine, along which, at different heights above the sea level, are many noted places of sacred history, such as Nazareth, 1,602 feet; Shechem, 1,935; Bethel, 2,890; Jerusalem, 2,593; Bethlehem, 2,550, and Hebron, 3,040; the latter being 447 feet higher than the Holy City itself. The western slope of this range of mountains, although broken and rugged, is gradual compared with its eastern slope where, particularly in the parts near the Dead Sea, bold, rocky hills appear as if tossed together in wildest confusion. Moreover, the western slope is fertile, while the eastern is barren

and forbidding. (3) These mountains drop down into the Jordan Valley, which can best be described as a great chasm sunk into the earth, it being 700 feet and 1,300 feet, at the Sea of Galilee and the Dead Sea respectively, below the level of the Mediterranean; but if we reckon from the summit of the mountains which line it on either side, it is from 2,000 to 4,000 feet in depth. In width it varies from three to ten miles. (4) Beyond this valley rises the long range known as the mountains of Moab and Gilead, varying in height from 1,800 to nearly, or quite, 3,000 feet, although when looked at from a distance the line of the summit appears to be pretty uniform. This range is continuous from Mount Hermon in the north to Mount Hor in the south, a distance of upwards of two hundred miles. (5) Curiously enough, these mountains have no appreciable eastern slope, but from their very summits they drop off gradually into the vast table-land which forms the countries of Moab and Bashan, which in turn fades into the deserts lying to the east and south. These five distinct sections render the surface of Palestine unlike that of any other country.



THE JORDAN.

We find, likewise, a marked *variety in the climate and productions* of these different sections; on the sea-coast the winters are always mild and the summers very hot; on the mountains the storms in winter are penetrating and violent, and occasionally snow falls, while the summers are long and less oppressive, with cool nights; in the Jordan Valley there is intense heat the year round; the hills of Gilead and Moab, and the table-land beyond have a colder climate than the mountains of Western Palestine: birds, animals, and plants are found in the Jordan Valley which do not exist in other parts of the country, and the same is true of the higher mountain ranges.

Palestine is *not a well-watered country*. The Jordan is the largest stream, whose head waters are near Hasbeyeh on the western slope of Hermon, one hundred and forty miles from its mouth. In its course it passes through the only two sweet-water lakes of Palestine, Merom and Tiberias, and flows into the Dead Sea. Between its mouth and the Sea of Galilee the distance is sixty-five miles, but its course is so winding as to measure one hundred and twenty miles between those two points, while its fall in the same distance is six hundred feet. This rapid stream, whose average width is about one hundred feet, the Hebrews called the "Descender." Flowing into the Jordan from the east are the Hieromax just below the Sea of Galilee; the Jabbok, called the Zerka, meaning the "Blue Stream," and the Arnon; and on the west, the Aujeh north of Jericho, and a few smaller streams which in summer become nearly dry. From the Jordan and its many tributaries a vast quantity of water is carried down into the Dead Sea, and escapes thence by evaporation. On the coast the Aujeh, three miles north of Jaffa, is the largest, a beautiful stream with full banks; Nahr Rubin, south of Jaffa, the Zerka near Cesarea-on-the-sea, and the Kishon, north of Mount Carmel. Throughout the country there are many springs and fountains, upon whose limited supply of water thousands of men and animals depend for all they use. In the large towns water is caught in cisterns, and a supply is thus furnished for a part of the year, at least. In former times immense reservoirs were provided near important towns, as at Hebron, Jerusalem, and many other places, and to this class belong the structures well known as "Solomon's Pools" south of Bethlehem.

The *rainfall* varies from fourteen to thirty-two inches. When twenty-five inches fall a good crop is thought to be insured, and eighteen inches are considered absolutely necessary for this purpose. The early rains should fall in November, and the latter rains about the first of April. From April to November is the dry season, and during the rainy season, from November to March, there are many intervals, sometimes of several weeks' duration, of delightful weather.

In the *productions of the soil* of Palestine there is a marked variety, notwithstanding its neglected condition. Figs, grapes, and olives are still its chief glory among fruits; but we find also lemons, citrons, pomegranates, dates, quinces, apricots, almonds, and oranges in vast numbers; peaches can be raised, but cherries, pears, and apples do not flourish, the latter being always small and poor. Almost every variety of vegetable is raised, except the potato, which does not do well: these are imported from Malta, France, and elsewhere. Sugar-cane grows luxuriantly on the lowlands, and the remains of sugar-mills in the Jordan Valley are evidence that formerly it was extensively cultivated. The cultivation of cotton, sugar-cane, and some other crops might be indefinitely increased. In recent times, Indian corn has been introduced, but the art of raising as well as of using it has not yet been learned. There is no grass, as we understand that word, consequently no hay, and chopped straw or *tibin*, which is both the Hebrew and Arabic word for it, is the staple article of food for domestic animals, just as it was in the days of Abraham. The Jordan Valley and the Plains of Bashan are among the finest wheat districts in the world, and great quantities raised here are shipped annually, chiefly from Acre. It is brought to this point on camels, sometimes three thousand arriving in a single day, and taken thence by steamers to European ports.

The *mineral deposits* of the country are of considerable interest and value, and will one day become a source of wealth when foreign capital is allowed to enter in and work these mines. Iron, coal, lead, copper, sulphur, salt, and bitumen are found, and it is probable that an indefinite supply of petroleum exists about the Dead Sea. Not even the natives are allowed to gather the bitumen or the salt, these articles being regarded as Government monopolies.

Of *manufactured articles* soap takes the lead, and two hundred thousand to three hundred thousand dollars' worth are shipped every year from Jaffa; besides the soap and wheat, oriental maize, barley, oranges, wine, raisins, dye-stuffs, and rags, Jerusalem and Bethlehem wares of olive-wood, bituminous limestone and mother-of-pearl, with some other articles, make up the chief exports from the country.

Camels, horses, donkeys, sheep, goats, mules, and a few cattle comprise the list of *domestic animals*. Horses are under size, but very docile. The wild Arabs have the reputation of being kind to these animals, but in the towns they are poorly fed and often abused. Donkeys, though cruelly treated, are most serviceable creatures, and as for camels, man in the desert could not exist without them. With no hills, streams, or trees to kindle the imagination, it is no wonder that Arab poets have said some of their choicest things about this strange, uncouth, indispensable burden-bearer, with which such multitudes of human beings live and die. Cattle are small, and their flesh is poor, since during the summer months there is no grass for them to feed upon. In the cities and villages are numberless dogs, without owners, leading a half-starved, wretched existence. The inhabitants of Palestine have never learned either to be kind to animals, or to care for them properly.

In the *Natural History* of Palestine many facts are found which illustrate and confirm the Bible, although some of the birds and animals referred to have not yet been identified. Upward of three hundred and fifty birds have been noted as belonging to that country, besides about forty animals. Some have become extinct, as the ostrich and the lion. Among those at present found in great abundance are the gazelle, fox, jackal, hyena, porcupine, badger, hare, and wild boar. In the rocks about En-gedi wild goats (the *ibex*) are still seen, and the curious and timid coney (*hyrax Syriacus*) is found in the most secluded places.

Birds of prey are most abundant of all the species found in Palestine. Partridges exist in multitudes; the *chukar*, or Greek partridge, in both valley and mountain, and the Desert sand-partridge (*ammoperdix heyi*) in the Jordan Valley and about the Dead Sea only. There are few song-birds, and generally the plumage of birds is dull, with such exceptions as the egret, the squacco, and buff-backed herons, the smyrna, and the little green kingfishers, the roller, frankolin, oriole, the bee-eater, and the tiny and exquisitely beautiful sun-bird. In the spring, when the birds are moving northward, the land appears to be full of them, and among these the turtle-dove should be mentioned, whose voice and presence are as welcome now as they were centuries ago when their advent was heralded in the Song of Songs (ii. 11, 12). In climates so unlike as are those of the seacoast of Palestine, the Jordan Valley, southern Judea, and the summits of Hermon and Lebanon, although these sections are in such close proximity to each other, distinct and peculiar forms of animal and plant life are found.

For *historical records* pertaining to Palestine, the Bible was, until recently, almost our only authority, for a period of nearly twenty centuries. Scattered notices have been preserved in the writings of other races, which are more abundant as we approach the time of Christ. To this latter period belong the works of Josephus, invaluable, and providentially preserved to shed light on the politics, religion, and life of Judea; since then, particularly within a century past, books on that subject have multiplied so that the world is now familiar with that country in every phase of its fascinating history. The want of collateral evidence for the long interval between Abraham and Herod the Great was felt, but there were no means of supplying it. An important means has at last been found in the stone documents that have been preserved in the buried libraries of Assyria and Babylonia. The recovery and decipherment of these records is not only one of the greatest events of the present century, but it marks a new era in the study of Palestine and the lands and people about it. This rich and vast literature of a people closely allied to the Hebrews, but always hostile to them, illustrates and corroborates in a surprising manner the statements of the Bible from Genesis to Malachi. Similar documents, only to a much more limited extent, have been recovered from the tombs of Egypt. Moreover, the soil of Palestine itself has begun to yield inscriptions; the Moabite stone, the Gezer boundary, and that of the Siloam tunnel, which confirm the Bible records, and make us better acquainted with the former condition of that land of marvels. The discoveries already made have awakened the universal hope that still other records will be brought to light —perhaps from Kirjath-Sepher, the Book-town, and elsewhere — belonging to the early inhabitants that were conquered by Joshua, or to still more ancient peoples.

From these records we learn that Palestine in the earliest times was called Canaan, and the earliest inhabitants Canaanites, the word signifying *Lowlanders* and *Traders*. They occupied the Mediterranean coast, the great plains, and the Jordan Valley. In the mountains Abraham encountered the Hittites, of whom little is known, yet sufficient to warrant the conclusion that in the remotest times they were a powerful race, and were once dominant in a large part of Western Asia. The country promised to Abraham was not conquered and occupied by the Hebrews till B. C. 1450. Its brilliant conquest under Joshua was soon followed by three and a half centuries of which little is known, and which may well be described as the dark ages of Hebrew history. The few facts recorded in Judges and the first book of Samuel are meagre, but priceless. When the nation began to emerge from this period it was as an oppressed people, few in numbers, and without wealth or power; but the tide in their favor had certainly turned, and under David and Solomon they rose to a foremost place in all that constitutes national greatness. The great increase of territory, the establishment of a commercial navy, the accumulation of vast amounts of gold, cedar-wood, copper, and tin from different parts of the world, and the erection of many public buildings, particularly the royal palaces and the Temple at Jerusalem, are to be noted among the important events of that time.

The greatest events following the death of Solomon were the division of his kingdom and the establishment of the separate kingdoms of Israel and Judah, Israel lasting for two and a half centuries, until its capital, Samaria, was captured; and Judah flourishing for nearly four hundred years, until Jerusalem, its capital, had been twice captured by Nebuchadnezzar. Under Zerubbabel and Ezra, by permission of Cyrus, a weak and dependent kingdom was reëstablished about 536 B. C., which, subject now to one and now to another foreign power with every brief intervals of quasi-independence, lasted until the final destruction of Jerusalem, in the year 70 A. D. The vicissitudes which Palestine has experienced since the time of Christ are hardly second in number and variety—certainly not in their tragic and forbidding aspect—to those of the twenty centuries which stretch backward from Christ to

Abraham. Omitting details, important historical way-marks are the two conquests by the Romans in A. D. 66–70, and A. D. 134; that by the Persians in A. D. 616; the re-conquest of the country by Heraclius, emperor of Byzantium, which was soon followed by the Mohammedan conquest in A. D. 636. Since then it has been subject to many different dynasties and races, but all the while under the Mohammedan yoke with the exception of nearly one hundred years, A. D. 1096–A. D. 1187, when the country was in the hands of the Crusaders. For nearly four centuries it has been under Turkish rule, and now forms a part of the Turkish Empire. Under the last-named rulers the people of Palestine have become poor, and the country has retrograded. Promises of reform have not been carried out, owing in part to the weakness of the government, and in part to its ignorance as to what constitutes real progress and true national prosperity.

The *inhabitants of Palestine*, numbering roughly 600,000, are composed chiefly of Arabs, and after them the most numerous races are Syrians and Jews. In the East it is customary to divide the population according to religious beliefs; hence we speak of Mohammedans, Jews, and Christians. Besides Jaffa there are but four towns that have any considerable Jewish population, namely, Hebron, Safed, Tiberias, and Jerusalem. They are poor and ignorant, the Spanish Jews being, however, somewhat better off than the German Jews, who are by far the larger of the two bodies. Each body has its separate synagogues. A few Jewish colonies have been established in Palestine during the past two decades, but they are small in numbers and have to be supported by outside help. Recent years have witnessed a large number of societies organized for the purpose of colonizing Judea with Jews, and a vast amount has been written in favor of these projects; but in no case was any proper account taken of the obstacles to be encountered, and the consequence is that these schemes have, with hardly an exception, been entire failures.

The Christians are divided into the various Oriental sects, as Greek, Latin or Roman Catholic, Armenians, Copts, Abyssinians, and Syrians, and there are also a few Protestants. The bulk of the population is Mohammedan, and in a majority of the villages of Palestine Christians are unknown, Christians having exclusive possession of but very few villages, as, for example, Bethlehem. The Greek and Latin sects are wealthy, and have throughout the country many convents. The Greeks are supported by Russia and the Latins by France, and the many political questions growing out of the relations of these two rival bodies are interesting, and may, not very far hence, prove of vital significance for the weal or woe of the Holy Land.

Owing to various circumstances, the struggle for life in Palestine is a hard one. The people are universally poor, and there is among them much suffering, with no prospect for betterment under the present order of things. There is a great *variety of occupations*, and in any large town one will meet with bakers, butchers, blacksmiths, builders, coffee-shop keepers, clothes dealers, charcoal dealers, carpenters, dyers, gold and silver smiths, grocers, gunsmiths, masons, money-changers, milkmen, stone-cutters, shoemakers, spice merchants, saddlers, soap-makers, tailors, tinsmiths, tobacconists, tanners, vegetable dealers, watch-makers, wine and spirit merchants, weavers, etc. These are taken from a list of over one hundred occupations, as those in which the largest number of persons are engaged. In all manual labor the methods employed are primitive, and the work produced is of the rudest character. In a few instances, however, as in gold ornaments, and in the manufacture of cloth of gold, silver, and silk, they exhibit fine taste and skill; on the other hand they cannot make a right angle in the wall of a room, a straight edge to a board, or a farming utensil that is not clumsy. Manufacturing is carried on only to a limited extent, being confined chiefly to the household, farming, and other utensils that are needed in the country. Imported tools would be far better, but the people are too poor to buy them. There are large establishments for the manufacture of pottery from white and black clay, both kinds being abundant, whose products are inexpensive and are constantly in demand. In some sections the preparation of stones for hand-mills, or for mills of a larger size that are turned by donkeys, is quite an important industry. Glass rings and small glass ornaments are extensively made in Hebron; and here and elsewhere the preparation of goat-skins for bottles for water, wine, and oil is carried on with profit, because these articles are always and everywhere needed. In the work from mother-of-pearl and bituminous limestone at Bethlehem, and in the olive-wood work of Jerusalem, a lucrative business is done, which has greatly increased within twenty years past, and given employment to thousands of people, as these objects are sent to all parts of the world.

The mass of the people of Palestine are engaged in *tilling the soil*. This is laborious work and not very profitable. Moreover, the farmers are almost universally in debt, and after the tax-collector and money-lender have been satisfied, there is frequently very little of the products of the year left for the farmer himself; consequently in order to carry on his work he must make ruinous pledges on future crops — pledges for seed, cattle, implements, and sometimes even for food. He works hard, lives and dies in debt—this, in brief, is the farmer's normal condition in Palestine. The government affords its people no help, but in the management of the country's affairs is oppressive and cruel in many ways. Could roads be built, markets opened, and enterprise encouraged, much would be done toward raising the inhabitants to a condition of prosperity and happiness.

The people suffer not only from an oppressive government and their own habits of improvidence, but because they are *ignorant of all sanitary laws*. About any town or village the dunghill—as Moslems never apply fertilizing material to the land—is always a conspicuous, not to say an offensive object. In the large towns sinks are built within the thick walls of the houses, and are seldom cleaned. The narrow streets become the receptacles of all sorts of filth and decaying substances, to whose presence the inhabitants seem to be perfectly indifferent. The streets of a town are almost never cleaned except when washed by winter rains. People live and die in filth. It is a standing miracle that pestilence in some form does not visit that land every year. This would be the result were it not for the intense heat which prevails from the first of April till the last of November, which burns up filth and carrion as well as all green vegetation. The prevailing diseases are fevers, dysentery, measles, and small-pox, and occasionally the country is scourged by cholera. The latter is the only disease of which the natives have any dread. Thousands die of measles and small-pox who might be saved, were any proper care taken of the sick. It is largely due to this neglect that the death-rate in Palestine is so high. Among the Jews another fact enters into the account in estimating the death-rate, and that is, that so many aged and infirm persons go to the Holy Land to spend their last days, who readily succumb to a climate to which they are not accustomed. Leprosy still exists to a limited extent, but it is not considered contagious. For many years lepers have not been allowed within the walls of Jerusalem, and a hospital has been provided for them by the Moravians, at some distance from the city, where they receive excellent sanitary and medical care. No law compels them to enter the hospital, and a considerable number prefer, as in ancient times, to sit by the wayside and beg.

The question of *wine and temperance* in Palestine may be referred to, since that topic is so frequently mentioned. Wine is manufactured in large quantities, both red and white, according to the color of the grapes used, and is mostly consumed in the country. Its use by Christians and Jews is universal, and in the large towns and sea-ports many Mohammedans are also addicted to wine-drinking. Much is imported from Cyprus and the Greek Islands. From the pomace of grapes and from refuse figs a distilled liquor is made, called *arak*, which is generally very poor, and injurious to the system. German beer is imported in considerable quantities—10,000 bottles in 1886; besides, there are three breweries, one at Jerusalem and two at Jaffa, managed by foreigners. No such thing as unfermented wine is known in Palestine, or anywhere in the East. With beer, arak and wine in abundance—the latter costs from five to ten cents a quart—and no temperance societies or public sentiment to condemn their use, total abstinence is unknown, except in such Mohammedan villages as have not been reached by unfavorable influences. Very few intoxicated persons are seen on the streets in the towns of Palestine, because Orientals do most of their drinking at home, and not in saloons as is the custom among Western nations.

During recent years the number of *travelers who visit Palestine* annually has increased from a very few to four or six hundred, coming from the different countries of the world; and, besides these, the number of pilgrims is not far from ten thousand, including the Mohammedans who flock to Jerusalem to observe the feast of the Prophet Moses (Neby Mûsa). Travelers are provided for in hotels and tents, while Christian pilgrims find comfortable accommodations in the great convents and pilgrim houses; those belonging to the Greek, Latin and Armenian bodies at Jerusalem being each able to shelter several thousand guests at once. One-third, and, perhaps, one-half, of the Christian pilgrims come from Russia. They are all in mature life, and the effect of such a body of men and women visiting the holy places of Judea every year is incalculable upon the yeomanry of that grea empire. It is a vast religious movement with a strong political motive. A Palestinian constituency is being created, which at some future day may prove of the highest importance to that government. For Palestine the yearly advent of these pilgrims and travelers is a priceless boon, since they leave behind them a vast amount of money.

The *exploration of Palestine* is at present receiving special attention in both Europe and America. Many successful efforts have already been made, which have only stimulated a desire to bring to light the secrets still hidden in the soil of that ancient land. Were the matter to be treated fully, mention would be made of American, English, German, French, Italian, and Swedish explorers, who have contributed time, strength, and, in some instances even life, to the furtherance of this work. Lieutenant Lynch's exploration of the river Jordan and the Dead Sea (1848); Dr. Edward Robinson's important work ten years previous (1836), and Dr. W. M. Thomson's volumes which appeared in 1859—three eminent Americans in three successive decades—gave a remarkable impetus to Palestinian study and research, and placed it upon a scholarly basis almost wholly unknown before. In 1864 Duc de Luynes, accompanied by Vignes and Lartet, did important service in connection with the Dead Sea and the geology of the country. The English work began under C. W. Wilson, in 1865, and the excavations at Jerusalem under Charles Warren in 1867. In 1871, under Captain Stewart, the English Society undertook the systematic triangulation of Western Palestine which, under Conder and Kitchener, was completed in 1878. The Americans sent out two parties, 1872, 1875, which did commendable work east of the Jordan, and opened the way for further researches in that less-accessible but intensely interesting portion of the Holy Land. The finding of the Moabite Stone by Pastor Klein, the Gezer Boundary by Messrs. Bergheim and Ganneau, the Siloam Tunnel Inscription by a Jewish school-boy, and a long section of the Second Wall of ancient Jerusalem by the present writer in 1886, are regarded by scholars as among the most important Palestinian discoveries of the present century.

The following works, selected from the vast *Literature of Palestine*, will be found helpful: Dr. Edward Robinson's *Biblical Researches* (1841, 1856), and Dr. W. M. Thomson's *The Land and the Book* (1859, new edition in 3 vols., with separate titles, New York, 1880–1886), are works of great value. On Jerusalem one should consult the works of Lewin, Thrupp, Williams, Fergusson, W. H. Bartlett, J. T. Barclay; and, for recent results, Charles Warren: *Underground Jerusalem* (London, 1876); E. H. Palmer: *Desert of the Exodus* (London and New York, 1871, 1872); Selah Merrill: *East of the Jordan* (New York and London, 1881, new edition, 1883); J. Macgregor: *Rob Roy on the Jordan* (London, 1866); Dr. Philip Schaff: *Through Bible Lands* (New York, 1878); H. B. Tristram: *The Land of Israel* (London, 1866, new edition, 1876), also, *Natural History of the Bible* (London, 1868); A. P. Stanley: *Sinai and Palestine* (London and New York, 1853), and many editions since. The publications of the English Palestine Exploration Fund will be found of great service, although some of them are too costly for the general reader. *Our Work in Palestine*, by this society (London and New York, 1873); *The Recovery of Jerusalem* (London and New York, 1871); C. R. Conder's *Tent Work in Palestine* (1878), are all interesting and valuable. The *Fauna and Flora* of Palestine have been treated in a separate volume by the Pal. Exp. Fund (London, 1884). For the *Geology* of the country one should read the works of Hull (1885, 1886); Fraas (1878); Diener (1886), and Lartet, and especially *Modern Science in Bible Lands*, by Sir J. W. Dawson (1888). The views of this reverent Christian scholar will be found fresh and instructive. Kiepert's is still one of the best wall maps of the whole country, but those of the Pal. Exp. Fund for Western Palestine supersede all others.

SELAH MERRILL.

Palestrina (*pä-les-tree'nä*), GIOVANNI PIERLUIGI, the founder of the modern style of church music; b. at Palestrina, near Rome, in 1524; d. in Rome, Feb. 2, 1592. He studied under Goudimel, and was made musical director of the Julian chapel by Pope Julius III., to whom he dedicated his first works. By his various compositions and influence he changed the entire method and style of church music. The famous " Mass of Pope Marcellus " is considered his best work.

Paley, WILLIAM, a celebrated English divine, was b. at Peterborough in 1743. During his infancy his father removed to Giggleswick, to become head-master of the Grammar School, and the boy was educated there. When he left for Christ's College, Cambridge, at the age of sixteen, his father said he had by far the cleverest head he had ever met with. In 1763 he was graduated as Senior Wrangler, and then taught at Greenwich Academy for three years. In 1765 he gained the prize at Cambridge for a Latin dissertation on *A Comparison between the Stoic and Epicurean Philosophy with Respect to the Influence of Each on the Morals of a People*, and in the next year he was elected a fellow and tutor of his college. He remained there for ten years more, then married, and retired to the livings of Musgrove and Appleby in Westmoreland, and Dalston in Cumberland. In 1780 he became prebendary of Carlisle, and subsequently archdeacon and chancellor of the diocese. It was during this part of his life that he wrote most of his works. In 1794, as a reward for his *Evidences*, the bishop of London made him a prebend of St. Pancras, he was promoted to the subdeanery of Lincoln, became a D. D. of Cambridge, and rector of Bishop-Wearmouth. He died in 1805. The first of Dr. Paley's important works was *The Principles of Moral and Political Philosophy* (1785), in which he shows himself to be a follower of Locke, and denies the theory of moral sense. In 1790 appeared the most original of his works, *Horæ Paulinæ*, in which, by comparing St. Paul's Epistles with the Acts of the Apostles, he shows the authenticity of both, and furnishes a testimony on behalf of revealed religion. A third important work was *A View of the Evidences of Christianity*, which appeared in 1794, in writing which he borrowed from the works of Lardner and Bishop Douglas. This book was very popular at the time, and ran through many editions. His last work was *Natural Theology; or, Evidences of the Existence and Attributes of the Deity*, which Paley gained partly from Nieuwentyt's *Religious Philosopher*. The *Natural Theology* was, perhaps, the most popular of his works.

Paley stands preëminent in English popular theology as the *Utilitarian* divine. With him expediency was the one foundation of all philosophy. The laws of honor, the sense of right and wrong in the mind both of the individual and the nation, were set aside by him in favor of the doctrine that the laws both of God and man appeal to the fear of tangible punishment, and the hope of tangible reward. Moral obligation means self-interest stretching through an endless future, and the proclamation of such motives is the revelation of the will of God. And this will must be made known by some authoritative method. What shall the method be? The moral sense being discarded, there remains the proof from miracles. Whoever cannot dispense with the laws of nature has no credentials of a Divine mission to offer. Consequently Paley directs his argument to proving that the evidence for the miracles of the New Testament is sufficient for the conviction of an honest conscience. Hume had declared that a miracle is so improbable in itself that no amount of external evidence is sufficient to make it credible. Paley replied that the evidence adduced in favor of the statements of the Evangelists was overwhelming. This much must be acknowledged, that Paley's style is perfect as regards clearness and directness. But the ignoring of the moral sense was a terrible weakness in his theology, and it may perhaps be regarded as the greatest merit of the philosophy of Coleridge that he asserted against Paley the power of the conscience, of the internal evidence, and of the direct appeal of God to the soul.—Benham: *Dict. of Religion.*

Palimpsest (from Greek, *palin*, again, and *psao*, I scrape out), a term used to designate a manuscript written on vellum, from which former writing has been scraped off. The most famous of the palimpsests which contain portions of the Bible is the *Codex Ephræmi.* There is a palimpsest of the sixth century containing a portion of St. Luke's Gospel, in the British Museum, and several others have been preserved.

Palissy (*pä-le-se′*), BERNARD, "a Huguenot artisan, famous for his glass paintings and beautiful figured pottery, was b. near Agen, now in the department of Lot et Garonne, France, about 1510, and at an early age was apprenticed to a potter. He devoted himself to chemical researches for the improvement of his art, and made many journeys through France and Germany for this purpose; at the same time carrying on the business of a land-surveyor. An enameled cup of "faience," which he saw by chance, inspired him with the resolution to discover the mode of producing white enamel. Neglecting all other labors, he devoted himself to investigations and experiments for the long period of sixteen years. He had by this time exhausted all his resources, and for want of money to buy fuel was reduced to the necessity of burning his household furniture piece by piece; his neighbors laughed at him, his wife overwhelmed him with reproaches, and his starving family surrounded him, crying for food; but in spite of all these discouragements he persisted in the search, and was in the end rewarded by success. A few vessels adorned with figures of animals, colored to represent nature, sold for high prices, and enabled him to complete his investigations, after which he became famous, and, though a Huguenot, was protected and encouraged by the king and the nobility, who employed him to embellish their mansions with specimens of his art. He was lodged in or near the Tuileries, and was specially exempted by Queen Catherine from the massacre of St. Bartholomew, more from a regard to her own benefit than from kindness. In March, 1576, he commenced a course of lectures on natural history and physics, and was the first in France to substitute positive facts and rigorous demonstrations for the fanciful interpretations of philosophers. In the course of these lectures, he gave (1584) the first right notions of the origin of springs, and the formation of stones and fossil shells, and strongly advocated the importance of marl as a fertilizing agent. These, along with his theories regarding the best means of purifying water, have been fully supported by recent discovery and investigation. In 1588 he was arrested and thrown into the Bastille as a heretic, but died in 1590 before his sentence was pronounced.

"Palissy left a collection of objects of natural history, the first that had been formed in France. His works are at the present day almost beyond price, and his ornaments and arabesques are amongst the most beautiful of the 'Renaissance.' As a sincere, earnest, and courageous man he was no less eminent than as an artist."—Chambers: *Cyclopædia*. See his *Life*, by Henry Morley (New York, 1852), 2 vols.

Pall, or PALLIUM (Latin *pallium*, a cover, a mantle), "a white woolen scarf of the breadth of a hand, and adorned with six black crosses, is an ecclesiastical ornament borne by the highest officers of the Roman Catholic Church on the most solemn occasions. Its origin is variously explained; some referring it to the head-band of the Jewish high-priest, others to the mantle of the Roman emperor. Most probably, however, it is connected with the shoulder-band of the high-priest, which, by being adopted by the Christian Church, came to symbolize the Lord seeking after the lost lamb, and carrying it, when found, on his shoulder. From the East it was early transferred to the West, where it became a custom for the bishop of Rome to present it to the metropolitans connected with his sees."—*H. F. Jacobson* in Schaff-Herzog: *Ency.*, vol. iii., p. 1730. At first the pallium was given gratis, but in time it became a great source of revenue to Rome. The pallium can only be received direct from the pope; and upon the death of an archbishop his pallium is buried with him. In the East every bishop has his pallium.

Palladius, b. about 368, in Galatia. He studied in Egypt among the monks, and then spent three years at Mount Olivet, where he met Rufinus, of whom he was a great admirer. In 400 he was made bishop of Helenopolis. He opposed Epiphanius and Jerome in the Origenistic controversy. Banished for a time to Syene, in Upper Egypt, he was recalled and made bishop of Aspona, in Galatia, where he died, 431. He was the author of a collection of lives of Egyptian and Palestinian monks, entitled *Historia Lausiaca*.

Palmer (Lat. *palmifer*, a palm-bearer), the name given to those who, having made a pilgrimage to the Holy Land and performed their vow, returned bringing back a palm branch, which was given to the priest to be placed on the altar of the parish church. After their return these pilgrims often continued to rove in their own country, and thus the name "palmer" was used to designate these itinerant monks, who professed voluntary poverty, and visited about from shrine to shrine.

Palmer, EDWARD HENRY, an English Orientalist, was born at Cambridge in 1840. He studied at St. John's College, Cambridge, where he took his degree in 1867, and for the next three years made expeditions to Sinai, and became perfectly acquainted with the language and manners of the Bedouins. In 1871 he was made Lord Almoner's Professor of Arabic at Cambridge, and remained in England till the beginning of the Soudan war. He then went out to Egypt to try ~~to~~ dissuade the Bedouins from their attacks on the Suez Canal, but was captured, with two European companions, Captain Gill and Lieutenant Charrington, in the Wady Sudr, Desert of El Tih, and murdered, August 11, 1882.

His books have proved very serviceable to Orientalists. They are: *The Negeb, or South Country of Scripture and the Desert of El Tih; The Desert of the Exodus; History of the Jewish Nation from the Earliest Times; The Quran*, etc.—Benham: *Dict. of Religion*. See Walter Besant: *The Life and Achievements of Edward Henry Palmer* (London, 1883).

Palmer, HERBERT, b. at Wingham, Kent, March 29, 1601; d. Aug. 13, 1647. Educated at Cambridge, ordained in 1624; University preacher at Cambridge in 1632, and vicar of Ashwell. He was a member of the Westminster Assembly, in 1643, and incumbent of the new church at Westminster, in 1647. He prepared a number of catechisms. One of them was taken as the basis of the Westminster Catechism. He was a moderate Presbyterian, and favored presiding bishops. As a preacher he was devout and eloquent, and used his inherited wealth as a means of advancing the cause of Christ.

Palm-Sunday, "the last Sunday in Lent, is celebrated in many Christian churches, both in the East and the West, in commemoration of the entrance of our Lord into

Jerusalem, when the multitude saluted him by waving palm-branches, and strewing them before him. (Matt. xxi. 1–11; Mark xi. 1–11; John xii. 12–16.) In the East the celebration dates back to the fifth century; in the West it is somewhat later." Schaff-Herzog: *Ency.*

Palm-Tree. The palm-tree of the Bible is the date-palm. It is now rare in Palestine, and it is only in the extremely warm climate of Jericho and the Dead Sea that it ripens its fruit. It is eaten fresh or dried, and a kind of honey-like syrup or wine is made from it. The tree is very graceful in form, with an average height of forty or fifty feet. The slender branchless trunk is crowned with a large number of feathery leaves from six to twelve feet long. Jericho was called the "city of palm-trees." (Deut. xxxiv. 3, etc.) Branches of the palm-tree were used on the feast of Tabernacles, and carried in triumphal processions.

Pamphi'lus, "an eminent promotor of learning in the early Church, is said to have been born of good family at Berytus, in the latter half of the third century. After studying at Alexandria under Pierius, the disciple of Origen, he was ordained presbyter at Cæsarea in Palestine, where the remainder of his life was spent. There he established a theological school, and warmly encouraged students; he also founded, or at least largely extended the great library to which Eusebius and Jerome were afterward so much indebted. He was very zealous in the transcription and distribution of copies of Scripture, and of the works of various Christian writers, especially of Origen, the copy of the complete works of the last named in the library of Cæsarea was chiefly in the handwriting of Pamphilus himself. At the outbreak of the persecution under Maximin, Pamphilus was thrown into prison, and there, along with his attached friend and pupil Eusebius (sometimes distinguished as Eusebius Pamphili), he composed an *Apology for Origen* in five books, to which a sixth was afterward added by Eusebius. He was put to death in 309. Only the first book of the *Apology* of Pamphilus is extant, and that but in an imperfect Latin translation by Rufinus. It has been reprinted in De la Rue's edition of *Origen*, and also by Routh, and by Galland. Eusebius wrote a *Memoir* of his master, which also has unfortunately disappeared."—*Ency. Britannica.*

Pamphyl'ia, a province of Asia Minor, bounded on the north by Pisidia, east by Cilicia, south by the Mediterranean, and west by Lycia. Its chief cities were Perga and Attalia. Perga was the first place in Asia Minor visited by Paul on his first missionary tour (Acts xiii. 13), and on his return from Pisidia he again preached there, and from Attalia sailed to Antioch. (Acts xiv. 24–26.)

Panagia (Gr. *panagia*, all-holy). In the Eastern Church this word has two meanings: (1) to designate the Virgin Mary; and (2) the consecrated bread.

Pan-Anglican Synod. See LAMBETH CONFERENCE.

Pantænus, the first catechetical teacher at Alexandria, was b. in the second century. He is not heard of after 203. According to Jerome he wrote several commentaries, but, with the exception of two small fragments, his works are lost.

Pantheism (from *pan*, everything, and *Theis*, God), the belief that God is everything, and everything God. In one form pantheism may be regarded as a protest against materialism. Those who regarded the visible world as the sum total of all things, became from the very nature of the case atheists. Those who recognized that thoughts and feelings are things just as real as things that can be touched were, so far, emancipated from the blank hopelessness of the materialist creed. Pantheism may be regarded as an importation from the Eastern philosophies, the groundwork of which was the belief in an Infinite Eternal Being which clothes itself in a multiplicity of forms, and thus makes up the universe. But the great origin of modern pantheism must be traced to Germany. The endeavor to construct a basis of belief which should supersede the old traditional supremacy over the conscience claimed by the Church of Rome led to the theories of Spinoza, of Schelling, of Hegel, and upon these theories much of the succeeding pantheism of modern thought has been founded. The first postulate of the system is, not an objective faith which rules and regenerates the life of man, but religious ideas and thoughts which have to find their assimilation in the facts of the universe, and to make these fit in with arbitrary assumption. The sense of harmony, the æsthetic faculty, requires a religion, and therefore a religion which meets this want must be true. Of course, where free license is thus given to the imagination, it is no wonder that pantheism takes a thousand forms. "Matter," says one, "does not exist except as an idea of our minds." "Matter," says another, "is the body of God, and the unseen life, energy, intelligence of the universe are his soul. The two co-exist, and are inseparable." "There is no God beside Me," says the Creator by his prophet Isaiah; but the pantheist applies this to the universe, and represents it as saying, "I am God, and there is no other." It is true that the higher expression of pantheism admits such ideas as God, Revelation, Creation, Providence, as something more than subjective—as expressing realities beyond the mind. But, unfortunately, when it is sought to fix and define these realities, they vanish like shadows. Thus a very able Unitarian minister, speaking of Gibbon's account of himself sitting in the Coliseum, and suddenly resolving there and then to write his famous book, regards that resolution as parallel to the inspiration of the Hebrew prophets who heard the Word of the Lord speaking to them and sending them a message. But such a comparison is not exalting to the modern writer—it simply drags down the ancient. To deny any real inspiration which comes direct from God, without any modification beyond that caused by the imperfection of the mind to comprehend it, is practically pantheism. It denies personal intercourse between God and the soul. There may be a veiled pantheism, too, in the view so often put forth of late, that conceptions of God have varied from age to age according to human circumstances. Thus the Jew conceived of God as a Deliverer when the exodus from Egypt was new, and as a Legislator when order supervened upon anarchy, and as King when the nation was united, and as Father when Christ had compassion on the multitudes. There is truth, of course, in all this, as there is in the modern conception that he is an all-pervading beneficent Power; but it becomes error if it ignores the fact that God is, and ever has been, all these. The original grounds of faith in a Divine Creator, and Ruler, and King, and Saviour fail, when one aspect only is confessed. The supposed discovery becomes a mere childish game at hide-and-seek, where the finder and found are identical; fear and gratitude are predicated, but the source from which they spring becomes a shadow.

Unhappily pantheistic opinion involves moral consequences of a sad character. The sinking of the personal distinction between man and God is followed by the loss of the affections and the conscience, which are the very life of religion. If God is already identified with his creatures, where is the room for obedience to him, for his supreme law, for prayer which asks for what otherwise it would not receive? Above all, the holiness of God would disappear, as he becomes identified with the struggles and failures of the creation. "The comparative and relative perfection of his being," we are told, "is only to be reached by strife within and without, from which the spirit mounts stronger after every conflict." It is impossible to exaggerate the moral danger of assuming, as evil men did of old, that we are delivered to do all the abominations of sin (Jer. vii. 10), that evil in fact is a necessity for the production of virtue, not a moral consequence of liberty, and that the teaching of Holy Scripture is erroneous when it tells us that two possibilities are open to us, life and death, between which man has to choose. Freewill is the very centre of human personality, and without it we lose the distinction between human agency and the agency of God. Deeply instructive is it to watch the progress downward of the denial of this distinction. There is a strife going on, says the modern pantheist, and its conditions make the world so bad that it is only just endurable, and the progress of civilization makes things worse, for they increase the consciousness of misery. Such is the pantheism of pessimism, identified with the name of Schopenhauer. "I know no theory of the universe," says a celebrated living writer, "which leads me to think that it would not have been better for mankind if they had never been born."

Not only worship must disappear before such a creed, but morality also. Long before men reasoned about theories of life and the ultimate good, light and life were given to the world by the Ten Commandments, and the commentaries upon them in Psalms and Prophets. They were based on the principle that man is subject to a will higher than his own and distinct from it, the will of an eternally righteous and unchanging Lord. By this conviction men's lives have been governed and brought into a measure of order and peace. Pantheism sweeps away Lawgiver, King, and Judge. So long as he was believed in, the noblest spirits among men could face the terrible difficulties and problems of life even with joy, because they believe him faithful. They were like men with the warm sun over their heads casting light all around them. But the night cometh. Nature fails us all, and when God is denied men do the deeds of darkness, and learn to praise the dead more than the living. The only refuge from such dreariness and despair is to believe in God even as Abraham did, even as St. Paul did, who knew in whom he believed, the same yesterday, to-day, and forever.—Benham: *Dict of Religion.*

Pantheon, once a heathen temple at Rome, dedicated to Jupiter and all the gods. It was re-dedicated by Pope Boniface IV., in 608, to the Virgin Mary and the saints.

Papal Power, GROWTH OF. The foundation-stone of the papal supremacy was Rome itself. Rome was what no other city has ever been—the capital of the whole civilized world; it was, moreover, the centre of the civil and military government of the empire. St. Paul himself felt the greatness of Rome, and the importance of witnessing for Christ there. (Acts xix. 21; xxiii. 11; xxv. 11; xxviii. 15.) Again, the Roman Church was an *apostolical one*, the only Western Church which could claim this title at all. St. Paul had lived there long, had written his greatest epistle to it, and had received the crown of martyrdom there. St. Peter, too, may have resided in Rome; very early tradition says that he had been its bishop, and he had probably been martyred there. To apostolical churches belonged a certain degree of reverence, and the Church of Rome could boast of the two great apostles.

Besides this, in early days, the Roman Church was always *orthodox*. It was not a Church of great literary fame, but it held fast "the faith once delivered to the saints." When heretics came to Rome to further their views, their opinions were rejected by the stern orthodoxy of the Roman Church, and the news of this, spreading over the Christian world, tended to increase the influence of the bishops of Rome. On such grounds Irenæus, bishop of Lyons (180), says that "with this Church the whole Church (*i.e.*, the faithful everywhere) must agree—with this Church . . . . in which the apostolical tradition has always been preserved." And in like manner Tertullian: "What a happy Church is that on which the apostles poured out all their doctrine with their blood. . . . Let us see what she hath learned, what taught." The references of the ancient Fathers to the Roman Church are full of respect and of a desire to set Rome as high as possible; but they speak of it as belonging to the same class with other apostolic churches, and rest its glory on its connection with both the apostles, SS. Peter and Paul, on their having founded it, settled it, and taught it, and not on any promise of our Lord to St. Peter and his successors. Rather later, Cyprian, bishop of Carthage (248), a man of great abilities and lofty character, was brought into close relations with the Church of Rome. We find that he writes to, and treats, its bishops on terms of perfect equality. He addresses them as "brother and colleague;" and whilst he holds up the general dignity of the episcopate, he never owns, or even shows, that he was aware of any right in the bishop of Rome to rule over the whole Church. Even those passages in his writings which speak in an exalted way of St. Peter, and of the Roman Church as founded by him, appear rather to be symbolical, representing Peter as the type of apostleship and the Roman Church as the type of unity, than to imply that he admitted in any way the supremacy of the Roman See as it was afterwards understood.

In the reign of the Emperor Constantine (306) the bishops of Rome became more important still. Christianity was made the acknowledged religion of the empire, hence, the number of Christians and of the clergy was largely increased; and, besides this, the bishops and clergy were allowed to receive legacies, and thus grew in wealth. It is also probably true that Constantine gave to Bishop Sylvester and his successors his own palace, the Lateran Palace, as the episcopal residence (see "Donation of Constantine" further on). In his reign, too, was founded the New Rome (Constantinople), and from this time onwards the Old Rome knew comparatively little of her emperors, whilst her bishops became more and more her most important public personages.

From early times the ecclesiastical had followed the lines of the civil divisions of the empire, and thus the bishop of the capital city or metropolis of each province —with the title of *metropolitan*—had presided at synods of the bishops and clergy of the province, and had been looked upon, in Church affairs, as the representative of the province generally. Constantine made a new partition of the empire into *dioceses*, each of which comprised several provinces. In the West the bishop of the chief city of a diocese received the title of primate, and was at the head of all the metropolitans within his limits, but without exercising their privileges. The most eminent of these primates were called *patriarchs* (of Rome, Constantinople, Alexandria, Antioch and Jerusalem). The patriarchate of Rome included the seven provinces of Middle and Lower Italy, with Corsica, Sardinia, and Sicily; but in none of these had metropolitans yet been introduced, so that the bishop of Rome exercised metropolitical functions—the consecration of bishops, the convocation of synods, the ultimate decision of appeals, and many other sorts of authority—throughout the whole patriarchate. This in no small degree tended to exalt the importance of the Roman See. The State acknowledgment of Christianity also gave the bishops of Rome political influence, since their opinions and support were sought after not only by other bishops, but by emperors who wished to have their support in the religious controversies of the time.

The next great step in the building up of the papal power dates from the Council of Sardica (343), held at a town of that name in Illyria, and summoned as a General Council of the Church by the emperors of the East and West. Its object was to heal the divisions in the Church caused by the Arian heresy (ARIUS); but as the Westerns gave Athanasius (*q. v.*) a seat and a voice at it, the Easterns separated themselves and met elsewhere, so that the Council of Sardica had no longer a title to the name "General." Some of the canons enacted gave a deposed bishop the privilege of appealing to the bishop of Rome as a referee, not to decide the case himself, but to say whether there ought to be a new trial, in this case allowing him to send Legates (LEGATE) to sit with the judges. On these canons has been founded the claim to a jurisdiction by the bishop of Rome over the whole Church; and in the next century more than one bishop of Rome referred to the Sardica canons as canons of the Council of Nicæa, which had been held nearly twenty years earlier, and was recognized as General by the Universal Church. By such means, in course of time, the appellate jurisdiction of the pope came to be more and more allowed.

But beyond formal appeals, the practice arose of referring to Rome for advice in difficult matters in distant parts of the Church. Thus Siricius, who was bishop of Rome in 398, answered an application from Himerius, bishop of Tarragona, in Spain, and his letter is the first genuine piece in the series of what are called *Decretal Letters* or *Epistles*. At first these epistles were written in the name of Roman synods (*i. e.*, bishops and clergy met for consultation), but afterward they ran in the name of the pope alone, and their tone gradually rose from one of brotherly advice to one of command.

In order that these views might be furthered, an occupant of the Roman See was wanted of marked ability, and one who was determined to promote the aggrandizement of his office. Such an one was Innocent I. (A. D. 402). He laid it down as a principle, that all churches ought to follow the usages of Rome, but apparently limiting the claim to those of the West—the churches of Italy, the Gauls, the Spains, of Africa, Sicily, and the islands which lie between—on the plea that they had been founded by emissaries of St. Peter or his successors. This claim over daughter churches was often cheerfully admitted, to a large extent; as, later on, in the case of the Anglo-Saxon Church, which owed its organization, though only partly its origin, to Roman missionaries, and which was a firm maintainer of the papal supremacy in legitimate matters. In like manner, in the Pelagian controversy, Innocent said that the Fathers considered that nothing, in remote provinces, should be finally settled unless it came to the knowledge of the Roman See, so that the Roman decision might serve as a rule for all the churches. The next bishop, Zosimus, went on to declare the authority of the Apostolic See to be such that no one might dare to question its decisions, and that the successors of St. Peter inherit from him an authority equal to that which our Lord bestowed on the apostle himself.

The election of Boniface I. (A. D. 418) was opposed by a rival named Eulalius. In consequence of this, the former applied to the Emperor Honorius for aid, and was by him established in his see. This intervention of Honorius, at the request of the pope himself, appears to have laid the foundation for the influence which emperors afterward exercised in the election of the popes, and indirectly to have added to the power of the latter.

The latter half of the fifth century was a critical one for the power of the Roman See. The Eastern Empire was decaying, the Western Empire was tottering to its fall. Africa had already fallen a prey to the Vandals, and Sicily had suffered severely. Like the Empire, the Church was in evil case, from the many heresies rife within her, whilst outside she was assailed by the Arian powers of the barbarians. It was at this juncture that Leo I., or the Great, became pope. He stands out as the Christian representative of the imperial dignity and severity of old Rome, and is the true founder of the mediæval papacy in its uncompromising strength, representing strongly that one side of the developing life of the Church which is especially identified with Rome—authority and unity. St. Leo—for he is a saint of the Church—was a man lofty and severe in life and aims, a theologian, and a man of personal piety. He is the reputed inventor of the Collect form of prayer, and its "Roman brevity, and majestic conciseness" are consonant with his character and the style of his writings. Notwithstanding his ambition and love of domination, we may not doubt that, in his exertions for the elevation of the Roman See, he believed himself to be laboring, not for its benefit only, but for the benefit of the whole Church. The man and the times suited one another. Leo boldly declared the pretensions and practices of the Roman Church to be matters of unbroken apostolical tradition, and thus tried to enforce the usages of Rome on the whole Church. He represented the Sardican canons, as to appeals, as canons of the General Council of Nicæa, or perhaps adopted what was now the usual practice of Rome. The Vandals who conquered the province of Africa were Arians, and the hitherto independent African Church was now glad to submit to Leo's interference as the price of his support. A chance dispute amongst the bishops in Gaul was taken advantage of, when one of the bishops appealed to Rome against his metropolitan—the great and good Hilary of Arles—to lay down the declaration that Rome had been always accustomed to receive appeals from Gaul, and the Emperor Valentinian III. passed a law enforcing this view.

During Leo's pontificate arose the Eutychian controversy, which was settled at the General Council of Chalcedon, A. D. 451. At this Council the Legates whom Leo sent to represent him sat as presidents of the clergy with Anatolius, patriarch of Constantinople, and the practical adoption, though only after discussion, of Leo's *tome*, or letter, to Flavian (bishop of Constantinople), treating of the doctrine of our Lord's incarnation, contributed greatly to raise the general opinion of the authority of the bishop of Rome.

The claims of the Roman See were maintained during the next century and a half, but they made no great progress until the time of Gregory I., or the Great (590), a man of great personal piety, as well as an able ruler, both in temporal as well as spiritual things. As the emperor lived at Constantinople, and governed Italy by an exarch, or lieutenant, at Ravenna, the country was practically left with very little defence against the Lombards, and Gregory had often to provide for the safety of the people, and to negotiate peace with the enemy. This led to a large increase in the temporal power of the popes. Again, the popes had gradually become great landowners. The "Patrimony of St. Peter," as the estates of the Roman See came to be called, were situated not only in Italy, but in many distant countries. Gregory managed this property by agents, often in minor orders, and through them he communicated with the churches and the sovereigns of these various countries, and thus the Roman See gained a footing and influence wherever it possessed estates. From the time of Gregory onward the authority of the bishops was more and more depressed by the popes. Persons often only in minor orders were empowered, by a commission from the pope, to set aside the rule of the bishops, and to deprive them of their rights. Gregory, moreover, brought himself into a closer connection with the churches and sovereigns of other countries by appointing certain bishops as his deputies or *vicars*, and as a mark of this commission he sent them the pallium (PALLIUM).

English people will always hold Gregory in reverent esteem for sending Augustine as a missionary to Kent.

The next event of considerable importance was the opposition of Pope Gregory II. to Leo III. (717), the Isaurian. This emperor took strong objection to the worship of images which had sprung up, and by edicts ordered their destruction in all the churches of the empire. The emperor was reluctantly obeyed in the East, but the pope refused to yield, and boldly armed against the enemy; finally, the imperial fleet was destroyed at the mouth of the Po, and a synod was summoned in which the Iconoclasts were condemned. The pope pursued his victory no further, but by moderate counsels preserved Italy outwardly to the empire, whilst at the same time he greatly increased his own power.

In the pontificate of Zacharias (741) we have the first instance wherein the civil duties of a nation, and the rights of a crown, were submitted to the decision of a pope. Pepin, the Mayor of the Palace under Childeric, the last of the Merovingians, asked Pope Zacharias whether the nation of the Franks should be ruled by the real or nominal holder of power. Zacharias decided in Pepin's favor. The question was merely a point of casuistry, laid before the first religious judge of the Church; but later popes pretended that Zacharias had exercised a right belonging to his office, and had *deposed* Childeric.

In the year 800, Charlemagne, the son of Pepin, was crowned in St. Peter's at Rome by Pope Leo III., with the imperial title. Rome was grateful to her deliverer from the Lombards, an emperor was needed, the pope was the spokesman of the popular will as well as a consecrating priest, and hence Charles the Great was crowned; but on this event was founded the right, claimed afterward by the popes, of raising and deposing monarchs at their will.

Later than this, two great forgeries were put forth which greatly helped the papal claims: (1) The so-called "Donation of Constantine," which was believed to be true from 868 to the middle of the fifteenth century. It professed that Constantine had conferred on Pope Sylvester the right of wearing a golden crown, that he had endowed the Apostolic See with the Lateran Palace (this one thing was probably true), with the city of Rome, and with all the provinces of Italy. And that, in consequence of this, Constantine had relinquished the ancient capital, and had built a new city for himself—Constantinople. Its pretended date was about 330. The fable was invented to give an ancient right to many things which had become matters of history, more or less. (2) "The False Decretals." In the sixth century Dionysius Exiguus collected the canons from the General and the most famous Provincial Councils, and to them he added the "Decretal" letters of the popes, so that these latter were set forth as having the same weight as the canons. His collection was generally received as a book of canon law in the West, except in Spain, where Isidore, bishop of Seville (601–636), made a separate collection. About 840 another Isidore started the False Decretals under cover of the name of the great Isidore. They are skilful forgeries, and profess to be letters and decrees of bishops of Rome, going back to apostolic days. Their aim is to exalt the hierarchy as a whole, asserting the rights of the clergy as a body against the oppressions of the emperors; but they carry the pope's power higher than it had ever been carried before, and since they found their way into the collections of the canon laws, and finally into the code of the papacy, their influence was very strong, and, indeed, still exists now, although the deception is admitted.

An example of the righteous use of the papal power, and one which shows why the moral support of the civilized world was given to it, occurred in the pontificate of Nicholas I. (858). Lothair II., a vicious and contemptible prince, wished to obtain a divorce from his queen and marry another women. Nicholas firmly opposed him, even deposing two French Metropolitans and annulling the decisions of a Frankish National Council, because they favored the divorce. These measures were novel and aggressive, but the rightness of the cause prevented their being questioned. From the eighth century onward, the popes had granted special privileges to *monastic* bodies (MONK), by which they were exempted from all jurisdiction but that of the pope. Later on, especially in the twelfth century, these institutions increased in number, and it is easy to see how, by their means, the pope's authority grew throughout every country, since they were independent of the bishops, and were often opposed to the parochial clergy. One of the greatest names amongst the popes is that of Hildebrand, Gregory VII. (1048–85). He was the moving spirit of a party in the Church which desired to emancipate it from all connection with the State, and from the feudal obligations by which it was bound in regard of its possessions. With unswerving steadiness, with thorough conviction, with far-sighted patience, and with a deep, subtle, and even unscrupulous policy, he labored toward these ends during the reign of several popes, who were guided by his forcible character, until at last he became pope himself (1073). The two objects he put before himself were:—(1) To fix in the College of Cardinals (CARDINAL) the freedom and independence of election of the popes, and forever to abolish the right (or, as he considered it, usurpation) of the emperors and Roman people. (2) To bestow and resume the Western Empire as a fief of the Church, and to extend his temporal dominion over kings and kingdoms of the earth. As Hallam wittily says, he found it convenient to treat the Apostle St. Peter "as a great feudal suzerain" of the kingdoms of the earth. The first of these designs was accomplished, but the second only attained a partial success, although from this time onward no pope thought of awaiting the confirmation of the emperor before he was installed in the throne of St. Peter. Pepin and Charlemagne had bestowed on the popes grants of territory, with sovereign rights, and now the Countess Matilda, a firm friend of Gregory, made over to the Roman See her territories after her death. The "donation" was disputed, but the popes realized enough of it to add greatly to their power and wealth.

The *Crusades* (CRUSADES) brought vast advantages to the papacy in many ways. Urban II., in 1095, offered forgiveness of sins to all faithful Christians who took up arms in this cause. In this movement the popes found themselves placed at the head of Western Christendom, since they had the control of enterprises in which the most powerful sovereigns were expected to enlist themselves. They likewise extended their sway by claiming the supreme lordship over the territories rescued from the Infidels (the Turks).

Innocent III. (1198), the most powerful of all the popes, carried the ideas of his predecessors to their furthest limit. Many of his high-handed proceedings directly tended towards social order and the happiness of mankind. No control but that of religion appeared sufficient to restrain the abuses of society. Innocent announced himself as the general arbiter of differences and conservator of the peace throughout Christendom. Thus, he compelled the observance of peace between the kings of

Castile and Portugal by the threat of excommunication and interdict. He enjoined the king of Aragon to restore his debased coin. By a general interdict enforced throughout France he compelled Philip Augustus—a powerful prince—to take back his wife whom he had repudiated; and England was not the only country which he converted into a spiritual fief. On the whole, Innocent was the greatest and most successful of the popes. The times themselves were favorable to his ability and gifts, as well as to his pretensions. A strong, uncompromising power, exercised, upon the whole, on the side of God and of right, was needed, and Innocent exactly met the want.

The popes were at the summit of their power during the thirteenth century. "Rome inspired during this age all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals." The Emperor Frederick II. had taken the sign of the Cross, by which he bound himself to serve in the Holy War of Palestine; but he considered himself at liberty to fulfil his vow at his own time, and on this account became embroiled with successive popes. Innocent IV., at a council at Lyons, 1245, declared him to be deposed, and this and the proscription of Alexander IV. were the main causes of the ruin of his family. This is the most successful instance of the exercise of the power of deposing kings which history affords.

In 1294 Boniface VIII. became pope, and endeavored to carry out Hildebrand's idea of the papacy, but the real power of the Roman See was beginning to wane. The first successes of the Crusades were being followed by failure and disasters; the Holy Land was being abandoned, and the preaching of a Holy War ceased to rouse men to enthusiasm. The high pretensions of the canon law were opposed by the revived study of the Roman civil law, which contained a lofty theory of imperial and secular power. Boniface quarrelled with Philip of France, who would not yield to him, and death only prevented the pope from publishing a bull of deposition against the king. Just after his death the popes settled at Avignon, and came under the control of the sovereigns of France. Next followed the Councils of Constance and Basel, and afterwards the movement of the Reformation, all tending to limit and cripple the papal power.

No student of history can fail to see what an important part the papacy played in the Middle Ages, nor can he fail to admit that, though deformed by many human imperfections, it was yet powerful for good, by opposing to the idea of mere brute force that of an unseen but mightier spiritual power, which, in a comparatively lawless age, did, on the whole, defend the innocent and weak and punish the guilty and strong.

But whilst freely admitting this, he can find no foundation either in Holy Scripture or in the page of history for the assertions of a celebrated bull of Boniface VIII. ("Unam Sanctam"), one sentence from which appears to sum up the papal claims: "Moreover we declare, affirm, define, and pronounce that it is altogether necessary for salvation that every human creature should be subject to the Roman Pontiff."—Benham: *Dict. of Religion*.

Papal Election. See CONCLAVE.

Papebroeck. See BOLLANDISTS.

Paphnutius, b. 275 (?); d. 350 (?). He was bishop of a city in the Upper Thebais, and took a prominent part in the Council of Nicæa (325), where he spoke against the proposition that all ecclesiastics should put away the wives they had married while they were laymen. His views prevailed, and marriage was forbidden only after ordination.

Pa'phos (*boiling*, or *hot*). There were two towns of this name in Cyprus—old Paphos, situated on a height about two miles from the sea, and new Paphos, on the shore of the sea, about ten miles to the northwest of the old town. This was the place visited by Paul and Barnabas. (Acts xiii. 6–13.) For description of Cyprus, see Di Cesnola: *Cyprus* (N. Y., 1870).

Papias, bishop of Hierapolis; b. about 70; d. probably about 153. All that we know of his life or works has come to us through Eusebius and Irenæus. He wrote an *Interpretation of the Sayings of the Lord*, a collection of the words and works of the Master and his disciples, all of which have perished, with the exception of a few fragments.

Papy'rus. See REED.

Parable (Heb. *mashal*, Gr. *parabole*), "a placing side by side, or comparing earthly truths, expressed, with heavenly truths to be understood. The *fable* introduces brutes, and transgresses the order of things natural, introducing improbabilities resting on fancy. Parable does not, and has a loftier significance; it rests on *the imagination*, introducing only things probable. The allegory personifies directly ideas or attributes. The thing signifying and the thing signified are united together, the properties and relations of one being transferred to the other; instead of being kept distinct, side by side, as in the parable, it is a prolonged metaphor, or extended simile; it never names the object itself; it may be about other than religious truths, but the parable only about religious truth. The parable is longer carried out than the proverb, and not merely by accident and occasionally, but necessarily, figurative, and having a similitude. The parable is often an expanded proverb, and the proverb a condensed parable. The parable expresses some particular fact, which the *simile* does not. In the fable the end is earthly virtues, skill, prudence, etc., which have their representatives in irrational creation; if men be introduced, they are represented from their mere animal aspect.

"The basis of parable is, that man is made in the image of God, and that there is a law of continuity of the human with the divine. The force of parable lies in the real analogies impressed by the Creator on his creatures, the physical typifying the higher moral world. 'Both kingdoms develop themselves according to the same laws; Jesus' parables are not mere illustrations, but internal analogies, nature becoming a witness for the spiritual world; whatever is found in the earthly exists also in the heavenly kingdom.' — *Lisco.* The parables, earthly in form, heavenly in spirit, answer to the parabolic character of his own manifestation. Jesus' purpose in using parables is *judicial* as well as *didactic*, to discriminate between the careless and the sincere. In his earlier teaching, as the sermon on the mount, he taught plainly, and generally without parables; but when his teaching was rejected or misunderstood, he, in the latter half of his ministry, judicially punished the unbelieving by parabolic veiling of the truth (Matt. xiii. 11–16), 'therefore speak I to them in parables, because they seeing see not, ... but blessed are your eyes, for they see,' etc. Also, vers. 34, 35. The disciples' question (ver. 10), 'why speakest thou unto them in parables?' shows that this is the first *formal* beginning of his parabolic teaching. The parables found earlier are scattered, and so plain as to be rather *illustrations* than judicial veilings of the truth (vii. 24–27; ix. 16; xii. 25; Mark iii. 23; Luke vi. 39). Not that a merciful aspect is excluded, even for the heretofore carnal hearers. The change of mode would awaken attention, and judgment thus end in mercy, when the message of reconciliation addressed to them first after Jesus' resurrection (Acts iii. 26) would remind them of parables not understood at the time. The Holy Spirit would 'bring all things to their remembrance.' (John xiv. 26.) When explained, the parables would be the clearest illustration of truth. The parable, which was to the carnal a veiling, to the receptive was a revealing, of the truth, not immediate, but progressive. (Prov. iv. 18.) They were a penalty or a blessing according to the hearer's state; a darkening to those who loved darkness; enshrining the truth (concerning the Messiah's spiritual kingdom so different from Jewish expectations) from the jeer of the scoffer, and leaving something to stimulate the careless afterwards to think over. On the other hand, enlightening the diligent seeker, who asks, What means this parable? and is led so to 'understand all parables' (Mark iv. 13; Matt. xv. 17; xvi. 9, 11), and at last to need no longer this mode, but to have all truth revealed plainly. (John xvi. 25.) The truths, when afterward explained, first by Jesus, then by his Spirit (xiv. 26), would be more definitely and indelibly engraven on their memories. About fifty out of a larger number are preserved in the gospels. (Mark iv. 33.) Each of the three synoptical gospels preserves some parable peculiar to itself. John never uses the word parable, but 'proverb,' or, rather, brief 'allegory,' *parabolic saying* (*paroimia*). Parabolic sayings, like the *paroimia* in John (x. 1, 6–18; xvi. 25; xv. 1–8) occur, also, in Matt. xv. 15; Luke iv. 23; vi. 39; Mark iii. 23; 'parable,' in the sense of 'figure' or *type*, Heb. ix. 9; xi. 19."—Fausset: *Bible Cyclopædia.* See French: *Notes on the Parables* (1841, many editions); Thomas Guthrie: *The Parables* (1866); W. Arnot: *The Parables of our Lord;* A. B. Bruce: *The Parabolic Teaching of Christ* (1882).

Parabolani (Gr., those who expose themselves). In the ancient Church one of the minor orders of the clergy, upon whom was laid the special duty of nursing the sick.

Paraclete. See HOLY SPIRIT.

Paradise, "a word of Persian origin, meaning 'a garden,' 'orchard,' or other enclosed place, filled with beauty and delight. Hence it is used figuratively for any place of peculiar happiness, and particularly for the kingdom of perfect happiness, which is the abode of the blessed beyond the grave. (Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.)"—Schaff: *Bible Dict.* See EDEN.

Paraguay, a republic of South America, having a population of about 300,000.

With the exception of a few immigrants the inhabitants are all nominally connected with the Roman Catholic Church. The episcopal see is at Asuncion, the capital.

Pa'ran (*place of caverns*), WILDERNESS OF, "bounded on the north by the Wilderness of Shur and the land of Canaan, on the east by the Arabah and the Gulf of Akabah, on the south by a sand-belt which separates it from Sinai, on the west by the Wilderness of Etham. It is now called *Badiet et-Tih* (desert of the wandering), the scene of the thirty-eight years' scattering of Israel between Egypt and Palestine. It is a high limestone plateau, crossed by low ranges of hills. Its few water-courses run only in the rainy season. The vegetation is scanty. The northeastern portion of this plateau is the *Negeb* (south country) of Scripture. The caravan route to Egypt crossed Paran." —Schaff-Herzog: *Ency.*, vol. iii., p. 1743.

Pardee, RICHARD GAY, widely known as a Sunday-school worker; b. at Sharon, Conn., Oct. 12, 1811; d. in New York City, Feb. 11, 1869. From 1853 to 1863 he was the agent of the New York Sunday-School Union. He prepared two books which have had a wide circulation: *The Sunday-School Worker* and *The Sunday-School Index*.

Paris, MATTHEW, b. probably in Paris, about A. D. 1195; d. at St. Albans, 1259; a Benedictine monk of St. Albans; the author, under the title of *Historia Major*, of a history of England from 1066 to 1259. The earlier part of the history (from 1066 to 1235) belongs, however, really to Roger of Wendover, another monk of St. Albans; and it was continued after the death of Matthew (up to 1273) by William Rishanger. The whole work, so far as it touches upon matters affecting the Church, is considered of great value.

Parish (from the Gr. *para*, near, and *oikos*, a house), in law, originally an ecclesiastical division, or a part of a diocese, being the district near the parish church. There are about 12,000 ecclesiastical parishes in England. In the United States the parish system is retained by the Roman Catholic and the Protestant Episcopal Churches, modified, however, on account of the complete separation of Church and State.

Park, EDWARDS AMASA, D. D. (Harvard University, 1844), b. at Providence, R. I., Dec. 29, 1808; was graduated at Brown University, 1826; at Andover Theological Seminary, 1831; was pastor at Braintree, Mass., 1831–33; professor of mental and moral philosophy at Amherst College, 1835–36; professor of sacred rhetoric at Andover Theological Seminary, 1836–47; and of Christian theology, 1847–81. He was one of the founders of the *Bibliotheca Sacra*, 1844, and one of its editors till 1884. He is the author of: *Memoirs of Samuel Hopkins* (1852) and *Nathaniel Emmons* (1861), and editor of *The Sabbath Hymn-Book* (1858), and other works. His last publication is a volume of fourteen *Discourses on some Theological Doctrines as Related to the Religious Character* (1885).

Parker, JOSEPH, D. D., Congregationalist; b. at Hexam, Northumberland, Eng., April 9, 1830; educated at University College, London, he privately entered the Congregational ministry and became successively pastor at Banbury (Oxfordshire), 1853; Manchester (Cavendish Chapel), 1858; and of the City Temple, London, since 1869. He is the author of: *Ecce Deus: Essays on the Life and Doctrines of Jesus Christ* (1868); *Ad Clerum* (1870); *Pulpit Notes with Introductory Essay on the Preaching of Jesus Christ* (1873); *The People's Bible: Discourses on Holy Scripture* (1885), still in course of publication.

Parker, MATTHEW, the second Protestant archbishop of Canterbury; b. in Norwich, Aug. 6, 1504; d. at Lambeth, May 17, 1575. He was educated at Cambridge, and became master of Corpus Christi College and dean of Lincoln. He was appointed archbishop by Elizabeth. He aided in the preparation of the *Bishop's Bible*, and wrote *De Antiquitata Britannicæ Ecclesiæ*.

Parker, THEODORE, b. at Lexington, Mass., Aug. 24, 1810; d. at Florence, Italy, May 10, 1860. He was educated in the Unitarian faith by his parents, who were pious middle-class persons, and they intended him for the ministry of their communion. He worked intensely, was graduated at the Divinity School at Harvard with high honors, and became minister of a church at Boston. His Unitarian brethren soon found that he was leaving the conservative line of such men as Channing, and was being moved along in the direction of freethought, and they drew apart from him. This grew to an open breach when, in 1841, he published a sermon in which he treated the gospel miracles as either myths or exaggerations. The result of the controversy which arose was that he left the Unitarian body with a large following, who established themselves under him as an independent congregation (1845). His congregations were large, and his influence, from his manifest zeal of philanthropy and social reforms, was very wide. His testimony against slavery had great power in its abolition. He was a prolific writer, and his sermons are devout, earnest and thoughtful. His works, comprising, besides these and other discourses, reviews, criticisms, and speeches, were published in London in twelve volumes, 1863–65. He also published a translation of De Wette's *Introduction to the Old Testament.* His health failing, he came to Europe for change, but died at Florence.

Parker's position with respect to the Bible miracles, as indicated in his works, can hardly be said to deny them. "Non-proven" would perhaps express his view: they are improbable, and the evidence insufficient, but cannot be called impossible. The truth of Christ's moral teaching, nay, even his divinity, in a sense unapproached by any other human personality, were evidenced by the sanctity of his life. Legends gradually grew round the beauty of his figure in the history; these being dropped, a true biography remains. Parker's faith in a personal God who governs the soul and the daily life of man, to whom prayer can be made, and who will answer it, seems not to have wavered. His private papers contain many direct and most earnest petitions to God. The Bible, according to him, is inspired, not in the sense of a revelation, but as calling forth in man the latent inspiration which is in him, and leading him to discern the truth, which is given to every man, but which, but for such quickening, lies hidden.—Benham: *Dict. of Religion.* Parker's principal works were: *Discourses of Matters Pertaining to Religion* (1842); *Critical and Miscellaneous Writings* (1843); *Ten Sermons of Religion* (1853); *Sermons on Theism, Atheism and the Popular Theology* (1853); and four volumes of *Sermons, Addresses,* etc. (1855). See his *Life,* by Weiss (1864), 2 vols., and by Frothingham (1874).

Parsees. Parseeism was the religion of Iran or Persia. Its origin is wrapped in obscurity; even the date of Zoroaster, or Zarathustra, is fixed variously between 500 or 600 B. C. and 1200 B. C. The fundamental doctrines probably were formed 2,000 years B. C., whilst Persians and Hindoos were still one nation, and before the Veda existed, which is generally fixed at 1,500 years B. C. The first historic record is found in the arrow-head inscriptions of about 516 B. C., in which Darius Hystaspes figures as a disciple of the prophet, and ascribes his victories to Ormuzd. At the present time there is but a small congregation of Parsees living in Yezd and Kirmân, the rest have emigrated. There are many points of similarity to be found in the Jews and Parsees: both are monotheists, both are exiles, and both are followers of an ancient sacred law.

The book which contains their creed is called *Avesta*, which comes from the same root as *Veda—vid*, "to know," and thus means "law and revelation." It is sometimes improperly called *Zend-Avesta; zend* means a "commentary" or "glossary," which accompanies each part of the book as a help to the understanding. The Avesta was not the work of only one man or time; some of it is said to date back to between the seventh and fourth centuries before Christ, and some as late as the fourth century after. It is divided into the *Yasna*, which includes five *gâthas*, or hymns, written in a dialect resembling Vedic Sanscrit, and probably very ancient; the *Vendîdâd*, which means "given against the demons," and contains the laws; the *Visparad*, meaning "chiefs," a collection of prayers; and other sections with special prayers. The Avestan doctrine came to Persia through Media by the *Magi*—some of the race who were the first Gentiles to worship the infant Saviour. It became the ruling religion of Persia in A. D. 226 under Ardeshír, the first Sassanide monarch, and it remained so till 642, when the Persian kingdom came to an end. Then many Persians accepted the Koran; yet a small remnant remained, and were the progenitors of the modern community of Indian Parsees. Some went to India, in 716, and settled in the northern part.

Besides being monotheistic, Parseeism is dualistic. It teaches the existence of two principles, always at war with each other—light and darkness, good and evil—under the names of Ormuzd or Ahura-Mazda, and Ahriman. These two were supposed to be living in different parts of the universe with immense space separating them, till, each becoming aware of the existence of the other, a fierce war was waged between them. Ormuzd commenced creating spirits suitable to his purposes against his enemy, and then Ahriman created evil spirits to counteract their influence. Ormuzd next made the stars and planets, and when the earth was finished he placed it between himself and Ahriman; but the latter bored a hole through the earth, and placed some of his bad spirits on it. Henceforth the earth became the arena of the struggle between good and evil. Zoroaster was then created by Ormuzd to oppose Ahriman. The struggle is to last for 12,000 years. Each man is to live his allotted time on the earth, there to determine his ultimate happiness; for the Parsee believes in the resurrection of the dead, and in a state of final blessedness. Fifty-seven years before the end of the world—which is to be brought about by collision with a comet—Sôshyans, of the direct seed of Zoroaster, will appear, and prepare the dead for the new life to begin. Then sinners are to be purified to join the blessed by living three days in molten lead. Ahriman is to vanish forever.

The Parsees are worshippers of fire; their sacred altar-fire is never allowed to go out, and is fed chiefly with sandal-wood; their domestic fire is also sacred. They never smoke, and are very particular about bodily defilement: contact with a dead body is the greatest source of defilement, and needs special forms of purification. Their corpses are exposed to be the food of vultures on a *dakhma*, or "tower of silence," and then the bones only fall into a pit below; to inter a corpse is punishable by death. The priesthood was formerly confined to one family, but is not now so limited. Their service is divided thus: first, hymns and offering of sacrifices, which consist of small cakes and *homa*, the juice of a plant said to be very effectual against evil spirits; secondly, hymns, and reading of parts of the *Vendîdâd;* and then of hymns and prayers. The young Parsee becomes a member of the congregation at the age of seven, when, with sundry ceremonies, he or she is invested with a woolen cord, called a *kusti*, or sacred girdle, which is always worn, and implies irrevocable consecration to the faith of Zoroaster. Marriage is looked on as a very sacred tie, and is contracted between persons of the nearest kindred. The Parsees never make converts. They have translated the *Vendîdâd* into the dialect Gujerati, which, since their settlement in India, has been their mother-tongue.

From the seventeenth century the Parsees have been the middlemen in India between English, French, and other European nations, and their native customers. In 1881, of 100,000 worshippers of Zoroaster, one-half were found to be in Bombay, which largely owes its prosperity to them. They are great promoters of education, and have English taught in all their schools; they have done much toward female enfranchisement. They are extremely charitable, and very loyal to the British Crown.

In 1771 Anquetil Duperron published a French translation of the *Avesta*, and Professor Max Müller has edited the translation in *The Sacred Books of the East.*—Benham: *Dict. of Religion.*

Particular and General Baptists, the names by which two Baptist bodies in England are known. The first is Arminian in theology and had its origin in a company, which, under the lead of John Spilsbury, withdrew in 1633 from an Independent congregation at Southwark, of which Henry Jacobs was pastor. The General Baptists are Calvinistic, and are descended from a company which, having embraced Baptist doctrines, withdrew from the main body of the Separatist exiles in Holland, and returned to England in 1612. In 1822 a small denomination of Baptists holding Arminian views, but practicing strict communion, was formed in the States of Indiana, Illinois, Missouri, and Kentucky, under the name of *General Baptists.* They were estimated in 1888 to have over 2,000 churches, and 13,000 members.

Pas'cal (*pas'kal*), BLAISE, "b. at Clermont, in Auvergne, June 19, 1623; d. at Port Royal, Aug. 19, 1662; a distinguished French mathematician and philosopher, chiefly remembered, however, as the author of the famous *Provincial Letters* (published about 1658, in opposition to the Jesuits), and of *Thoughts on Religion and Some Other Subjects* (published after the author's death). From his childhood he gave evidence of remarkable capacity. His gift for mathematics was extraordinary, and he contributed largely to the development of that science. But when he was in his thirty-fourth year he all at once renounced the study of mathematics and natural philosophy, as well as of all human learning, and devoted himself wholly to religious meditation, mortification, and prayer. The last five years of his life were spent in retirement at Port Royal. But his retirement did not prevent his noticing what was passing in the world; and he took an interest in the controversy between the Jesuits and Jansenists, which led to the publication of the *Provincial Letters* in favor of the latter. The wit and genius of his *Provincial Letters* have always been acknowledged, though their fairness has been questioned. His *Thoughts on Religion* has been translated into most European languages, and has been many times republished."—Cassell: *Cyclopædia.* Pascal "is one of those rare religious characters whom both Catholics and Protestants love to claim; and his defense of Christianity is, to use the fine words of Neander, 'witness to that religious conviction which is founded in immediate perception, and is elevated above all reflection.'"—*Th. Schott.* Lives of Pascal have been written by St. Beuve, Vinet, Cousin, etc. Eng. trans. of *Thoughts* and *Provincial Letters*, by Wright, N. Y., 2 vols.

Paschal Controversies (Gr. *pascha*, passover). These were controversies which arose in the middle of the second century on the question of the proper date for keeping Easter. The term "pascha" was in the first ages of the Church applied to the anniversary of our Saviour's death (cf. 1 Cor. v. 7). After a time Easter became included in this term, but at length the "pascha," as an ecclesiastical term, was confined to Easter alone, Good Friday being excluded. The Churches in Asia Minor used to celebrate the Paschal Supper, or anniversary of the crucifixion, on the 14th day of the month of Nisan, the date of the Jewish Passover; and three days later they kept Easter, regardless of what day of the week it fell upon. The practice of Rome, and of the majority of the Churches, was always to keep Easter on the Sunday, and the Paschal Supper on its eve. The former custom — called the "quartodeciman," from its being kept on the fourteenth day—was claimed as derived from St. John and St. Philip; the latter from St. Peter and St. Paul. About the year 158 Polycarp, bishop of Smyrna, visited Anicetus, bishop of Rome, and discussed this question with him in a friendly spirit; the result was that it was agreed that a difference of practice was allowable on this point. But about the year 196 Victor, bishop of Rome, sought to enforce uniformity of practice by threatening to cut off communion with the Asiatic Churches unless they submitted to the Western custom. His efforts, however, were doomed to failure. Polycrates, bishop of Ephesus, writing on behalf of the Asiatics, refused to yield to Victor, and when the latter sought to cut off so large a body of people from Christian communion he was opposed by many Western bishops, among others by Irenæus, bishop of Lyons. In 314 the Council of Arles decreed that Easter should in all places be kept "on one day, and at one time;" but the council had no jurisdiction in the East, and therefore did not affect the Asiatics. But in the Council of Nicæa the bishops from Asia Minor consented to conform to the Western and more general custom of keeping Easter; and although individual congregations resisted this surrender, yet the controversy was then at an end, and by the sixth century all traces of the Quartodecimans had disappeared. — Benham : *Dict. of Religion.*

Paschalis is the name of two popes and two antipopes. See POPES.

Paschasius, RADBERTUS. See RADBERTUS.

Passion, **THE**, OF OUR LORD, is his crucifixion.

Passion-Plays. See RELIGIOUS DRAMAS.

Passion-Week. See HOLY WEEK.

Passionists, an order of the Roman Catholic Church founded by Paolo della Croce; b. at Ovada, in Piedmont, Jan. 3, 1694; d. at Rome, Oct. 18, 1775. He was canonized by Pius IX. in 1868. The object of the order is to keep alive in every possible way Christ's atoning passion and death. There are several congregations of this order in England and the United States.

Passover, "*Pesach*, *pascha*, the first and greatest of the three annual feasts (*regalim*) instituted by Moses, at which it was incumbent upon every male Israelite to make a pilgrimage to the house of the Lord. It was celebrated on the anniversary of the exodus from Egypt—*i. e.*, on the 14th day of Nisan, otherwise called Abib, the period of the first full moon in the spring—and lasted eight days. In commemoration of the incidents connected with the great event of the liberation of the people, it was ordained that unleavened bread only should be eaten during this festive period, whence it also bore the name *chag hamazzoth* (feast of unleavened bread); and, further, that a lamb one year old, and free from all blemish, roasted whole, together with bitter herbs, should form the meal in every house on the eve of the feast. Prayers and thanksgivings, all with a reference to the redemption from bondage, accompanied the repast, at which the members of the family or families who had joined in the purchase of the lamb had to appear in traveling garb. At a later period, a certain number of cups of red wine were superadded to this meal, to which, as its special ceremonies and the order of its benedictions were fixed, the name *seder* (arrangement) was given. The name 'passover' was more strictly limited to the first day, in which the paschal lamb was entirely consumed, the reserving of any part of it to the next day being expressly forbidden (Ex. xii. 10); and the name 'feast of unleavened bread' belonged rather to the remaining days, on which other animal food was eaten; but the names were often used indiscriminately.

"The passover is generally regarded by Christian theologians as at once a sacrifice and a sacrament, and in the former character as an eminent type of the sacrifice of Christ. The death of Christ at the very time of the passover is regarded as corroborative of this view, which is indeed plainly adopted in certain passages of the New Testament, as John xix. 36, and 1 Cor. v. 7, in which last place our Saviour is designated 'Christ our Passover.' The passover is regarded as typical of Christ, in its connection with the deliverance of Israel from the bondage of Egypt, held to typify our salvation from the bondage of sin; in its being a sacrifice, and that of a lamb without blemish—the perfection of the paschal lamb, as of the other sacrificial victims, being supposed to signify the perfection of the great sacrifice; and in many other minor particulars, of which one is that referred to in John xix. 36, that no bone of the paschal lamb was to be broken.

"The paschal meal, as at present celebrated among the Jews, has more the character of a hallowed family feast, with reference, however, to the great national event. The greater part of those, it may be added here, who live out of the Holy Land, celebrate it on the first two evenings, as, owing to the uncertainty prevalent at one time with respect to the fixing of the new moon by the sanhedrim at Jerusalem, it was ordained that the 'exiles' should celebrate all their festivals—except the day of atonement—on two successive days, a law still in force among the orthodox. The regulations of the 'lamb for each house,' the traveling garb, etc., are abrogated, but many further symbolical tokens have been superadded; reminiscences, as it were, both of the liberation from Egypt and the subsequent downfall of the sanctuary and empire. The order of prayers and songs to be recited on these evenings has also received many additions, and even mediæval German songs have crept in, as supposed to contain a symbolical reference to the ultimate fate of Israel."—Chambers: *Cyclopædia.* See Oehler: *Theology of the Old Testament;* Stanley: *Hist. of the Jewish Church*, vol. i.

Pastoral Letter, a letter written by a bishop to his diocese.

Pastoral Staff, or CROZIER, a bishop's official emblem. It is a long staff with a hook at the end, like a shepherd's crook, and is the symbol of the bishop's pastoral authority over his flock. It is often beautifully decorated with gold and jewels.

Pastoral Theology, "that branch of theological science which regards the duties and obligations of pastors in relation to the care of souls. It comprises two parts: first, that which treats of the obligations of the pastors themselves, and which is, therefore, designed for the training and preparation of the candidates for the pastoral office. The other part of pastoral theology, which might, perhaps, better be called popular theology, comprises the objective teaching which is to be employed in the instruction and direction of the flock committed to the pastor's charge. This branch of theology has long formed a leading portion of the training of candidates in the evangelical churches of France and Germany. Numerous works on the subject represent the practice of the various sections of the Protestant Church; and, more recently, Catholic manuals of pastoral theology have appeared."

Paten, PATENA, or DISCUS, the plate on which the sacramental bread is placed and distributed to communicants.

Pater Noster (Our Father), THE, designates, especially in the Roman Catholic Church, the Latin translation of the Lord's Prayer.

Patience "is that moral power by which the soul preserves its equanimity under all exciting and oppressive circumstances, and freely submits to the unavoidable, with the presentiment that it is a divine dispensation. As a fruit of Christian faith, patience is the persistence of the believer in a state of sanctification, in spite of temptations. Born of Christian love, it supplements Christian hope. (Rom. viii. 25.) It gradually learns to bear all things, endure all things, hope all things, to wait contentedly for the coming of the Lord. (James. v. 7.) Its foundation is the Lord's faithfulness."—*Lange.*

Pat'mos, a barren and rocky island, situated near the coast of Asia Minor, in the Ægean Sea. The Roman emperors used it as a place of banishment, and here the Apostle John wrote his Revelation. (Rev. i. 9.) Above the cave, where tradition says he had his visions, is the Greek monastery built by Alexius Commenus.

Patriarch. The name, as a title in the Christian Church, was given as a mark of respect to bishops in the fourth century. In time it designated the bishops of certain great metropolitan sees who held a position of authority over the metropolitans included in their district which was called a patriarchate. There are eleven patriarchs in the Roman Catholic Church. See GREEK CHURCH.

Patrick, St., Roman Catholic saint and apostle of Ireland. The chief sources of information regarding him are found in his *Confession*, and the *Epistle to Coroticus.* The dates of his life are uncertain. His birth has been placed between 336 and 378, and his death between 455 and 493. When a youth of sixteen he was carried captive to Ireland from Bonavem of Taberniæ, which was probably in Gaul. After six years he made his escape and regained his home. Nothing further is known of him until at a mature age he began his missionary labors in Ireland. In the face of great difficulties he established among this heathen people a native church with a clergy raised up from their ranks. St. Patrick's Day is commemorated March 17. See Nicholson: *St. Patrick, Apostle of Ireland* (Dublin, 1868); Killen : *Ecclesiastical History of Ireland* (London, 1875), 2 vols.

Patrick, SYMON, b. at Gainsborough, in Lincolnshire, in 1626; d. at Ely, May 31, 1707. Educated at Cambridge, he was ordained by Dr. Hall, the ejected bishop of Norwich, in 1651, and became successively vicar of Battersea, 1658; rector of Covent Garden, 1662; prebendary of Westminster Abbey, 1672; dean of Peterborough, 1679; bishop of Chichester, 1689, and of Ely, 1691. He is best known as a commentator, but produced several other works of merit, and took high rank as a preacher, and in later years was accused of favoring the Nonconformists. He is numbered among the Cambridge latitudinarians.

Patripassians (from *pater passus*, the suffering father), "a name applied to those Christians, who, denying that there is a definite distinction between the personalities of the Father, the Son, and the Holy Spirit in the Trinity, said that the Father had suffered in the Son. It occurs for the first time in the treatise of Tertullian against Praxeas, about 200."—Schaff-Herzog: *Ency.* See MONARCHIANS.

Patristics, that branch of historical theology which treats particularly of the lives and doctrines of the Church Fathers.

Patronage, the right to present a clergyman to a living; *i. e.*, to nominate him to the bishop for the purpose of institution. This right was originally confined to the bishop of the diocese; but in the Council of Orange (A. D. 441), it was enacted that one who built a church might be allowed the presentation to it, and by a law of Justinian (A. D. 541) it was laid down that the founders of churches, and their heirs, should enjoy the privilege of nominating the incumbents; provided always (1) that a sufficient maintenance were provided for the clerk; (2) that the bishop approved of the nominee. The system soon became general throughout the West. It was introduced into England by Archbishop Theodore (A. D. 668–90). Abuses, as was natural, gradually crept in. Churches were sometimes built as a profitable speculation, the builder taking the offerings, and allowing to the incumbent a fixed income while he appropriated the surplus to his own use. Occasionally the right of presentation was divided among several heirs, which led to a division of the living into a like number of parts, each held by a separate clerk. Frequently the patron claimed the right of introducing or ejecting a priest, without any reference to the bishop; whilst, on the other hand, the bishop sometimes unreasonably refused to institute the patron's nominee. Against such practices frequent canons and laws were directed: bishops were prohibited from consecrating churches built for profit; the partition of livings was put a stop to; the bishop's consent was made a condition of induction; and bishops were forbidden to withhold that consent except for valid reasons.

Instead of being regarded merely as a trust, patronage came to be considered as a vested right, and therefore as salable property, which might be sold either with the estate or as a separate property. In England the perpetual right of presentation is called an "advowson;" if appended to an estate, it is an "advowson appendant;" if a property by itself, it is an "advowson in gross."—Benham: *Dict. of Religion.*

Patteson, JOHN COLERIDGE, "bishop of Melanesia, was the eldest son of Justin Patteson and Frances Duke Coleridge, a near relative of Samuel Taylor Coleridge, and was born in Gower Street, Bedford Square, April 2, 1827. He was educated at Ottery St. Mary and at Eton, where he greatly distinguished himself on the cricket field. He entered Balliol College, Oxford, in 1845, and was graduated B. A. in 1848. After spending some time on the Continent in the capacity of tutor, he in 1852 became a fellow of Merton College. In 1853 he became curate of Alfington, Devon, and in the following year he was ordained priest, and joined the mission to the Melanesian Islands in the South Pacific. There he labored with great success, visiting the different islands of the group in the missionship, the *Southern Cross*, and by his good sense and unselfish devotion winning the esteem and affection of the natives. In 1861 he was consecrated bishop of Melanesia, and in this capacity did much to promote the Christianization of the islands, until his premature death by the hand of a native, Sept. 20, 1871. See *Life*, by Charlotte M. Yonge."—*Ency. Britannica.*

Paul the Apostle, and HIS EPISTLES. I.

The Life of Paul.—Paul was born of Jewish parents (2 Cor. xi. 22; Phil. iii. 5) at Tarsus in Cilicia. (Acts ix. 11; xxi. 39; xxii. 3.) He traced his lineage to the tribe of Benjamin (Rom. xi. 1; Phil. iii. 5); belonged, on his father's side, to the sect of the Pharisees (Acts xxiii. 6), and had inherited the right of a Roman citizen (xxii. 18; comp. xvi. 37; xxiii. 27). He had a sister, who was married, at Jerusalem (xxiii. 6). His earliest education he received at home, to complete which he went to Jerusalem, where he attended the lectures of the famous Gamaliel (xxii. 3), a grandson of the great Hillel. As the Jewish teacher received no money for his instruction he learned the trade of a tent-maker (xviii. 3), which enabled him afterward to make his own living without being dependent on congregations. (Acts xx. 34; 1 Cor. iv. 12; ix. 15; 2 Cor. xi. 9; xii. 13; 1 Thess. ii. 19; 2 Thess. iii. 8.) He became a zealous Pharisee, and his animosity against Christianity showed itself at the stoning of Stephen (Acts vii. 57), where Saul was a looker-on at the bloody scene (viii. 1). In the persecution which commenced with the death of Stephen, his fanaticism grew, and he went from house to house to imprison the believers (viii. 3). With letters from the high-priest he went to Damascus to bring the Christians bound to Jerusalem (ix. 1 *seq.*). In the midst of his zeal that event took place which made him the chosen vessel of Christ (ix. 1–20; xxii. 4–16; xxvi. 11–20). Led by his companions he came to Damascus, where a Christian, named Ananias, baptized him. From Damascus Saul, now Paul, went to Arabia (Gal. i. 17) to prepare himself for his great work. After three years' stay in Arabia he returned to Damascus, and thence to Jerusalem, to make himself acquainted with the apostles. (Gal. i. 17; Acts ix. 26.) He soon perceived that Jerusalem was not the place of his work, and so he went by way of Syria and Cilicia to Tarsus. For a time he labored in his old native place, when he was called by Barnabas, with whom he had become acquainted in Jerusalem (Acts ix. 27), to Antioch in Syria (xi. 26). From Jerusalem they were accompanied by John Marcus, the evangelist, a cousin of Barnabas' (Col. iv. 10), whom Peter had brought over to Christianity. (1 Pet. v. 13.) Not of his own accord, but at the impulse of the Holy Ghost, and ordained by the congregation, he went, accampanied by Barnabas and Marcus, on his *first missionary tour*. (Acts xiii.; xiv.) By way of Seleucia they came to Cyprus, the home of Barnabas (iv. 36), where they labored with great success (xiii. 6–12). Having returned to the continent of Asia Minor, they preached in Pamphylia, where John Marcus (xiii. 13) separated himself from them; then in Pisidia (Antioch, Iconium) and Lycaonia (Lystra and Derbe), to return by way of Attalia to Antioch in Syria. Here assaulted (xiii. 50; xiv. 5), and there deified (xiv. 11), his first journey already indicates the general character of his missionary work. It was intended for the Gentiles, but not to the exclusion of the Jews (xiii. 14, 42; xiv. 1, *a. o.*). By this practice the apostle, in harmony with his written word (Rom. i. 16; iii. 1 *seq.*; ix. 1 *seq.*; xi. 16; comp. also Matt. xv. 45; John iv. 22), preserved the prerogatives of Israel for the history of salvation, without becoming untrue to his universalism. How long the first journey lasted is not stated.

While Paul and Barnabas were again at Antioch, some Jewish Christians of Jerusalem made a commotion in the congregation of Antioch by claiming that Gentiles, wishing to become Christians, must first be circumcised. (Acts xv. 1.) To settle the dispute Paul and Barnabas and a few others were sent to Jerusalem. Soon after the return of Paul and Barnabas, Peter came to Antioch, where he was rebuked by Paul on account of his treatment—in which he was followed by Barnabas—of the Gentile Christians, in spite of the decision at Jerusalem. (Gal. ii. 11 *seq.*) This occurrence probably brought about a conflict between Paul and Barnabas; for when the latter proposed to receive Marcus, Paul declared himself against the proposition (Acts xv 36–39), in consequence of which Marcus (ver. 39) joined himself to Barnabas, and went with him to Cyprus; whereas Paul, joined by Silas, who had gone with him from Jerusalem to Antioch (vers. 22 and 23), prepared himself for his *second missionary journey*. (Acts xv. 40–xviii. 22.)

In the beginning it was a visitation journey for the strengthening of formerly established congregations in Syria, Cilicia, and Lycaonia (xv. 41). From Lystra Paul was, besides, accompanied by Timothy (xvi. 1–3), a native of that place, and went to Phrygia, thence to Galatia (xvi. 1), where he was kindly received (Gal. iv. 14 *seq.*), founded a congregation (i. 6 *seq.*), and stayed some time on account of bodily infirmities (iv. 13). Over Mysia he went to Troas where, in a vision, he was commanded to go to Macedonia. (Acts xvi. 8 *seq.*) In Troas Luke joined Paul, Silas, and Timothy. At Philippi the apostle, true to his custom, preached the Gospel first to the Jews; and Lydia of Thyatira is mentioned as the first European Christian. At Philippi, also, he was imprisoned with Barnabas, and miraculously delivered. (Acts xvi. 12–40.) From Philippi Paul went with Silas and Timothy to Thessalonica (xvii. 1), where he founded a congregation (xvii. 4; 1 Thess. i. 9; iv. 6 *seq.*). He was finally obliged to leave the place, and went to Berœa, thence to Athens (xvii. 16–34), and Corinth (xviii. 1–18), where the gospel had never been preached before (1 Cor. iii. 6; iv. 15; 2 Cor. i. 19), and where many were brought over to Christ (Acts xviii. 8; viii. 1; xii. 2; Rom. xvi. 21, 23; 1 Cor. i. 14; vi. 9 *seq.*), among whom were Aquila and Priscilla. From Corinth, and not from Athens, Paul wrote his *First Epistle to the Thessalonians*, and, a few months later, the *Second*. Accompanied by Aquila and Priscilla (Acts xviii. 18 *seq.*), Paul went by way of Ephesus to Jerusalem, to celebrate the Pentecost and to pay a vow, and thence he returned to Antioch in Syria (xviii. 22). He did not tarry here long. He undertook also his *third missionary journey*. (Acts xviii. 23–xxi. 15.) He first went to Galatia and Phrygia, thence to Ephesus, where he stayed three years (xix. 1–xx. 1). Here he wrote his *Epistle to the Galatians* and the *First Epistle to the Corinthians*. From Ephesus he goes over Troas (2 Cor. ii. 12) to Macedonia, where he meets with Timothy (comp. i. 1), afterward, also, with Titus (vii. 6 *seq.*), who came from Corinth (comp. vers. 4, 12, 18) with news concerning the success the apostle's epistle had (ii. 2; vii. 5). From Macedonia, perhaps from Philippi, he wrote the *Second Epistle to the Corinthians*, which he soon followed in person. From Corinth he wrote his *Epistle to the Romans*, in order to prepare the brethren of Rome for his personal preaching. Phœbe, the deaconess, was probably the bearer of the letter. But before going to Rome he visits Jerusalem. By way of Macedonia (Philippi) he goes to Troas (Acts xx. 3–12), thence with his helpers (ver. 4 *seq.*) to Miletus (ver. 15). Considering the sufferings which were awaiting him (ver. 23), he bids farewell to the elders of the church of Ephesus (xx. 17 *seq.*), and, in spite of the warnings of the prophet Agabus in Cæsarea (xx. 10 *seq.*), he continues his journey to Jerusalem. Soon the troubles commenced. Claudius Lysias saved him from the fanaticism of some zealous Jewish Christians, who stigmatized him as an opponent of the law. In vain did he try to justify himself before the people (xxii. 1–21), and by night he was sent to Cæsarea to Antonius Felix. Under Festus, the successor of Felix, Paul again made a self-defence (xxvi. 1–23), and though he could expect a better understanding for his case, yet, being bent, in his plans and hopes (xix. 21; xxiii. 11; Rom. xv. 24, 28) upon Rome, he appealed as a Roman citizen to the emperor (xxvi. 32), and under the care of Julius, accompanied by Luke and Aristarchus of Thessalonica (xxvii. 1; Col. iv. 10), he went from Cæsarea to Sidon, and was driven by winds to Crete to be finally shipwrecked near the coast of Melita. After a three months' stay they came by way of Syracuse and Rhegium to Puteoli, near Naples. Here Paul found Christians already, and Christians from Rome went out to meet him at the Three Taverns to accompany him to the capital.

Although in Rome for the first time, yet the apostle was no stranger there. From the epistle we learn that he was well acquainted with the affairs of the congregation, in which he now spent two years, though closely watched, yet in his own hired house (Acts xxviii. 16, 30 *seq.*), preaching the gospel, no man forbidding him. In Rome he wrote his epistles to *Philemon*, the *Ephesians*, *Colossians*, and *Philippians*, and suffered martyrdom under Nero.

As to the Pastoral Epistles, their genuineness can only be asserted in so far as a second imprisonment has a support in ecclesiastical tradition.

II. *The Character of the Pauline Epistles.*—The Epistles are writings on a particular occasion, in the noblest sense, closely connected with the concrete position of their author and the existing necessities of the receivers. The more manifold those causes were, the more heterogeneous is the inner character of the Epistles. Beside friendly writings, in which tender love is expressed (Philemon, Philippians), stand epistles of a strong polemical character, which also express hard reproof (Galatians, Colossians); and, again, such in which, on account of their didactic element, the rhetoric is directed by dialectics (Romans, Ephesians).

III. *The Contents of the Pauline Epistles.*—The gospel of the apostle is of a soteriologico-anthropological character, inasmuch as he gives an answer to the main question of the religious moral life; *i. e.*, to the question as to the true relation of man to God, which is identical with that of man's righteousness. Whoever is a breaker (Rom. ii. 25), not a doer, of the law, and continuing not in the sphere of the law (Gal. iii. 10), is lacking righteousness: his lawlessness is equivalent to unrighteousness. But whoever not only hears of the requirements of the law, but does it (Rom. ii. 13), is righteous. What the history of the Gentiles as well as of the Jews teaches (i. 18–iii. 30), Paul knows of his own experience (Gal. i. 13): law-righteousness is impossible to man. (Rom. x. 3.) All have sinned, and come short of the glory of God

(iii. 23); therefore God opened a way to righteousness by giving it through grace to him who believes in Jesus Christ (iv. 13; x. 6). Paul accordingly teaches the unrighteousness of men under the rule of the law, as well as the righteousness of them through faith in Jesus Christ. In showing the inability of man to obtain righteousness by himself, Paul demonstrates it from the history of the extra-Christian world. Neither Jew nor Gentile can reach the righteousness by himself: both have one thing in common—sin, because descendants of one progenitor, Adam, from whom sin and its effect, death, came to all men. Sin, then, shows itself as enmity against God, and is knowable to man by his ungodly lusts which awake affections, thus proving with certainty that he is not free, but fettered by a strange power. Against such power of sin God's doing is directed, which Paul shows from the history of mankind. The Gentiles were left to themselves—given to the power of darkness, to the impurity of a life of sin: this was God's judgment over the original apostasy. By becoming vain in their imaginations, and their foolish heart being darkened, the aim was shown them toward which sin must lead; and Israel received the law for the purpose of this pedagogy. But they, too, did not bring forth works of the law, for the latter did not lead to life (Rom. vii. 10; comp. 2 Cor. iii. 6); but as to the knowledge (Rom. iii. 20), so, also, to the increase of sin (v. 20). For only by God's will is the sinful state of man strikingly measured, and by the prohibition of sin the lust is incited. (Rom. vii. 5; 1 Cor. xv. 56.) Accordingly, the law became a schoolmaster leading to Christ (Gal. iii. 24): a lasting blessing was promised to Israel in the word of promise. Given to the fathers as a present (Rom. iv. 16), it passed over to the heirs (ver. 13), and was therefore, also, not abolished by the covenant of Sinai. (Gal. iii. 17.)

Since the fulfillment of this prophecy the law no more has dominion, but grace. (Rom. vi. 14.) If the law insists upon works, grace excludes human work (xi. 6); the righteousness is, therefore, no more merited, but donated (iii. 24). The mediator of this grace is Jesus Christ, who appeared in the fullness of time, when mankind was prepared for the efficacy of God's grace (Gal. iv. 4): Christ became the mediator through his death, whereby he brought about a reconciliation of man with God. (2 Cor. v. 18.) What God's grace has given in Jesus Christ becomes the possession of man through faith, which is not a mere knowledge of the gospel, but a deed of the whole personality of man (Rom. x. 10) which, in a free self-determination, turns itself toward Christ; leans on him as mediator and reconciler, and finds in him its spiritual sphere of life. Giving up his present principles of knowledge and life, the believer gives himself up unreservedly to the grace of God in Christ, and thus finds himself in a life-communion with Christ. (1 Cor. i. 9; 2 Cor. v. 17; Gal. ii. 20; Rom. v. 10; 2 Cor. xiii. 5.)

All those who have received the grace of God in Jesus Christ form the Church of God (1 Cor. x. 32), a divine organism, represented under the image of the temple (iii. 16 *seq.;* 2 Cor. vi. 16) and the body. (1 Cor. x. 17; xii. 12.) As the temple was the place of the divine presence of grace, thus the spirit of God lives in it, which proves itself as the spirit of sonship here so effective that all differences in the external Christian relations of life are overcome in it. (Gal. iii. 28.) True, the congregation is not an ideal one. Its consummation rests upon the complete revelation of Jesus Christ, the preaching of which was the starting-point of the apostle, whether orally or in writing. (Comp. 1 Thess. ii. 9· iv. 6; 2 Thess. i. 7, 9; Acts xvii. 31 *seq.* The final world crisis is marked as a fac near at hand (1 Thess. iv. 17; 2 Thess. ii. 1; 1 Cor. vii. 29; xv. 32), which, however, will not take place till apostasy has reached its climax in the person of the Antichrist, whom Christ shall consume (2 Thess. ii. 8) at his coming, and the resurrection and change of those who survive shall take place. The last enemy, death, shall be overcome with this consummation; for, after the abolition of all godless powers, the complete life-union of God and his creatures — the kingdom of God, has come. (The above is a very succinct outline of W. Schmidt's art., "Paul the Apostle," in Herzog's *Real-Ency.*, 2d ed., vol. xi., pp. 356–389.) B. PICK.

Paul, the name of five popes. PAUL I. (757) is noticeable as living at the time of the Lombard invasion, and as having to play a double part between Desiderius, the Lombard king, and Pepin of France.

PAUL II. (1464–71), a worldly pontiff, who, instead of withstanding the inroads of the Turks in the Mediterranean, devoted himself to pleasure and luxury, and excommunicated Podiebrad, king of Bohemia, the strongest opponent of the Turk, for keeping faith with the Utraquists.

PAUL III. (ALEXANDER FARNESE) was appointed cardinal by the wicked Pope Alexander VI., who held unhallowed relations with his sister. He failed twice before he succeeded in his attempt on the tiara. fol lowing Clement VII. in 1534. He was a man of shameless immorality. In his pontificate the Council of Trent began. Paul, who dreaded that the power of the Emperor Charles V. might be employed adversely to himself, secretly encouraged some acts of the Reformers, and was willing to grant the cup to the laity, marriage to the clergy, and to make some other concessions, but lacked the skill needful for such complicated intrigues, and was quite defeated.

PAUL IV. (JOHN CARAFFA), one of the most determined enemies of the Reformation, succeeded to the popedom in 1555. He had previously been instrumental in establishing the Inquisition in Rome, with a view of stopping the progress of the Reformation in Italy. He was a man of strict life and of determined will, and left his mark upon the whole future history of the papacy.

PAUL V. (CAMILLO BORGHESE). His pontificate (1605–21) is marked by the Molinist controversy, in which he took the part of the Jesuits against the Dominicans. For imprisoning two priests, he laid Venice under an interdict, and endeavored to excite Spain to make war upon the refractory State. But he entirely failed, and the Venetians defied him successfully, refusing to give up the prisoners. This was the last papal interdict ever issued. His menaces against the English throne were not more successful, and a work by Mariana, written by his command, in favor of the murder of tyrannical kings, was burned in Paris by the hangman, by order of the French Parliament. To the city of Rome he was a kind and useful ruler.

Paul, FATHER (PAOLO SARPI). See SARPI.

Paul of Samosata, a heretic, and bishop of Antioch in 262. He denied the distinction of the three Persons in the Trinity, and asserted that there were two distinct Persons in our Saviour, the Word and Christ, who did not exist before Mary. Paul led an impious life, and, after breaking a promise made to a council in 264 to renounce his erroneous doctrines, he was deposed in 270. His followers were called Samosatians, or Paulinists. They did not entirely disappear until the middle of the fifth century.

Paul the Deacon, b. about 720; d. probably in the year 800. He was tutor of Adelperga, daughter of Desiderius, king of the Lombards. After taking orders he remained some time in the court of Charlemagne. Returning to Monte Casino in Italy in 787, he devoted his life to writing. Among his works are a *Life of Gregory the Great* and a *History of the Lombards.* From one of his poems on John the Baptist the names of the notes in the musical scale were derived by Guido of Arezzo (*q. v.*).

Paula, ST., a Roman lady of high rank and great wealth. After the death of her husband she settled most of her property on her four children, and followed St. Jerome to the Holy Land. Retiring to a cave in Bethlehem, she founded there a monastery, nunnery and hospital, and spent her life in voluntary poverty and devotion. She died in 404, and is commemorated by the Roman Catholic Church on Jan. 26.

Paulicians, a heretical sect which originated about the middle of the seventh century. It is uncertain from whom they derived their name, whether from one Paul of Samosata (the second of the name); from a Paul of Armenia, who was a prominent member of the sect at the beginning of the eighth century; or from the Apostle Paul himself, whose teaching they specially pretended to follow. There has been considerable controversy as to their doctrines, some maintaining that they were the exponents of reformed and Scriptural religion, and others denouncing them as Manichæans. Their opinions, however, as stated by Peter of Sicily and Photius, are decidedly heretical. They believed in two Gods — one, the Creator of this present world, and God of the Old Testament; the other, the Good One, the ruler of the world to come. They received the New Testament only, attaching particular authority to the Epistles of St. Paul, and the Gospels of St. Luke and St. John. They rejected the Sacraments, and attacked the use of images and the growing veneration for the Virgin Mary. They considered it allowable to attend Catholic Churches, and to conceal their true views by equivocation and deceit.

The originator of the sect appears to have been a certain Constantine, a man of Manichæan family, who lived about the year 653 at Mananalis, a village near Samosata. It happened that a copy of the Gospels and Pauline Epistles came into his possession, which he diligently studied. His reading led him to renounce some of the errors of his hereditary belief, but did not prevent him from substituting others, and he produced a system which, though professedly in accordance with the New Testament, was really founded on a Manichæan basis. The new doctrines soon gained converts. Constantine settled at Kibossa, in Armenia, and assumed the name of Silvanus. Here he remained for twenty-seven years, until the year 684, when the emperor, having heard of the progress of the sect, made an attack upon it. The emperor's officer, Symeon, captured Constantine and a number of his followers, and, ranging the latter in a line, ordered them to stone their leader. All but one refused, but by the hand of that one—his adopted son, Justus—the heresiarch fell. The officer, Symeon, however, struck with their constancy, began to inquire into the Paulician doctrines, with the result that he was converted, and succeeded Constantine as leader of the sect, under the name of Titus. About A. D. 690 the youth Justus became uneasy as to the truth of his religion, and, failing to obtain satisfaction from Symeon, applied to the bishop of a neighboring town. The bishop informed the emperor, Justinian II., of the tenets of the sect, and the latter exerted himself for its suppression. Justus, Symeon, and many others were burnt, and the remainder dispersed. But Paulicianism was not stamped out. A new leader arose in the person of the Armenian Paul, under whom it soon recovered its strength. But after his death the sect grew corrupt, and sank lower and lower till about A. D. 801. It was then reformed by the exertions of Sergius, who had lately been converted to Paulicianism, and promoted to the headship under the name of Tychicus.

The disposition of the emperors toward the sect had varied. Leo the Isaurian and Constantine Copronymus transported many of them to Thrace; Nicephorus granted them toleration; Michael Curopalates and Leo the Armenian fiercely persecuted them. The Empress Theodora (A. D. 844) undertook the suppression of the sect, and under her not less than a hundred thousand were killed in various ways. Amongst these was the father of Carbeas, a captain of the guard. Carbeas was so enraged at his father's death that he deserted with 5,000 followers to the Saracens, by whom he was given the city of Tephrica and other places. Here he was joined by other Paulicians, and they soon became strong enough to menace the empire. With the help of the Saracens, Carbeas defeated Michael, the son of the empress, at Samosata, and this success was followed up by his son-in-law, Chrysocheres, who was able to force the Emperor Basil to beg for peace (A. D. 867). But a few years after (A. D. 871), Chrysocheres was defeated and slain by one of Basil's generals; Tephrica was taken and destroyed, and the power of the sect overthrown. Paulicianism, however, was kept alive by those who had been settled in Thrace. From this centre it spread over Europe, and is heard of as late as the eleventh century.—Benham: *Dict. of Religion.* See the Church Histories of Gieseler and Neander; A. Lombard: *Paulicians* (Geneva, 1879).

Paulists, a name given to "The Congregation of the Missionary Priests of St. Paul the Apostle," founded by Isaac Thomas Hecker, in New York, in 1858. The original members were Redemptorists (*q. v.*), but they requested to be released from their vows, thinking they could carry on mission work in the United States better by forming a new order. They are bound by voluntary agreement under a superior general, with rules enacted in general chapter.

Paulus, HEINRICH EBERHARD GOTTLOB, a distinguished representative of the modern rationalistic school of German theologians; b. at Leonberg, near Stuttgart, Sept. 1, 1761; d. at Heidelberg, Aug. 10, 1851. The son of a Lutheran clergyman, he was educated at Tübingen, and after teaching three years in a German school and traveling in England and on the continent for two years, he was chosen ordinary professor of Oriental languages at Jena. He was intimate with Schiller, Goethe, Herder, and others of the distinguished men of his time. In 1793 he was elected professor of theology. His conception of religion was merely an intellectual knowledge of God. "He held that miracles, in the strict sense, were impossible, and that the events recorded in the Bible took place naturally, and that the narratives of the Gospels are the true reports of men who either were eyewitnesses, or had obtained information from such as were, but whose *opinion* regarding the *facts* were sometimes incorrect." Paulus' chief works were a critical *Commentary on the New Testament* (1804); *Key to the Psalms* (1791); *Key to Isaiah* (1793); and *Commentary on the First Three Gospels* (1830–33). Leaving Jena in 1803, he became professor of exegesis and ecclesiastical history at Heidelberg in 1811, which place he filled until 1844, when he retired on account of his extreme age.

Payson, EDWARD, D. D., b. at Rindge, N. H., July 25, 1783; d. at Portland, Me., Oct. 22, 1827; was graduated at Harvard College, in 1803; studied theology with his father, Dr. Seth Payson, pastor at Rindge, N. H., and in 1807 was settled over the Second Congregational Parish in Portland, where he labored with remarkable success until his death. In his last illness, he displayed, in the most interesting and impressive manner, the power of Christian faith. Smitten down in the midst of his days and usefulness, he was entirely resigned to the divine will, for he perceived distinctly that the infinite wisdom of God could not err in the direction of events, and it was his joy that God reigneth. His mind rose over bodily pain, and in the strong visions of eternity he seemed almost to lose the sense of suffering.

In a letter to his sister, just before his death, he says: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its odors are wafted to me, its sounds strike upon my ears and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has gradually been drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on the excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants: I want a whole heart for every separate emotion, and a whole tongue to express that emotion." See *The Complete Works of Edward Payson*, 3 vols. (1846).

Pazmany, Peter, a great Hungarian Roman Catholic prelate; b. at Grosswardein, Oct. 4, 1570; d. at Presburg, March 19, 1637. His parents were Calvinists, but he was educated at the Jesuit College at Koloszvar, and at the age of seventeen entered the order of Jesuits. Protestantism had gained a strong hold in Hungary, but Pazmany, by a succession of brilliant controversial works, and the most adroit management, turned the tide in favor of Catholicism. The Protestant clergy were driven from their parishes, and the Jesuits gained complete control. In 1629 Pazmany was made cardinal.

Peabody, George, an American philanthropist; b. in the part of Danvers, Mass., which now bears the name of Peabody, Feb. 18, 1795; d. in London, Nov. 4, 1869. He was for many years a merchant in Baltimore, but became a banker in London in 1843. His great wealth was distributed through many channels of benevolence. Among his bequests the largest were: a fund in trust for the London poor, amounting now to $4,000,000; an Educational Fund for the Southern States of $2,000,000; and the endowment of Peabody Institute, Baltimore, $1,400,000.

Peace, Kiss of. See Kiss of Peace.

Peace-Offering. See Offering.

Pearson, Eliphalet, LL. D., one of the founders of the Andover Theological Seminary; b. in Newbury, Mass., June 11, 1752; d. at Greenland, N. H., Sept. 12, 1826. He was graduated at Harvard College in 1769, and taught for a time at Andover, aiding in the establishment of Phillips Academy. In 1786 he was appointed professor of the Hebrew and Oriental languages at Harvard, where he labored with eminent success until 1806. He then became interested in founding the Andover Theological Seminary, and prepared its famous constitution. He was the first president of its Board of Trustees, and was elected professor of sacred literature at the opening of the seminary, but retained the position only one year. A man of indefatigable industry and executive ability, he was very influential as a leader and counselor in many directions. He published a Hebrew grammar and several pamphlets.

Pearson, John, an eminent English bishop and scholar; b. at Snoring, Feb. 12, 1612; d. at Chester, July 16, 1686. A graduate of Cambridge, he entered holy orders in 1639, and after service in the parish of Torrington was appointed, in 1650, preacher of St. Clement's in London. In 1659 he published his celebrated *Exposition of the Creed*, which has been recognized as a standard authority by men of every school of thought. Pearson was interested in other literary work that was of much influence in his day. He became rector of St. Christopher's, London, prebendary of Ely, master of Jesus College, Cambridge (1662), and bishop of Chester in 1672. Burnet pronounced him "in all respects the greatest divine of his age."

Peck, George, D. D.; b. in Middlefield, N. Y., Aug. 8, 1797; d. at Scranton, Penn., May 20, 1876. He joined the Genesee Conference of the Methodist Episcopal Church in 1816. From 1824 he filled the office of presiding elder for many years; principal of Oneida Conference Seminary (1835–40); editor of the *Methodist Quarterly Review* (1840–48); editor of the *Christian Advocate* *and Journal* (1848–52). From this time he was engaged in active ministerial duties until 1873. He was an effective and eloquent preacher and a wise counselor. Among his published works are: *Scripture and Doctrine of Christian Perfection* (N. Y., 1842); *Wyoming: Its History, Stirring Incidents, and Romantic Adventures* (1858); *Life and Times* (autobiography, 1874).

Peck, JOHN MASON, D. D., Baptist; b. in Litchfield, Conn., Oct. 31, 1789; d. at Rock Spring, Ill., March 14, 1857. He removed to Greene Co., N. Y., in 1811, and was licensed as a Baptist preacher in 1812. He was sent as a missionary to Missouri in 1817, and from there went to Illinois. He labored under the direction of the Baptist Missionary Society and the American Bible Society for a time. In 1827 he established the Rock Spring Seminary (now Shurtleff College); and in 1829 *The Pioneer*, the first Baptist paper west of the Alleghanies. He was one of the founders of the American Baptist Home Missionary Society and of the Theological Seminary at Covington, Ky. He wrote: *The Emigrant's Guide; A Gazetteer of Illinois; Life of Daniel Boone* in Spark's *American Biography; Life of Father Clark*, a Western preacher. See *Forty Years of Pioneer Life: Memoirs of John Mason Peck, D. D.*, by R. Babcock (Phila., 1864).

Peck, JESSE TRUESDELL, D. D., Methodist Episcopal bishop; b. in Middlefield, N. Y., April 4, 1811; d. in Syracuse, May 17, 1883. He joined the Oneida Conference in 1832; was principal of the Gouverneur Wesleyan Seminary, 1837–41; principal of the Troy Conference Seminary at Poultney, Vt., 1841–48; president of Dickinson College, Carlisle, 1848–52. From this time he was engaged in ministerial duties in Washington, New York, and San Francisco, with the exception of a brief period in which he held the office of secretary and editor of the Methodist Tract Society. He was elected bishop in 1872 and did efficient service. He wrote: *The Central Idea of Christianity* (N. Y.); *The True Woman* (N. Y., 1857); *History of the Great Republic* (N. Y., 1868).

Pedobaptism, PEDOBAPTISTS. See BAPTISM (PEDOBAPTIST VIEW).

Pelagianism. Towards the close of the fourth century the heresy of Pelagianism took its rise in the Church of Britain. Pelagius (b. about 380; d. about 450)—the classic form of his British name of Morgan—was a priest of some learning, much of whose later life was spent at Rome, until that city was taken by Alaric and his Goths, when he went to Carthage for a time, and thence to Jerusalem. The substance of his heresy was the denial of original sin. He believed and taught that none but Adam himself received any damage from his sin; that we are born as holy as Adam was before his fall; and that we can live a holy life by the mere power of our own determination to do so, without the aid of supernatural grace from God. The great St. Augustine (not the English missionary, but the still greater bishop of Hippo, a town in that part of Africa which is now called Algeria) was the chief opponent of this heresy, which seems only to have reached Britain—though invented by a native of the country—after it had been known for some years in Palestine and Africa. When it did arrive, the orthodox party in the British Church applied to the Church of France—not to the Church of Rome—for some persons of learning and discretion who might come across the Channel and assist in combating the heresy. Germanus and Lupus, bishops of Auxerre and Troyes, were sent over for the purpose; and a conference was held between them and the Pelagians at St. Albans, in the presence of a great multitude. St. German, by his arguments in the conference and by the fervid eloquence of his preaching, afterward brought the greater part of his hearers back to the orthodox side.—Benham: *Dict. of Religion*.

Pelagius. See above.

Pelagius, the name of two popes; (1) (555–560), b. in Rome, and d. there, March 3, 560. He was accused of heresy, and at the request of Childebert furnished a confession of faith as a proof of his orthodoxy; (2) (578–590), b. in Rome; d. there in Jan., 590. He attempted to heal the schism which the Three-Chapter Controversy (*q. v.*) had caused in the Western Church, but his overtures were declined. See POPES.

Penance. In the early Church those who fell into sin after baptism were subject to very severe discipline. Penitents were divided into four classes: (1) the "mourners" (*flentes*), who prostrated themselves at the church porch and begged the prayers of the faithful; (2) when admitted to the second class they were called "hearers" (*audientes*), and were permitted to hear the sermons and lessons. (3) At the third stage they remained to join in the prayers offered in their behalf, and to receive the bishop's blessing. They were then called kneelers (*genuflectentes*). (4) They were permitted to stand with those who enjoyed the privileges of membership, co-standers (*consistentes*). After being released from this stage they were permitted to partake of the Lord's Supper. Leo the Great (461–68) allowed penance to be made in private. Near the close of the seventh century the commutation and vicarious performance of penance was permitted. This introduced the system of "indulgences."

Penance is the fourth of the seven sacraments of the Roman Catholic Church.

Penitential Psalms, the name given seven of the Psalms which mourn the guilt of sin and seek the pardoning mercy of God. They are the vi., xxxii., xxxviii., li., cii., cxxx., cxliii. They are found in the Roman breviary, and those who recite them gain an indulgence of fifty days. They are said in Roman Catholic Churches on Fridays in Lent.

Penn, William, "b. in London, Oct. 14, 1644; d. at Ruscombe, in Berkshire, July 30, 1718; an eminent member of the Society of Friends, celebrated as the founder of the colony of Pennsylvania. He was the son of Sir William Penn, a British Admiral, and was entered, when in his fifteenth year, as a student of Christ Church, Oxford. While there he embraced Quaker views, and was ultimately expelled for contravening the discipline of his college; but, after a tour in France and Italy, which was intended by his father to change the bent of his mind, he returned to England with greatly modified views, and became a favorite at the court of Charles II. When in his twenty-third year, however, he visited Cork, and there fell in with the Quaker (a disciple of George Fox) who had been the means of his conversion at Oxford. This led to the revival of his Quaker opinions, in even greater strength than before, and in 1668 he published a work called *Truth Exalted*, and another called *The Sandy Foundation Shaken*, in both of which the new doctrine was expounded with much force and vehemence. For the latter of these works he was charged with sedition, and was committed to the Tower, where, during a confinement of eight months, he wrote his *No Cross, No Crown*. In 1670 he was again imprisoned, and once more in 1671, when he wrote his *Great Case of Liberty of Conscience*. By this time his father had died, and he had come into possession of a considerable estate. He now devoted himself wholly to preaching, and visited France and Holland, in company with Fox and Barclay, for the advancement of Quakerism; but in 1682, having obtained a grant of land in America from the Crown, in exchange for certain unsatisfied claims of his father, he set out for that continent, and there founded a colony which he would have called *Sylvania* (in allusion to the great forests which covered it), but which the king called, in the charter, *Pennsylvania*, and which now forms the State of Pennsylvania. Two years later, after having settled the constitution of the new colony, and after having made his famous treaty of amity and brotherhood with the Indian possessors of the soil, he returned to England; and during the remainder of the reign of Charles II., and during the brief reign of James II., he was able to exert considerable influence in favor of the persecuted members of his sect, many of whom had suffered prolonged imprisonment. The intimacy of his relations with James II., however, led him into difficulty after the succession of William III.; and he had other difficulties to contend with in connection with certain extortionate claims which were made upon him by the family of a deceased agent in Pennsylvania, to rid himself from which he had to take refuge in the Fleet Prison. But before this he had once more visited Pennsylvania, and had found it in a prosperous condition. He now retired to his seat in Berkshire, and spent there the remainder of his life, during the last six years of which he was prostrated by paralysis. He is buried in the Friends' Burial Ground, near Beaconfield, in Buckinghamshire. Several other works were written by Penn besides those mentioned above, notably a series of *Reflections and Maxims*, and an *Essay towards the Present and Future Peace of Europe*, in which he advocated the holding of a great European congress to settle international differences without an appeal to arms."—Cassell: *Cyclopædia*. See biography of Penn, by Dixon (1851), and Stoughton (1882).

Penry, John, Congregational martyr; b. at Cefnbrith, Brecknockshire, Wales, 1559; hanged in London, May 29, 1593. He was brought up a Roman Catholic, but while a student at Cambridge became a Puritan. He took his degree of M. A. at Oxford in 1586. Soon after receiving orders, his heterodox views brought him in conflict with the bishops. In 1587 he published a strong plea for gospel-preaching in Wales, and the following year had charge of the Puritan press of Waldegrave. About this time several of his tracts and the first Martin Marprelate (*q. v.*) book appeared, and Penry was compelled to seek refuge in Scotland. Queen Elizabeth demanded his return, but it was not until Sept., 1592, that he was sent back to London. Suspected as the author of the Martin Marprelate books, he was arrested and committed to the Poultry Prison, March 24, 1593. Two indictments for inciting insurrection and rebellion were founded on a scrap in his diary, and he was most unjustly condemned and hanged at St. Thomas-a-Watering, Surrey, London. See Dexter: *Congregationalism as seen in its Literature* (N. Y., 1880).

Pentateuch, THE. The Pentateuch is a part of the Old Testament which comprises the first five books of our Bible.

I. *Name and Contents.*—The Pentateuch is styled "the book of the law of Moses" (Neh. viii. 1), "the law" (Neh. viii. 2 *seq.*), "the book of the law" (viii. 3), "the book of the law of Jehovah" (ix. 3), "the book of Moses" (xiii. 1). In Talmudic literature it is called "the Five Fifths of the law." The single books of the Pentateuch are called, among the Jews, after the first words: (1) *Bereshith, i. e.*, "In the beginning" (in the Greek, *Genesis*); (2) *Shemoth*, or *ve-eleh shemoth, i. e.*, "These are the names" (in the Greek, *Exodos*); (3) *Vayikra, i. e.*, "And he called" (Greek *Leviticon*); (4) *Bamidbar*, or *vayedabber, i. e.*, "In the wilderness," or "And he spoke" (in the Greek, *arithmoi, i. e.*, Numbers); (5) *debharim*, or *eleh hadbharim, i. e.*, "The words," or, "These are the words" (in the Greek, *Deuteronomion*). The fourth book is also called *chomesh happikudim, i. e.*, "The book of musterings."

Contents.— The summary of the Pentateuch may be best characterized as: history of the kingdom of God on earth, and in Israel, from the creation to the death of Moses, and the laws of God's kingdom in Israel. The individual sections are as follows: (1) Gen. i.–xi., the early history of the world; (2) Gen. xii.–l., history of the Patriarchs; (3) Ex. i.–xv. 21, oppression and salvation of Israel; (4) Ex. xv. 22–xxiv. 11, march to Sinai, and the conclusion of the covenant; (5) Ex. xxiv. 12–xxxiv., the continuation of God's ordinances being interrupted by the apostasy of the people—renewal of the covenant; (6) Ex. xxxv.–Num. x. 10, regulations and ordinances at Mount Sinai; (7) Num. x. 11–xxii. 1, the journey from Sinai to Moab; (8) Num. xxii. 2–xxxvi., events and legislation in Moab; (9) Deut. i. 4–iv. 43, first discourse of Moses; (10) Deut. iv. 44–xxvi., second discourse; (11) Deut. xxvii.–xxx., third discourse; (12) Deut. xxxi.–xxxiv., close of the life and activity of Moses.

II. *History of the Pentateuch Criticism.*—The synagogue, the ancient and mediæval Church, and even some modern scholars—with the exclusion of the last eight verses—regard Moses as the author of the Pentateuch. The Mosaic authorship was first disputed by Celsus the Gnostic, Ptolemæus, the pseudo-Clementine homilies (ii. 40–52; iii. 43, 47). Isaac ben Jasus, of the eleventh century, declared Gen. xxxvi. 31 *seq.*, as being written only in the time of Jehoshaphat, for which he was taken to task by Abraham ibn Ezra (d. 1167), who regarded the Pentateuch, as a whole, as the work of Moses. The next critic was Andreas Bodenstein von Carlstadt, who doubted the Mosaic authorship from a stylistic point of view. Andreas Masius (d. 1573) advanced the opinion that the Pentateuch in its present form cannot be by Moses, but was supplemented here and there, and worked over by Ezra, or some other man of God. Passing over Bonfrère, Hobbes, Isaac Peyrère, Spinoza, Richard Simon, etc., we come to Jean Astruc a French physician (d. 1766), who, in his book entitled *Conjectures sur les Mémoires Originaux*, etc., pointed out the fact, by a literary analysis, that in Genesis the names of God, *Elohim* and *Jehovah*, are not employed indiscriminately, but usually alternate with one another in what appear to be alternate sections. Eichhorn in his *Introduction* arrived at the same result, distinguishing between an Elohim document and Jahveh document, and placing the collection of the Pentateuch in the time between Joshua and Samuel. De Wette, in a dissertation (1805), and in the first volume of his contributions to an Introduction to the Old Testament (1806), was the first to call attention to the fact that Deuteronomy essentially differs from the preceding book; and it is now admitted that the main part of Deuteronomy belongs to a separate document. Ewald (*Theol. Studien und Kritiken*, 1831, pp. 602–604) pointed out that the differences of the Elohim and Jahveh documents were traceable throughout the entire Pentateuch, and extended into Joshua. Ilgen (*Urkunden des Jerusal. Tempelarchivs*, Halle, 1798), and with more success, Hupfeld (*Quellen der Genesis*, Berlin, 1853), endeavored to trace out the hand of a second Elohist. Till recently the following results of criticism were regarded as acceptable: *first*, that the Hexateuch (Pentateuch and Joshua) had for its basis four sources, viz.: (*a*) *P, i. e.*, the *Priests' Code*, the first Elohist, the original document (Tuch), the Book of Origins (Ewald), the annalistic narrator (Schrader), *A* (Dillmann, H. Schultz).—(*b*) *E*, the second Elohist, the younger Elohist, the North Israelitish narrator, the third narrator (Ewald), the prophetic narrator (Schrader), *B* (Dillmann), *C* (H. Schultz).—(*c*) *J*, the Jahvist, the supplementer (Tuch), the fourth narrator (Ewald), the prophetic narrator (Schrader), *C* (Dillmann), *B* (H.

Schultz). — (*d*) the Deuteronomist, *D*. *Second*, that several sections of the Pentateuch, although contained only in the sources mentioned above, are older than these sources (the decalogue, the book of the covenant, Ex. xx. 22–xxiii. 19, the main part of the song, Ex. xv., and other legal and poetical pieces); *third*, that the Elohistic writings are older than the Jahvistic; and *fourth*, that the three sources just named were already worked over into one whole before the Deuteronomist. There was and is a difference of opinion, mainly as to the manner of composing these sources for our present Pentateuch (Hexateuch). (*a*) Most critics suppose that one redactor united *P*, *E*, *J*, and that *D* was added later. Schrader thinks that the Jahvist supplemented *P* and *E* with his own material, and then worked it together. (But almost the same considerations are against his view as against the now abandoned supplemental hypothesis.) (*b*) According to some the Deuteronomist incorporated his work in *P*, *E*, *J*, (Schrader, comp. also Bleek); according to most critics this insertion belongs to an especial redactor (Ewald, a. o.).

Against this view of the origin of the Pentateuch, which almost seemed to have become, or was to become, the ruling one, stands boldly the view commonly called after Graf and Wellhausen, more correctly to be called after Ed. Reuss, Leop. George and Wilh. Vatke, which for a time remained unheeded, but soon gained many followers through Wellhausen's ingenious as well as brilliant mode of representation.

W. Vatke (*Religion des Alten Test.*, 1835) and, independent from him, J. F. L. George (*Die Aelteren Juedischen Teste*, 1835), tried to prove that the legislation of the middle books of the Pentateuch is *younger* than that of Deuteronomy, which belongs to the time of Jonah. Hengstenberg (*Authentie des Pentateuch*, 2 vols., 1836, 1839), Drechsler (*Die Unwissenschaftlichkeitli*, 1837), and F. H. Ranke (*Untersuchungen-ueber der Pentateuch*, Erlangen, 1840) wrote against them without receiving a rejoinder, and thus Vatke and George were soon forgotten.

But already, before Vatke and George, since the year 1833, Edward Reuss, in lectures and afterward in the art. "Judaism" in Ersch and Gruber's *Cyclo.* (1850), had expressed the same views, which, however, were little known till K. H. Graf, a former hearer of Reuss, published *Die Geschichtlichen Bücher des Alten Testaments* (Leipzig, 1866). He distinguished from the "original document the old historical book of the Elohist," which was first worked over by the Jahvist, afterward by the Deuteronomist, the middle-Pentateuch legislation (Ex. xii. 1–28, 43–51; xxv–xxxi., xxxv–xl.; Leviticus; Num. i. 1–x. 28; xv., xvi. and xvii; partly xviii., xix., xxviii.–xxxi.; xxxv. 16–xxxvi.); and from studies upon the feasts, priests and tabernacle, he declared that this legislation bears "the plainest marks of its post-exilic composition." A few years later, in answer to Riehm and Nöldeke, he pronounced (in Merx' *Archiv.*, i., 466–477) the so-called original document post-exilic, forming not the basis, but the latest part, by whose insertion the redaction of the Pentateuch was closed. Graf died in 1869, but his thesis was taken up and further developed by Aug. Kayser (*das Vorexilische Buch*, 1874) and Wellhausen (*Geschichte Israels*, 1874; *Prolegomena zur Geschichte Israels* 1883, 3d ed., 1886, and in other works), who, by his mode of handling the question, gained the good-will of E. Kautzsch, W. Robertson Smith, Stade, Smend, Giesebrecht, Budde, and many others. After him Reuss himself took up the question again, and treated it fully in his French Bible work (*L'histoire sainte et la loi*, vol. i., 1879) and then in his *Geschichte der heiligen Schriften Alten Testament* (1881, 2d ed., 1890).

The *Fragmentary hypothesis*, first promulgated by Peyrerius and Spinoza, and further developed by Geddes, Vater and Hartmann, has not many adherents at the present time.

The identity of style and views in all the Elohim section gave rise to the *Supplemental hypothesis*, according to which the Elohim (also called original) document, beginning with Gen. i. 1, was supplemented by the Jahvist (supplementer), by the insertion of disconnected sections and remarks. Deuteronomy was incorporated later (Staehelin, Bleek, Tuch, Knobel, formerly, also, Delitzsch). This view does no justice to the Jahvistic portions. It is now generally abandoned: Schrader, only, clings to it yet. All views defended at present by the representatives of criticism may be designated as modifications of the *Documentary hypothesis*.

III. *The right of the Pentateuch criticism.* —Aside from all real or seeming contradictions, double narratives, anachronisms, impossibilities, etc., there are two reasons for criticism: First, the Pentateuch nowhere claims to have been composed by Moses himself; for Ex. xvii. 14; xxiv. 4, 7; xxxiv. 27; Num. xxxiii. 2 refer only to some important events, and the book of the covenant, the passages in Deut. xxxi. 9–11, 22, 24–26 only to Deuteronomy—at least to chaps. xii.–xxvi.; that Moses, if he wrote at all, wrote also of other things than of these few events and laws, is certainly probable in itself. Secondly, the literary analysis has proved with undoubted certainty that not only Genesis, but the first four books of the Pentateuch are composed of (three [two]) great documents (2 [1] Elohist. 1 Jahv.); that to these is added the Deuteronomic in the fifth book, and that these sources are plainly distinguishable, also, in the book of Joshua, *i. e.*, after the narrative of Moses' death.

IV. *Present Problems.*—The problems are, at present: (*a*) the number; (*b*) the order; (*c*) the absolute age of the single documents. (*a*) Not taking into account the older pieces which the redactor found only as parts of his matter, there is an agreement in the supposition of an Elohistic (*P*) writing, commencing with "In the beginning Elohim created;" of a Jahvistic, beginning Gen. ii. 4, and the Deuteronomic: it is also agreed upon that Elohistic pieces (*E*), distinguishable from *P*, stand in the closest relation to the Jahvist. It is debatable, however, whether *E* is older than *J* (most critics affirm this, with the exception of Wellhausen and Schultz, who regard *J* older than *E*); whether *E* was perused by *J* (so the most, *e. g.*, Dillmann; on the other hand, besides, Hupfeld, Wellhausen and Reuss regard the connection by a third as more probable); whether *E* was before the same redactor who united *P* with *J* (Hupfeld, Dillmann), or is extant only as far as *J* copied him (Nöldeke, Graf). The relation between *E* and *J* must be made more clear than has hitherto been done before a view concerning the origin of the Hexateuch can be given with any probability. Another question which belongs here is that as to the nature of *P*. According to Wellhausen (*Gesch.* i., 8, 420; *Proleg.* 429 *seq.*) a. o. is the remaining part of the Hexateuch after the separation of *J* (+ *E*) and *D*, not a unitary work, but a conglomerate, the result of a learned priestly activity, lasting over a century. An original nucleus (called *Q* by Wellhausen) was increased, "aside from the insertion of older pieces, especially Lev. xvii.–xxvi., by a multitude of secondary and tertiary after-growths which, formally, do not belong to it, but materially are entirely homogeneous . . . . so that the whole may be regarded, though not as a literary, still, however, as an historical unity." Dillmann now approaches this view, who supposes yet a fifth document (*S*, *i. e.*, Sinai-laws), which was used by *P*, as well as later collectors.

(*b*) It is agreed that *D* is younger than *J*; even P. Kleinert (1872), who puts Deuteronomy in an earlier time (that of Samuel) than all other critics. Disputable, however, is the position of *P* (the formerly so-called original document). Hupfeld, Ewald, Knobel, Schrader and Riehm regard *P* as the oldest document of the Pentateuch; Dillmann regards it as old. It is looked upon as the youngest part by Graf, Kuenen, Wellhausen, Reuss and Smend, who insert Lev. xvii.–xxvi. after *D*. Since these scholars make Lev. xvii.–xxvi. dependent upon Ezekiel (Graf and Kayser think this part also composed by Ezekiel), the correctness of this assertion must first be thoroughly examined. But Nöldeke (*Zur Kritik*, p. 67–71), Aug. Klostermann (*Zeitschrift fuer Luth. Theologie*, 1877, pp. 404–445), D. Hoffmann (*Magazin fuer die Wissensch des Judenthums*, 1879, pp. 210–215), Dillmann (*Commentar zu Levit.*), Bredenkamp (*Gesetz und Propheten*, p. 116 *seq.*, 129–134) have conclusively shown that Ezekiel is dependent upon Leviticus. The order of the documents can only be settled after a greater harmony has been brought about concerning the original contents of *P*.

(*c*) As to the absolute age of the individual sources, it will be seen from the following how scholars differ:

(1) Th. Nöldeke: *P*, *E*, *J* belong to the 10th or 9th century B. C.; *E* preserved only in the work made by *J*; *P* cannot be the oldest — may also be not much younger than the other two; *D* was written shortly before the reformation by Josiah, and incorporated by a later writer in the Hexateuch. Ezekiel is surely dependent upon *P*.

(2) Eb. Schrader: *P*, beginning of David's reign, is traceable to Josh. xxiv. 33; *E*, soon after the division of the kingdom, between 975 and 950, traceable to 1 Kings ix. 28; *J* supplemented his predecessors, and worked them together under Jeroboam II., between 825 and 800; the Deuteronomist, who inserted his own book of the law (composed shortly before Josiah's reform), continued the history to the destruction of Jerusalem (2 Kings xxv. 21), making use of other sources for the later time. The separation of the Pentateuch, in its present form, from the other books was made after the close of the Babylonish exile.

(3) A. Dillmann (*Commentar zu Numeri-Josua*, 1886) thinks that the Hexateuch consists of five writings—*E*, *P*, *J*, *D and S*. *E* (*B*), the Israelitish book of history and tradition, originally used the name "Elohim" ("Jahveh" being introduced only by later hands); what is extant commences with Gen. xx.; the author, who belonged to the kingdom of Israel, wrote in the first half of the 9th century B. C. *J* (*C*), Judaic writing; remains of *J* surely yet in Judg. i.; *E* is especially made use of, yet partly worked over, hardly before the

middle of the 8th century. *D*, written not long before the 18th year of Josiah. Sources for the historical: *E* and *J* for the legal, especially the book of the covenant, but also other laws (esp. *S*), which are now extant in connection with *P*. What is left after the separation of *E*, *J*, *D* is a group of writings of a complicated composition. The historical frame, with the traceably legal pieces appertaining to it, forms the nucleus of the *Priests' Code*, called *Q*. *Q* knows and peruses the law-collection *S*, and presupposes, besides, the substance of other older laws: for the historical matter *E* has been made use of—time "± 800 B. C." *S*, *i. e.*, Sinai-laws (Lev. xxv. 1; xxvi. 46 so styled), coming out especially in Lev. xvii.–xxvi.; the main point of view the demand for holiness (hence also called "the law of holiness"). Many injunctions contained in *S* are regarded by *D* as old-Mosaic. But not all pieces are alike old; a collection *S* was already perused by *Q*; many things belong to a later time, especially a part of Lev. xxvi. to the exilic period. *Q*, *E*, *J* were worked together at one time, about 600 B. C., not much later: probably during the exile *D* was combined with this work, whereby *D* remained the authoritative book. Afterward, but still in the exile, *i. e.*, before Ezra's return, *S* and other current priestly laws were inserted in the middle pieces of the large collectaneum: on this occasion Joshua was separated. Ezra obtained in the year 444 public acknowledgment for the Pentateuch. The succeeding scribes added nothing, but corrected and changed the text, as the older readings, still preserved in the Samaritan Pentateuch and Septuagint prove.

(4) Franz Delitzsch has considerably modified his former views (*Genesis*, 1872). He gives as the order now: *J*; *D*, post-Solomonic, but pre-Isaianic; law of holiness; *P*, preexilic (*Zeitschrift für Kirchl. Wissensch.* 1880, pp. 338 *seq.*, 346 *seq.*, 445, 509, 564, 622). The contents of *P* are not of like age with the "codification and final redaction," and "the contents of *D* is not at all of the same age with the emanation in the present form (l. e. 1882, p. 295). In his new commentary on Genesis (1887) these dates are, inded, not retracted, but also not repeated. The oldest portions of the Pentateuch are, besides the songs (Num. xxi.; Deut. xxxii.; xxxiii. pp. 28–30), the decalogue and the book of the covenant. From the "Jehovistic-Deuteronomic nature" of these legal pieces it follows "that when, of the two characteristically distinguished Pentateuchal modes of representing, one goes back to a Mosaic original type (*Urtypus*); this can only be the Jehovistic-Deuteronomic, and not the Elohist" (p. 20). "The author, whose record of creation begins the Pentateuch (*P*) is, "in relation to the narrator of the history of Paradise (*J*), not the older but the younger" (p. 9). Yet "the prehistories of Israel, from the creation to the history of Joseph (in *P*), were already written down in old preëxilic time;" even "the legislative-historical" in *P* is "not . . . freely devised, but taken from tradition;" and the ground features "of the legislation, codified by the Elohistic pen (*P*)," were already known to the Deuteronomist (p. 26 *seq.*). The Elohist by eminence (this now mystifying designation Delitzsch unfortunately uses often for the *Priests' Code*) is not a unitary work; but an older groundwork (*Q*), "was enlarged by degrees, . . . at any event within the priesthood called to propagate the law. . . . To the law-collections in *P* belongs the law of holiness." *E* begins with Genesis, "chap. xx., if not sooner." "The writings of *J* and *E*, before Deuteronomy received its present form, seem to have been melted together to one whole." The "interfering hand" of the second Deuteronomist "is to be perceived throughout the entire Pentateuch, excepting the purely legislative parts of *P*" (p. 18). "The legally historical and literary process, from which the Pentateuch emanated in its present form, continued itself to the post-exilic time" (p. 17; comp. p. 9, pause 2). Ezra probably only read *P* in the year 444 (p. 13, note 2; p. 34, line 21 *seq.*). "The texts of the Samaritan and Greek Pentateuch show that the form of text was variously vacillating at the time of the origin of these versions" (p. 34).

(5) H. Schultz: *J*, Solomon's time; *E*, from the last time of the Mosaic period (which Schrader allows to reach to 800); *D*, at the latest in the time of Manasseh; *P*, at the earliest the production of the Babylonian epoch of the prophetical time (see *Alttestamentliche Theologie*, 2d ed., pp. 84, 87, 88, 91).

(6) J. Wellhausen: *J* belongs to the golden period of Hebrew literature, just preceding the dissolution of the two kingdoms (*Gesch.* i. 9; *Proleg.* 9); *E*, younger, and only afterward combined with *J* (*Gesch.* i. 370); *D* (chaps. xii.–xxvi.), composed in the period when it was discovered (*Gesch.* i. 9; *Prol.* 9). The main part of Lev. xvii.–xxvi. written in the exile, after Ezekiel, but not remote from him; *P*, not the work of one author, but the result of a work of many years in and after the exile, is incorporated with Lev. xvii.–xxvi. in the Pentateuch by Ezra, published and introduced in the year 444 (*Gesch.* i. 421, 425; *Proleg.* 430, 434).

Similarly (7) B. Stade (*Geschichte des*

Volkes Israel, i. pp. 58–64); *J*, 850–800; *E*, about 750; worked together at the end of the seventh century; *D*, in the beginning of the exile inserted with other portions in *J*, *E*; *P*, in the exile; connection with *J*, *E*, *D* "toward the end of the exile, or shortly after it (p. 63), in the time of Ezra" (p. 64).

(8) K. H. Graf (*Geschichte*, comp. with *Archiv.*): *J*, middle of the eighth century, or at the time of Ahaz; *D*, shortly before Josiah's reform; second Deuteronomist in the first half of the exile; *P*, post-exilian, introduced by Ezra; connected with *J*, *D* soon after Ezra.

(9) A. Kayser (*Vorex. Buch*; *Jahrbb. fuer Protest. Theol.*, 1881): *E* and *J*, in the ninth or beginning of the eighth century; *E*, older, and perused by *J*; worked together later, probably; *D* (iv. 44–xxvi; xxvii. partly, xxviii), last third of the seventh century; the Ezekielian law-books (especially in Lev. xvii.–xxvi.) by Ezekiel; *Q* (nucleus of *P*), after the return from the exile, introduced by Ezra; after him, connection of the Ezekielian pieces with *Q*; still later *P* was inserted in the Hexateuch; our present Pentateuch ready when the books of Chronicles were composed.

(10) Ed. Reuss (*L'histoire sainte et la loi*, and *Geschichte*): book of the covenant at the time of Jehoshaphat; *J*, second half of the ninth century; *E* "perhaps still older," but later so worked together with *J* that "the separation is almost impossible"; *D*, shortly before the eighteenth year of Josiah, "purporting to be a discovery of the priests; connection with *J*, *E* between the first deportation and the downfall of the kingdom (*Gesch.* p. 312); main part of Lev. xvii.–xxvi. post-Ezekielian, but before Ezra. The codex promulgated by Ezra contained in its framework ('a gross fiction . . . . dreams of an impoverished generation') mainly 'a collection of laws of different origin.' It was worked together with *J*, *E*, *D* and a great many special ordinances in the time between Nehemiah and Alexander. The prophets are older than the law, and the Psalms later than both."

Till recently C. F. Keil (*Introduction and Commentary*; d. May 5, 1888) was the only prominent German Old Testament student who still adhered to the Mosaic authorship of the whole Pentateuch. Laying aside this view, the main differences are those which concern the *Priests' Code*. Have we, in it, good and old traditions of an historical, as well as legal nature, or is it the product of a late tendencious fiction? Is Moses respectively in the oldest or pre-prophetical time, the creator of the law credited to him, or does the same come from a school of priests in the century following Ezekiel, finally from Ezra? Is it pre-exilic, or post-exilic?

Whatever the merits are of those who regard *P* as pre-exilic, and whose views need more modification and a better assertion, yet we think that the view making the *Priests' Code* a post-exilic product is surrounded by insuperable difficulties, as a few points will prove:

(1) As to the linguistic part, it must not be forgotten that, through vocalization, different orthography, and slight grammatical and stylistic changes many archaisms, without altering the contents, could easily be removed—not a few were entirely removed. From this it follows that the want, or scarce occurrence, of archaisms is, in itself, no proof of later composition; and the careful disquisition of V. Ryssel, *De Elohistæ* (=*P*) *Pentateuchici Sermone* (Leipzig, 1878), is unfavorable to a post-exilic composition of *P*. Giesebrecht's effort (*Zeitschrift fuer Alttestt. Wissenschaft*, i. 177 *seq.*) to prove the contrary has found a rejoinder in Driver's *On some Alleged Affinities of the Elohist* (in *Journal of Philology*, 1882, xi. 201–236).

(2) How much respect has been paid in preëxilic writings to *P* requires fuller investigation. Not everything that is generally quoted is valid, though many a passage must be regarded as conclusive. Comp. Marti: *Die Spuren der sogenannten Grundschrift* (in *Jahrbb. fuer Prot. Theolog.*, 1880), vi. 127–161; 308–354, esp. 325 *seq.*

(3) The relation existing between Ezekiel and the law of holiness must be reverted to.

(4) The testimony of the Samaritan Pentateuch remains important, in spite of Kayser's opposition (*Jahrbb. fuer Prot. Theol.*, 1881, pp. 561–563).

(5) *P* contains a series of laws which were useless after the exile, or could not be carried out. Of what avail were the injunctions concerning the Urim and Thummim (Ex. xxviii. 30; Num. xxvii. 21; comp. Ezra ii. 63; Neh. vii. 65)? That the detailed instructions concerning the tabernacle are mainly a fiction of exilic or post-exilic time is highly improbable — yea, almost inconceivable.

(6) From the non-observance of laws does not follow their non-existence. Examples: Jer. xvi. 16 compared with Deut. xiv. 1 (and Lev. xix. 28); image-worship in Israel, in spite of the very ancient prohibition (comp Bredenkamp: *Gesetz und Propheten*, 51–54). The laws in *P* may have long existed, especially among the priests, before they received an official, general acknowledgment.

(7) It is incredible that the people of Israel which came out of Egypt, the land of

an old and extensive literature, should not have received, soon after the exodus, priestly laws, but should have remained a millennium without written priestly law. It is to be assumed that the *priest* Moses (Ex. xxiv. 6 *seq;* Deut. xxxiii. 10; Psa. xcix. 6) established a ritual.

(8) The Old Testament writings, in order to agree with the Graf-Wellhausen construction of history, both from a critical and an exegetical point of view, are violently treated. *Exegetically:* Ex. xx. 24, 25 (acc. to Wellhausen: *Gesch.* i. 30; *Proleg.* 30) "sanctions" sacrifices at any locality. From 1 Sam. ii. 27 *seq.* he infers (i. 129, 142, 148=130 *seq.*, 143, 149) that Zadok was the "first of an absolutely new line." The difference between the prophets and *P*, to be explained only from the diversity of purpose, has been made an indissoluble contradiction (see Marti l. e., 308–323; Bredenkamp, 83–90, 108–112). Neh. viii.–x. is to bear witness that *P* was only first made known and solemnly introduced after the exile by Ezra and Nehemiah. But this does not stand in the alleged chapters, comp. *e. g.*, D. Hoffmann: *Magazin für die Wiss. d. Judth.*, 1879, vi. 4–7. *Critically:* Through numerous revisions and retouches ever new ideas from later times were inserted in the prophetical-historical books; especially in the historical viewing of the books of Kings, an historically untruthful pious pragmatism. The book of Job is later than Jeremiah; the Psalms are almost all post-exilic, many belonging to the time of the Maccabees.

(9) Deuteronomy becomes a tendency-work of the priests in Jerusalem, composed shortly before Josiah's reform. But, according to the new construction of Israelitish history, the very claim, xviii. 6–8, must have been most unwelcome to these priests. The account, 2 Kings xxii. 8 *seq.*, shows that the book of the law, when the manuscript was found in the temple, was already of an incontestable authority. Many injunctions contained in Deuteronomy were already long purposeless at the time of Josiah (xx. 10–20; xxv. 17–19); different views concerning Egypt, Moab and Ammon were then held than in Deuteronomy.

The *future* results of continued efforts in the Pentateuch criticism cannot be foreseen, as to details. We are persuaded, however, that the Graf-Wellhausen theory will not have a lasting influence upon the existing conception of Israel's history, and especially of Moses' activity. On the other hand, the result will remain that the Pentateuch was not composed by Moses himself, but was united by later redactors from many documentary writings. Of this result no believing Christian need be afraid, as, in general, of no result of true science. It is now generally admitted that, besides the divine factor, very essentially also, human factors coöperated in the divine writings. The very majority of sources can be made use of in favor of the credibility of the Pentateuch.

[The above is taken from Strack's *Introduction to the Old Testament* (3d ed., Nördlingen, 1888), which was prepared later than his art. on the Pentateuch in Herzog's *Real Ency.*, 2d ed., but which must not be passed over by those interested in the question. The literature on the Pentateuch is given in a very complete manner by Bissell: *The Pentateuch: Its Origin and Structure* (N. Y., 1888), pp. 410–475, who maintains that the traditional view of the origin and structure of the Pentateuch is much better supported than the one now most widely current in Germany. Students will also do well to study the papers published on the Pentateuchal question by Harper and Green in *Hebraica*, Oct., 1888, and *seq.*] B. PICK.

PENTATEUCH, THE. *The Case in Favor of its Antiquity and Genuineness.*—"(1) It is remarkable that it should be left for very recent critics to discover so great a secret as that of the late origin of the Pentateuch in opposition to the opinions of all past ages. (2) It is difficult to acquit the authors of the Pentateuch of a charge of fraud, on any known principles of literary morality, if the book was composed as alleged by the disintegrating critics. The authority of Moses is distinctly claimed for the law. (3) There has been no consensus of opinion among the critics. Till lately they have been divided among themselves. Theories of the successive order of the various parts of the book have been violently reversed. First, the Elohistic part was said to be the earliest; now, it is said to be the latest. Wellhausen's theory holds the field for the present only by having ousted rival theories. (4) Except in the case of the Book of Deuteronomy, the separate parts of the Pentateuch are not kept distinct. They are mixed up in closely associated sections. We pass to and fro in the same book between the Jehovistic narrative and the priestly code. In analyzing the books on the new theory, they have to be cut up into numerous fragments, and these fragments sorted out by the aid of a refined critical faculty. (5) The theory is contradicted by statements in the character of the supposed later writings appearing in the middle of what is unquestionably of the earlier date. This difficulty is met by the assertion that the statements have been inserted by a later hand. And yet it is on the very ground of the absence of such statements in the early writing that the other writings with which they agree are said to be later. Is not this reasoning in a circle? (6) Nations do not always progress, and development is not unbroken. It may well be that a law which a people could not yet live up to should lie in abeyance and be ignored by the nation. As much as this was implied by Josiah's reformation, when he discovered the book of the law and set to work to bring the national worship into harmony with it. It may be taken as proved by the critics that the Levitical system was neglected during the history of the Judges and the Kings. We need not be surprised at this when we think of the dark ages through which Israel passed. It may be admitted, further, that while the people were not yet ready to appreciate the law, and, indeed, were wholly ignorant of its existence, inspired prophets, such as Samuel and Elijah, themselves perhaps not knowing the law, would be permitted by God to lead the people according to the measure of their light. Moreover, the moral and spiritual standpoint of the prophets of Isaiah's age is in advance of that of the law. (7) The disintegrating critics are not strong in showing the changes of language to be in harmony with their theory. (8) Archæology supports the historical genuineness of the Pentateuch. The late discoveries of the Egyptian Exploration Society, and all that has been deciphered from monuments throwing any light on the subject, tend to establish the authenticity of the history. The route of the exodus is confirmed by Professor Palmer and M. Naville. Such an able Egyptologist as Mr. Reginald Stewart Poole declares that the most recent discoveries and interpretation of hieroglyphics distinctly favor the antiquity of the Pentateuch. Egyptian names are given more correctly in the Pentateuch than in the later histories, and the details are true to Egyptian life. (9) The archaic flavor of the earlier part of the Pentateuch can be appreciated by the ordinary reader. It is difficult to think that those naïve writings that seem to hover on the horizon of history, and speak to us out of the childhood of the race, are literary compositions of the latest ages of Hebrew literature.

"On the whole it may well be conceded that the Pentateuch has undergone editing from an inspired Ezra, and that it has borne the marks of the hand of scribes later than its author. But the truth of the glorious history which it records stands unshaken."—Bagster: *Bible Helps*. See the defense of the Mosaic authorship of the Pentateuch; Keil: *Introduction to the Old Testament* (Eng. trans. 1869), 2 vols.; W. H. Green: *Moses and the Prophets* (1882); Bissell; *The Pentateuch: Its Origin and Structure* (1885). In favor of the Graf-Wellhausen theory: Kuenen: *Religion of Israel* (Eng. trans.) 3 vols.; Wellhausen, art. "Israel" in *Ency. Britannica;* W. R. Smith: *The New Testament in the Jewish Church* (1881).

Pentecost, (1) *The Jewish.*—"This festival was the second of the great Jewish feasts, and was so called as being held on the 'fiftieth' day after the second day of the Passover. It was called also 'the feast of the harvest, the first-fruits of labor' (Ex. xxiii. 16), 'the feast of weeks' (Num. xxviii. 26), and 'the day of first-fruits.' The fifty days, of which it was the last, represented the period of the grain-harvest—the sheaf of the Passover denoting the commencement, and the offering of two loaves at the Pentecost denoting the termination. These loaves were to be of native wheat, and leavened; and the offering of them constituted the distinguishing rite of the feast, which was accompanied, moreover, with sacrifices peculiar to itself. (Lev. xxiii.) It was of a more freely festive character, and of more general celebration than the Passover, although in observing it the people were likewise reminded of their deliverance from Egypt, and their obligation to keep the law of their Deliverer. It is regarded by the Jews as commemorative of the giving of the Law on Mount Sinai, and it is said to have been the custom among them at one time to spend the eve of the festival in thangsgiving to Jehovah for this gift."—Bagster: *Bible Helps.*

(2) *The Christian.*—Among ancient Christian writers the term signifies sometimes the whole time between the Easter and the Whitsun Festivals, and sometimes the latter festival alone. The whole period of fifty days, being kept in honor and memory of the Saviour's Resurrection, was a time of more than ordinary joy, and it was a custom of very general observance to worship standing, instead of kneeling, during the whole of this space, to mark its joyful character. At a later period the Fast of the *Rogation Days* was introduced, modifying the ancient custom in the Church of excluding fasting from this season.

Perfectionists, those who believe that it is possible to attain to actual perfection in this life. There are four classes of Perfectionists: (1) The Roman Catholics, who teach that a man may, by obedience, become free from all mortal sin, though still subject to fall into venial sin; and even this tendency may be done away through the special favor of God. (2) The Wesleyan

Arminians, who teach *Christian perfection*, namely, the fulfilment of the Law by faith and love, through the grace of God, though the infirmity of the body prevents it from being absolute in the eyes of men. (3) Many Quakers, who say that in souls justified by God "the body of death and sin comes to be crucified and removed, and their hearts united and subjected unto the truth, so as not to obey any suggestion or temptation of the Evil One, but to be free from actual sinning and transgressing of the law of God, and in that respect perfect." Yet this theory does not preclude the possibility of attaining to a higher degree of perfection, nor of falling away from a state of grace. (4) The Oberlin school of theology, who say that perfection is to be reached by a life of implicit obedience, which effectually prevents the possibility of sin, since virtue and sin cannot exist in the same soul at the same time. The Calvinists and Lutherans absolutely reject the theory of Perfectionism.—Benham: *Dict. of Religion.* The Wesleyan-Arminian view is given by Wesley: *Plain Account of Christian Perfection;* Fletcher: *Christian Perfection.* For the Calvinistic view see Hodge: *Systematic Theology*, iii., p. 245.

Per'gamos, the seat of one of the seven churches of Asia. (Rev. i. 11; ii. 12–17.) It was a celebrated city of Mysia, about three miles north of the river Caicus, and some twenty miles from the sea. It was noted for its great wealth, and an immense library of 200.000 volumes, which was presented to Cleopatra by Antony, who removed it to Egypt, when it was destroyed with the Alexandrine Library, by Caliph Omar. The city is now called *Bergama*, and has a population of from 20,000 to 30,000, of which about 2,000 are Christians. Many ruins of churches and temples attest its former magnificence.

Pericopes, portions of the New Testament to be read in the ancient Christian Church on Sunday and festivals. Some say that the selection was made as early as apostolic times, while others fix the time as the fourth century, and some as late as the eighth century. The custom corresponds with the Jewish *Parashas* and *Haphtarahs.* The Parashas were fifty-four sections, into which the Law was divided, so that the whole of it should be read during the year. The Haphtarahs were fifty-four sections chosen from the Prophets, and read in like manner. This is still continued among the modern Jews, but the portions of the Prophets now read generally omit the prophecies regarding the Messiah.

The method of selection of the lessons in Episcopal Churches is given in the Prayer-Book.

In the Roman missal each mass has two Scripture lessons, which are mostly taken from the Vulgate Version.

The Greek Church has special Epistles and Gospels for every week-day, as well as every Sunday and Saint's Day.

In the Armenian Church, Scripture reading takes a very important place; from Easter to Pentecost they have three services a day, and portions from the Old and New Testaments specially selected for each service.—Benham: *Dict. of Religion.*

Perkins, JUSTIN, an eminent American missionary in Persia; b. at West Springfield, Mass., March 12, 1805; d. at Chicopee, Mass., Dec. 13, 1869. He was graduated at Amherst in 1829, and after studying theology at Andover Seminary, he was sent, in 1833, by the American Board, to the Nestorians in Persia. For thirty-six years he had charge of the mission at Oroomiah. He translated the Bible and other books into the Nestorian dialect. In 1842 he returned to the United States, and made a tour, accompanied by Mar Yohannan, a convert and former Nestorian bishop, whose presence and addresses awakened a deep interest. Dr. Perkins returned to Persia, and labored with marked success almost to the time of his death. He wrote: *A Residence of Eight Years in Persia among the Nestorian Christians* (1843); *Missionary Life in Persia* (1861).

Perrone, GIOVANNI, Roman Catholic theologian, was born at Chieri (Piedmont) in 1794; studied theology at Turin, and in his twenty-first year went to Rome, where he joined the Society of Jesus, and, after his ordination to the priesthood, became a teacher in the Collegium Romanum. From Ferrara, where he was rector of the Jesuit College after 1830, he returned to his teaching work in Rome, being made head of his old college in 1850. He died on Aug. 26, 1876. He was the author of numerous dogmatic works, which, as clearly and faithfully reflecting the prevailing tendencies of Roman theology, obtained wide currency, and were extensively translated. They may still be regarded as representing most nearly the modern orthodoxy of his church. The *Prælectiones Theologicæ* (1835) may be specially named.

Perronet, EDWARD, d. 1792; was a preacher in John Wesley's connection, and that of the Countess of Huntingdon, and afterward an Independent Dissenter. He published, in 1785, *Occasional Verses, Moral and Sacred,* in which is found the well-known hymn: "All hail the power of Jesus' name."

Perry, RIGHT REV. WILLIAM STEVENS, S. T. D. (Trinity College, Hartford, Conn., 1869), LL. D. (William and Mary College, Williamsburg, Va., 1876), D. D., *Oxon.* (Oxford University, Eng., 1888), the second bishop of Iowa; b. at Providence, R. I., Jan. 22, 1832. He was graduated at Harvard College in 1854, and studied theology at the Alexandria Theological Seminary, Va.; became assistant minister at St. Paul's, Boston, Mass., 1857; rector of St. Luke's, Nashua, N. H., 1858; of St. Stephens, Portland, Me., 1861; of St. Michael's, Litchfield, Conn., 1864; of Trinity, Geneva, N. Y., 1869; president of Hobart College, Geneva, N. Y., April, 1876; consecrated bishop, Sept. 10, 1876. Bishop Perry has been an indefatigable student of the history of the American Episcopal Church, and since 1868 has held the official position of its historiographer. His numerous publications in this field of historical research are invaluable to those who desire to learn the history of the Episcopal Church in this country.

Persecutions. The causes of persecution in religious history are manifold and complicated. The Lord Jesus Christ was persecuted by the Pharisees because he exposed their hypocrisy, and by the Jews in general because he ran counter to their prejudices. These causes produced a like treatment of his apostles; and the ignorance of the heathen was another cause of persecution: the Christians were confounded by them with the rebellious Jews, and indiscriminately persecuted. Thus the historian Suetonius says that Christ excited the Jews to frequent tumults. Furthermore, Gentile superstition came to the increase of persecution: the heathen could not endure a sect which aimed at the destruction of the worship of their gods. The Jews frequently escaped rough treatment simply because, though they practised their own rites, they let those of the heathen alone. But this was exactly what the Christians would not do. They boldly called on men "to turn from their vanities and serve the true God alone." Thus it was that they were called "Atheists," as enemies of the gods. And so all calumnies among them were believed by the superstitious: they burned Rome, made nightly conspiracies, ate human flesh, worshipped an ass's head, committed adultery, incest, infanticide. The base heresies of the Nicolaitans, Carpocratians, and others, sometimes gave color to the slanders. But another cause, which influenced some of the best and wisest of the emperors, was found in political ideas. The Gentile religion was interwoven with the State; and men like Trajan, who conscientiously believed it their duty to uphold existing institutions, regarded Christianity as a hostile, and therefore a dangerous, principle. Its professors were denounced as the enemies of kings, of laws, and of the human race.

The persecutions in the New Testament were (1) about Stephen, (2) by Herod Agrippa (Acts xii.), (3) those stirred up by the Jews against St. Paul, (4) those raised by heathen who saw that their gains were endangered. (Acts xvi. and xx.)

In Ecclesiastical History there are commonly reckoned ten persecutions. They are the following, notices of each will be found under their several names:

PERSECUTION OF :	DATE.	CHIEF SUFFERERS.
1.—Nero . .	64–68	St. Peter and St. Paul
2.—Domitian	95–96	Consul Flavius Clemens (St. John sent to Patmos)
3.—Trajan . .	105–117	Symeon of Jerusalem; Ignatius of Antioch
4.—Marcus Aurelius	166–180	Justin Martyr ; Polycarp
5.—Septimius	202–211	Perpetua and Felicitas
6.—Maximian	235–238	——
7.—Decius . .	250–253	Fabian of Rome ; Alexander of Jerusalem
8.—Valerian .	257–260	Xystus of Rome ; Cyprian of Carthage
9.—Aurelian .	275	Execution of Edict prevented by death of emperor
10.—Diocletian	303–305	Anthimus of Nicomedia; St. Alban

The accession of Constantine the Great, the first Christian emperor, put an end to the persecutions of Christianity by the Empire. Would that no more needed to be added to this article. But Christian history has to record that persecution has been used as a weapon age after age for enforcing obedience to that form of religion which is strongest. The Arian controversy, which began the reign of Constantine, was the signal for persecution, now by the Arians, now by their opponents. "Toleration," it has been well said, "was the last Christian virtue to be learned." It was argued that as error of opinion leads to disorganization of society, to moral evils, and (in early opinion) to everlasting perdition, such error must be put down like any other offence against the well-being of the commonwealth. The barbarous nations who broke into the Roman Empire and destroyed it were frequently persecutors. Thus the Vandals, both in their heathen days, and also after they had embraced the Arian faith, desolated the Church, and persecuted those who remained faithful to the ancient creed to death. The English, on arriving as heathen in this country, persecuted the Christian Britons, destroyed their churches, and drove them into the mountains. The cruelties of the Mohammedans when they began their career of conquest were terrible and remorseless. "The Koran or the sword" was their sole alternative to all who fell into their power. During the Middle Ages all movements in the direction of free thought were regarded by the dominant religion as warfare against the Kingdom of God. The persecutions of the Waldenses and Albigenses, and the establishment of the Inquisition, are described in their places, as are also the Hussite wars, the persecutions of the Lollards, and the fires of Smithfield in the reign of Queen Mary. On the accession of Elizabeth the tables were turned, and the spirit of persecution was directed against the Roman Catholics, who were proceeded against as traitors to the State, and fined and imprisoned for not attending the established worship. Cases also occurred occasionally of punishment by death for heresy, a penalty inflicted by Elizabeth upon both Baptists and Independents (*q. v.*). There were those who left England for America in order to secure "freedom to worship God;" but even these in turn became persecutors both of those who preferred Episcopacy to Independency, and also of the Quakers. The same spirit showed itself on both sides in England in the days of the Commonwealth and of the Stuarts; and the history of the Scottish Covenanters is a touching narrative of persecutions bravely endured. The Act of Toleration may be said to have put an end to persecution as a legalized instrument in England, but the spirit will hardly be eliminated from mankind, except as human nature itself is altered by the influence of the Gospel of Christ.—Benham: *Dict. of Religion.*

Perseverance of Saints, "a doctrine necessarily resulting from the most essential parts of the Calvinistic system, and, therefore, held by almost all who adopt the Calvinistic or Augustinian doctrines. It is advocated not only by arguments from other doctrines, as those of election, atonement, the intercession and mediatorial dominion of Christ, imputed righteousness and regeneration, but also from many texts of Scripture, as those which declare *eternal life* to be always connected with believing, and those which encourage the believer to depend upon the faithfulness, love, and omnipotence of God. To an objection very commonly urged against it, that it tends to make men careless concerning virtue and holiness, its advocates reply that this objection is only valid against a doctrine very different from theirs, the true doctrine of perseverance of saints being one of perseverance in holiness, and giving no encouragement to a confidence of final salvation which is not connected with a present and even an increasing holiness."—Chambers: *Cyclopædia.*

Persia. The prevailing religion of Persia, until it fell into the hands of the Arabs in 651, has been described in the article Parsees (*q. v.*). Then the greater part of the population embraced Mohammedanism: Persia developed that special branch of Islamism which is mystical and is seen under the form of Dervishes (*q. v.*). Their founder, Meolana, was born at the beginning of the fourteenth century; there are now thirty-six dervish sects spread in the surrounding countries. It is a most powerful sect, both in the Ottoman and Persian Empires. The Sultan is never deemed as fully invested with the imperial power till he has received the sword from the successor of Meolana Jelalu-d-hin, and at the present time the Caliphate seems to be within its grasp.

Persia has been the scene of many missions — Nestorian and Roman Catholic missions, which have left little trace behind them; and in the middle of the last century a Moravian mission, which was unsuccessful.—Benham: *Dict. of Religion.* During this century, since the brief stay of Martyn (1811–12), a few devoted missionaries have labored with increasing success among the Nestorians. The work of Dr. Perkins, who began his labors in 1834, is well known in the United States. At the present time efforts are being made to reach the Armenians and Mohammedans. The Presbyterian Church has the largest representation in the number of missionaries now in Persia.

Peru. The great majority of the people, who are of Indian descent, are Roman Catholics. The Church is still wealthy, although, since the establishment of the republic, much of the property which it held under Spanish rule has been confiscated. The bishops are appointed by the government and are treated as government officials.

Peshito. See Bible, Sec. III., p. 106.

Peter. "I. *His Life.* —'Peter' is the Greek equivalent of the Syriac appellative 'Cephas,' meaning a stone or a rock, with which Christ saluted Simon when he first met him. He made good his right to this title by that confession of his which is the rock on which Christianity is grounded and rooted (Matt. xvi. 16), himself being the first 'living stone' in the temple; by his being deemed worthy to be charged with the keys of the kingdom of heaven (*ib.* 19); by his being entrusted especially with the pastorate of the lambs of Christ's flock (John xxi. 15–17); by his being the first to declare, and that in Jerusalem itself, the Messiahship of the crucified Jesus (Acts ii. 14–36); and by his being the first to acknowledge the equal right of the Gentiles to a share in the inheritance of Israel. (Acts x.) He is the principal figure in the history of the early Christian Church, but is soon eclipsed by the overpowering presence and zeal of Paul. He disappears after the first Council of Jerusalem, and the only other mention we have of him is in Gal. ii. 11–14, till he comes before the Church as the author of I. Peter and the subsequent epistle. He figures conspicuously, indeed, in ecclesiastical tradition and legend, but from this source little that is trustworthy can be gathered beyond the fact, perhaps, that he finished his career by martyrdom in the city of Rome.

"II. *His Epistles: I. Peter.*—This epistle is addressed to the churches in the district of Asia Minor mentioned in chap. i. 1, and especially those members of them who were of Jewish origin. These churches appear to have been all directly or indirectly founded by Paul, although the seed of the gospel may have been first introduced by those Jews who, as we read in Acts ii. 10, came up from thence to Jerusalem, and witnessed the events of the day of Pentecost, in connection with which Peter took so prominent a part, and might be represented to be the chief actor. Thus it might naturally happen that his name would be regarded with honor among the Jewish Christians in those parts, and that he himself might be led to take a paternal interest in their affairs. This epistle was quoted by Polycarp and recognized by Papias early in the second century; later, it was repeatedly quoted by Irenæus, Clement of Alexandria, Origen, and Tertullian. The internal notices of names, places, and conditions of church life all bespeak its genuineness. So does its character of spiritual riches. The epistle has been received by Christians in all ages and without reasonable doubt. It appears to have been written from Babylon, which has very questionably been identified by some with Rome; and is referred to the date when Paul wrote his epistles to Timothy, on the ground that the state of things described in it corresponds exactly with that described in them. It must be allowed, however, that it is difficult to determine the time, place, and circumstances in which the epistle was written. The occasion of Peter's writing this epistle was the report which Silvanus had brought him of the fiery persecution with which the churches addressed were being threatened by the civil power, and of the outrages they were suffering on account of the odium of the Christian name, associated as it was with evil-doing, especially disloyalty and revolution (chap. iii. 16); and his object in writing it was to comfort and fortify the Church in view of the impending fiery trial, to enforce on its members the duties—personal, social, and domestic—of their Christian calling as the best answer to the charges of their accusers, to prove to them how completely their discharge of these depended on a spiritual apprehension of Christ and his work. The churches addressed are especially comforted and encouraged by the hope of the coming of the Lord, which is represented as not far off. The character of the epistle corresponds with that of the writer as revealed in the Gospels and the Acts, being 'ardent, impassioned, practical, and unspeculative,' and as showing a mind 'which held with a fine Hebraic vehemence of faith the great facts and principles of Christianity, but could not, like the more subtle and logical Paul, give them a systematic expression.'

"*II. Peter.*—This epistle has been regarded with more doubt than any other book of the New Testament. In the time of Eusebius it was reckoned among the disputed books, and references to it cannot be definitely fixed upon before Origen, in the third century, though the so-called second epistle of Clement of Rome, the Shepherd of Hermas, Justin Martyr, Melito of Sardis, Irenæus, and Theophilus have been thought by some to have alluded to it. II. Peter ii. 1–19 is so like Jude 3–16 that one of the passages must have been taken from the other, and that in Jude appears to be the original. This epistle is less Jewish in tone than I. Peter, and is not like it in style, and the people addressed seem to be different from those addressed in the first epistle, being established Christians, not the scattered Dispersion, yet they are described as the same (chap. iii. 1). But the epistle might be genuine, and little known in the early Church, because not much in circulation, and perhaps even lost sight of for a time. Origen seems to have reckoned it as Scripture, and if so he probably received it as such from an earlier age. It has been suggested that perhaps Silvanus helped the fisherman-apostle with the earlier work, and Mark or some other friend with the later one, and that so the variations in style may be accounted for. The churches had grown in power and changed in character during the interval between the writing of the two epistles; and thus, while the first refers to external enemies, the second is required to treat of internal dangers. Hence a necessary change of tone. Further, it may be asked, Why should not Peter have quoted from Jude? The epistle was received as in the Canon at the Council of Laodicea (372 A. D.), and the Council of Carthage (397 A. D.).

"This epistle professes to be addressed to some at least of those to whom the former epistle was sent (chap. iii. 1), only they are described in more general terms than those to whom that was written (chap. i. 1), so as to include all who bore the Christian name. The occasion for writing this epistle was the appearance in the Church of certain fatal forms of error, both doctrinal and practical, and the purpose in writing was a desire to confirm the Christians in the faith they had received. The object throughout is twofold, and is given in chap. iii. 17, 18—the first, that the readers might believe, lest, being led away with the error of the wicked, they should fall from their steadfastness; and the second, that they might grow in grace and the knowledge of their Lord and Saviour; this last being the final aim of the whole, as the one means of fellowship with God (chap. i. 3, 4), of escape from the pollutions of the world (chap. ii. 20), and access into the divine kingdom (chap. i. 11). The doctrinal errors against which they were warned were (*a*) the denial of the power, and (*b*) the denial or the coming of the Lord as judge; and the practical errors were offences against the way of righteousness (chap. ii.). The similarity between the second chapter of the epistle and the Epistle of Jude strikes every reader, and a hypothesis in explanation has been hazarded, that Peter had seen Jude's letter, had felt appalled at the revelation, and deemed it his duty to caution the churches he had already written to against the evils described, adopting Jude's terms in doing so. Compare the epistle of the latter with his question and the answer in John xiv. 22–24."—Bagster: *Bible Helps*. See Bible dictionaries of Kitto, and Smith; New Testament Introductions of De Wette and Reuss, and the standard Commentaries.

Peter, FESTIVALS OF. There were formerly four festivals of St. Peter kept: (1) June 29, the day on which SS. Peter and Paul are supposed to have been martyred at Rome, the former by crucifixion, with his head downward, the latter by beheading. This is the oldest of the Feasts of the Apostles, having been observed since the fourth century. (2) February 22, the festival of St. Peter's Chair at Antioch. Though there is no account in the Bible of the foundation of the Church at Antioch, it is generally believed to have been the work of St. Peter, who established his episcopal chair first in this place. (3) January 18, St. Peter's Chair at Rome. Celebrated in honor of St. Peter's fixing his episcopal work there after seven years at Antioch. (4) August 1, St. Peter's Chains, or St. Peter ad Vincula, the day on which the Roman Catholics honor his chains, and commemorate his miraculous deliverance from the hands of Herod Agrippa. The 1st of August was probably the day on which the church on the Esquiline Hill was dedicated to St. Peter in Chains. It was built by Eudoxia, wife of Valentine III., about the middle of the fifth century. —Benham: *Dict. of Religion*.

Peter D'Ailly. See AILLI.

Peter of Bruys. See PETROBRUSSIANS.

Peter Lombard. See LOMBARD.

Peter the Hermit, b. at Amiens in the middle of the eleventh century; d. in the monastery of Neu Montier, in the diocese of Liege, July 7, 1115. He is said to have conceived the idea of preaching a crusade after returning from a pilgrimage to the Holy Land in 1093. His enthusiasm created great excitement, and large numbers under his leadership were too impatient to wait for a regular army. They landed at Constantinople in 1096, and went thence to Bithynia, where they were defeated, and but 3,000 returned to Constantinople. See CRUSADES.

Peter's Pence denotes a money tribute once paid annually by several countries to the popes. It probably originated in England, where it was collected from about 740 until it was abolished by Henry VIII. in 1534. The tax was first fixed at a penny for every family, but was afterward required only of those having fixed incomes. The peter-pence paid to the pope since 1860, which placed him in a position where he could decline the pension offered by the Italian Government, is a gratuitous contribution.

Peters, or PETER, HUGH, a noted Puritan; b. at Fowey, Cornwall, Eng., 1599; hanged at Charing Cross, London, Oct. 16, 1660. Educated at Cambridge (1622); after his ordination he preached for a time in London. After suffering imprisonment for nonconformity, he preached to a congregation at Rotterdam. Emigrating to New England in 1636, he became successor of Roger Williams as pastor at Salem. Returning to England in 1641, he interested himself actively in the fortunes of the Puritan party. At the Restoration he was brought to trial and sentenced to be hung as a regicide. While in prison he wrote: *A Dying Father's Last Legacy to an Only Child*, published in 1717.

Petra. See SELAH.

Petrobrussians, followers of the heretic Peter of Bruys, who was burnt at St. Gilles about A. D. 1125. The only authorities from which any knowledge of the sect can be gained are a passage in Abelard, and a book by Peter the Venerable, *Adversus Petrobrusianos Hæreticos.* Peter of Bruys appears to have been an ecclesiastic holding some benefice in the south of France, where he first began to publish his heresy, and gained many followers among the Cathari at Arles and elsewhere; afterwards he preached with great success at Narbonne and Toulouse, but was eventually seized and condemned to death. He professed the desire to restore Christianity to its original purity, and accepted the Gospels, to which he would only grant a literal interpretation; the Epistles he partly rejected, and only granted to them a derivative authority. He would not allow infant baptism; declared that the Church being invisible, no buildings are necessary as places of worship, for the Church exists only in the hearts of the people; denied not only the Real Presence in the Eucharist, but also that any sacramental character is attached to it, and regarded it simply as a historical incident in Christ's life. He objected to elaborate ritual of any kind, to prayers for the dead, and to music as a part of divine worship; and abhorred the adoration of the cross, as being the instrument of our Lord's torture. After his death the sect continued to flourish for some time, but finally became merged in that of the Henricians.—Benham: *Dict. of Religion.*

Pew is a word derived from the old French *pui*, an elevated space; *puye*, an open gallery with rails, which is the Latin *podion*, a balcony where distinguished persons sat in the amphitheatre. In this way the name pew was given to the places in churches occupied by distinguished persons. As a rule, pews are unknown in Roman Catholic churches on the Continent. In England they date from the Reformation, but did not come into general use until the middle of the seventeenth century.

Pharaoh, "which the Old Testament often uses as if it were a proper name, applicable to any king of Egypt, though sometimes such a distinguishing name as Hophra (Apries, Jer. xliv. 30), or Necho (Nekos, 2 Kings xxiii. 29) is added, is really an Egyptian title of the monarch (Perāa or Phuro), often found on the monuments. Apart from Hophra and Necho, the biblical Pharaohs cannot, in the present state of Hebrew and Egyptian chronology, be identified with any certainty."—*Ency. Britannica.*

Pharisees, "a religious party whose name was derived from the Hebrew "Parush," *separated*, because they affected very great sanctity. (John vii. 49; Acts xxvi. 5.) They were strict observers of external rites and ceremonies beyond the requirements of the Law, placing the traditions of the elders on an equal footing with the written oracles. They were exclusive, formal, self-righteous; proud of their unblemished descent from Abraham; abjuring Greek culture, literature, and commerce; adhering to the land, language, and proud self-satisfaction of the ancient Hebrew race. Jerusalem was their capital; their language was Aramaic; the Hebrew Scriptures were their literature; the temple their one centre of devotion. They held to the literal interpretation of the Law and the prophets; believed in spiritual manifestations, in the pre-existence and immortality of the soul, and in the resurrection of the dead. They were already an influential body in the time of John Hyrcanus the Maccabee (B. C. 108)."—"Oxford" *Bible Helps.*

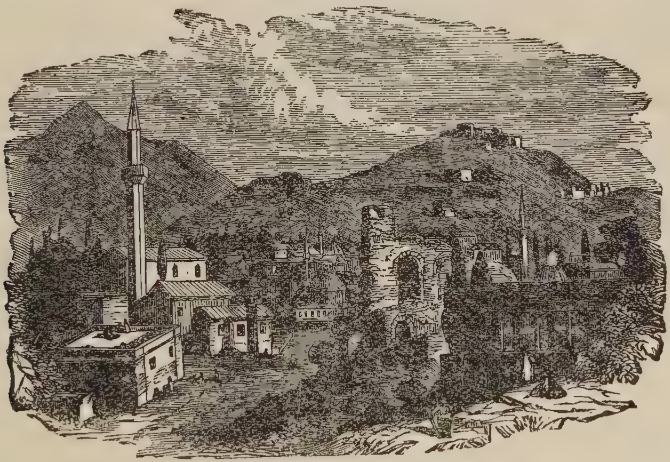
Philadelphia (*brotherly love*), a city on the borders of Lydia and Phrygia, about twenty-five miles southeast from Sardis, and the seat of one of the seven churches of Asia. (Rev. i. 11; iii. 7–13.) It was built by Attalus Philadelphus, king of Pergamos, who died B. C. 138. It then came under the power of the Romans, and after its destruction by an earthquake, A. D. 17, it was restored, and became a place of importance, until captured by the Turks in 1390. The modern city, called *Allah-Shehr* (*beautiful city*), has a population of about ten thousand. There are the ruins of many churches, and a solitary pillar is one of the conspicuous features of the place.

Philadelphian Society (Gr. *philadelphia*, brotherly love), a sect founded in 1695 by an aged Englishwoman named Jane Lead. She embraced, it is said, the same views as Madame Bourignon (*q. v.*). She was a widow of good family, from Norfolk, and had devoted a great deal of time to the study of the works of Jacob Boehme (*q. v.*). She wrote many books of a mystical character; one of them is called *The Wonders of God's Creation Manifested in the Variety of Eight Worlds, as They Were Made Known Experimentally to the Author.* She was of opinion that all dissensions among Christians would cease, and the Kingdom of the Redeemer become, even here below, a glorious scene of charity, concord, and happiness, if those who bear the name of Jesus, without regarding the forms of doctrine or discipline that distinguish particular communions, would all join in committing their souls to the care of the *internal guide*, to be instructed, governed, and formed by his divine impulse and suggestions. She declared that this desirable event would come to pass, and that she had a divine commission to proclaim the approach of this glorious communion of saints, who were to be gathered in one visible, universal church or kingdom before the dissolution of the earth. Thus she asserted that her Philadelphian Society was the true Kingdom of Christ, in which alone the Divine Spirit resided and reigned. She died in 1704 at the age of eighty-one. She was greatly assisted in forming her society by Dr. Pordage, one of the Nonjurors, who had afterward taken to medicine, and who was a great spirit-seer. The Philadelphians helped to spread the doctrines of mystical piety shown in the writings of William Law (*q. v.*).—Benham: *Dict. of Religion.*

Philemon. See PAUL.

Phil'ip the Apostle. His name in the Synoptical Gospels and the Acts occurs only in the list of apostles. (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.) He is frequently mentioned in the Gospel by John. According to tradition he preached in Phrygia, and died at Hierapolis.

Philip, "'the evangelist,' is first mentioned in the Acts (vi. 5) as one of 'the seven' who were chosen to attend to certain temporal affairs of the church in Jerusalem, in consequence of the murmurings of the Hellenists against the Hebrews. After the martyrdom of Stephen he went to Samaria, where he preached with much success, Simon Magus being one of his converts. He afterward instructed and baptized the Ethiopian eunuch on the road between Jerusalem and Gaza; next he was 'caught away' by the Spirit and 'found at Azotus' (Ashdod), whence, 'passing through, he preached in all the cities till he came to Cæsarea.' (Acts viii.) Here, some years afterward, according to Acts xxi. 8, 9, he entertained Paul and his companion on their way to Jerusalem. At that time 'he had four daughters which did prophesy.' At a very early period he came to be confounded with the subject of the preceding notice (*q. v.*); the confusion was all the more easy because, while he undoubtedly could, in a certain well-understood sense of the word, be called an 'apostle,' writers naturally refrained from applying to him the more ambiguous designation of 'evangelist.' 'Philip the



PHILADELPHIA, ASIA MINOR.

deacon' is commemorated on the 6th of June."—*Ency. Britannica.*

Philip, LANDGRAVE OF HESSE, called "The Magnanimous;" b. at Marburg, Nov. 23, 1504; d. there, March 31, 1567. By the death of his father he came into possession of his estates at the age of fourteen (1518). He was present at the Diet of Worms (1521), and, although he had taken no positive stand in the matter of religious belief, he insisted that Luther should receive full protection, and even visited him at his lodgings. In 1525 he took open sides in favor of the Reformation. He used his great influence in an effort to unite the German and Swiss Protestants, but was only partially successful. In 1531 he formed the Smalcaldian League, and in various directions did much to advance the Reformation. A marriage with Margarethe von der Saal, while his wife was still living, although made with the consent of his wife and prominent Reformers, weakened his influence. After the Smalcaldian war (1546–47), he was treacherously seized by the emperor, Charles V., and imprisoned for five years. After his release he acted the part of mediator on several occasions between the Protestants and Roman Catholics, and was active in the conferences of Naumburg in 1554, and of Worms in 1557.

Philip'pi, the chief city of the eastern division of Macedonia, eight miles northwest of Neapolis, its seaport. It was captured by Philip, the father of Alexander the Great, from the Thracians, and given his name. It was here the famous battle of Philippi was fought, B. C. 42, and in honor of the victory Augustus made it a Roman "colony." It was the first place in Europe to receive the Gospel. Paul and Silas preached there, and Lydia was one of their converts. The story of their being cast into prison, and the conversion of the jailor, is told in Acts xvi. Paul revisited the city, and remained there some time. (Acts xx. 1–6.) The Christians here were generous in their contributions to his support, and he wrote to them the Epistle to the Philippians. The place is now only interesting on account of its ruins and associations.

Philip'pians, EPISTLE TO THE. See PAUL.

Philippists, a term applied to the followers of Philip Melanchthon. It first designated those who accepted the theological views of Melanchthon, but afterward it was used to distinguish the party which sought to bring about a union among the Protestants, especially the Lutherans and Calvinists.

Philis'tines. "The origin of the Philistines is nowhere expressly stated in the Bible; but as the prophets describe them as 'the Philistines from Caphtor' (Amos ix. 7), and 'the remnant of the maritime district of Caphtor' (Jer. xlvii. 4), it is *primâ facie* probable that they were the 'Caphtorim which came out of Caphtor' who expelled the Avim from their territory, and occupied it in their place (Deut. ii. 23); and that these again were the Caphtorim mentioned in the Mosaic genealogical table among the descendants of Mizraim. (Gen. x. 14.) But, in establishing this conclusion, certain difficulties present themselves: in the first place, it is observable that, in Gen. x. 14, the Philistines are connected with the Casluhim rather than the Caphtorim. The clause seems to have an appropriate meaning in its present position; it looks like an interpolation into the original document with the view of explaining when and where the name Philistine was first applied to the people whose proper appellation was Caphtorim. But a second and more serious difficulty arises out of the language of the Philistines; for while the Caphtorim were Hamitic, the Philistine language is held to have been Shemitic. The difficulty arising out of the question of language may be met by assuming either that the Caphtorim adopted the language of the conquered Avim, or that they diverged from the Hamitic stock at a period when the distinctive features of Hamitism and Shemitism were yet in embryo. A third objection to their Egyptian origin is raised from the application of the term 'uncircumcised' to them (1 Sam. xvii. 26; 2 Sam. i. 20), whereas the Egyptians were circumcised. (Herod. ii. 36.) But this objection is answered by Jer. ix. 25, 26, where the same term is in some sense applied to the Egyptians, however it may be reconciled with the statement of Herodotus. The next question that arises relates to the early movements of the Philistines. It has been very generally assumed of late years that Caphtor represents Crete, and that the Philistines migrated from that island, either directly or through Egypt, into Palestine. This hypothesis presupposes the Shemitic origin of the Philistines. Moreover, the name Caphtor can only be identified with the Egyptian Coptos. But the Cretan origin of the Philistines has been deduced, not so much from the name Caphtor as from that of the Cherethites. This name in its Hebrew form bears a close resemblance to Crete, and is rendered Cretans in the LXX. But the mere coincidence of the names cannot pass for much without some corroborative testimony. Without, therefore, asserting that migrations may not have taken place from Crete to Philistia, we hold that the evidence adduced to prove that they did is insufficient.

"The last point to be decided in connection with the early history of the Philistines is the time when they settled in the land of Canaan. If we were to restrict ourselves to the statements of the Bible, we should conclude that this took place before the time of Abraham; for they are noticed in his day as a pastoral tribe in the neighborhood of Gerar. (Gen. xxi. 32, 34; xxvi. 1, 8.) The interval that elapsed between Abraham and the Exodus seems sufficient to allow for the alteration that took place in the position of the Philistines, and their transformation from a pastoral tribe to a settled and powerful nation. Between the times of Abraham and Joshua the Philistines had changed their quarters, and had advanced northward into the Shefelah or Plain of Philistia. This plain has been in all ages remarkable for the extreme richness of its soil; its fields of standing corn, its vineyards and olive-yards, are incidentally mentioned in Scripture (Judg. xv. 5); and in time of famine the land of the Philistines was the hope of Palestine. (2 Kings viii. 2.) It was also adapted to the growth of military power; for while the plain itself permitted the use of war-chariots, which were the chief arm of offence, the occasional elevations which rise out of it offered secure sites for towns and strongholds. It was, moreover, a commercial country; from its position it must have been at all times the great thoroughfare between Phœnicia and Syria in the north, and Egypt and Arabia in the south. The Philistines probably possessed a navy; for they had ports attached to Gaza and Ashkelon: the LXX. speaks of their ships in its version of Isa. xi. 14; and they are represented as attacking the Egyptians out of ships. They had at an early period attained proficiency in the arts of peace. Their wealth was abundant (Judg. xvi. 5, 18), and they appear in all respects to have been a prosperous people. Possessed of such elements of power, the Philistines had attained in the time of the Judges an important position among Eastern nations. About B. C. 1209 we find them engaged in successful war with the Sidonians. (Justin xviii. 3.) About the same period, but whether before or after is uncertain, they were engaged in a naval war with Rameses III. of Egypt, in conjunction with other Mediterranean nations.

"And now to recur to the biblical narrative: The territory of the Philistines, having been once occupied by the Canaanites, formed a portion of the promised land, and was assigned to the tribe of Judah. (Josh. xv. 2, 12, 45–47.) No portion, however, of it was conquered in the lifetime of Joshua (Josh. xiii. 2), and even after his death no permanent conquest was effected (Judg. iii. 3); though, on the authority of a somewhat doubtful passage, we are informed that the three cities of Gaza, Ashkelon, and Ekron were taken. (Judg. i. 18.) The Philistines, at all events, soon recovered these, and commenced an aggressive policy against the Israelites, by which they gained a complete ascendancy over them. Individual heroes were raised up from time to time whose achievements might well kindle patriotism, such as Shamgar the son of Anath (Judg. iii. 31), and still more Samson (Judg. xiii.–xvi.); but neither of these men succeeded in permanently throwing off the yoke. Under Eli, there was an organized but unsuccessful resistance to the encroachments of the Philistines, who were met at Aphek. (1 Sam. iv. 1.) The production of the ark on this occasion demonstrates the greatness of the emergency, and its loss marked the lowest depth of Israel's degradation. The next action took place under Samuel's leadership, and the tide of success turned in Israel's favor. The Israelites now attributed their past weakness to their want of unity; and they desired a king, with the special object of leading them against the foe. (1 Sam. viii. 20.) As soon as Saul was prepared to throw off the yoke, he occupied with his army a position at Michmash, commanding the defiles leading to the Jordan Valley; and his heroic son Jonathan gave the signal for a rising by overthrowing the pillar which the Philistines had placed there. The challenge was accepted; the Philistines invaded the central district with an immense force, and, having dislodged Saul from Michmash, occupied it themselves, and sent forth predatory bands into the surrounding country. The Israelites shortly after took up a position on the other side of the ravine at Geba, and, availing themselves of the confusion consequent upon Jonathan's daring feat, inflicted a tremendous slaughter upon the enemy. (1 Sam. xiii.; xiv.) No attempt was made by the Philistines to regain their supremacy for about twenty-five years, and the scene of the next contest shows the altered strength of the two parties: it was no longer in the central country, but in a ravine leading down to the Philistine Plain, the Valley of Elah, the position of which is about fourteen miles S. W. of Jerusalem: on this occasion the prowess of young David secured success to Israel, and the foe was pursued to the gates of Gath and Ekron. (1 Sam. xvii.) The power of the Philistines was, however, still intact on their own territory. The border warfare was continued. The scene of the next conflict was far to the north, in the Valley of Esdraelon. The battle on this occasion proved disastrous to the Israelites: Saul himself perished, and the Philistines penetrated across the Jordan, and occupied the forsaken cities. (1 Sam. xxxi. 1–7.) On the appointment of David to be king over the united tribes, the Philistines attempted to counterbalance the advantage by an attack on the person of the king: they therefore penetrated into the Valley of Rephaim, S. W. of Jerusalem, and even pushed forward an advanced post as far as Bethlehem. (1 Chron. xi. 16.) David twice attacked them at the former spot, and on each occasion with signal success, in the first case capturing their images, in the second pursuing them 'from Geba until thou come to Gazer.' (2 Sam. v. 17–25; 1 Chron. xiv. 8–16.) Henceforth the Israelites appear as the aggressors: about seven years after the defeat at Rephaim, David, who had now consolidated his power, attacked them on their own soil, and took Gath with its dependencies (1 Chron. xviii. 1), and thus (according to one interpretation of the obscure expression 'Metheg-ammah' in 2 Sam. viii. 1) 'he took the arm-bridle out of the hand of the Philistines,' or (according to another) 'he took the bridle of the metropolis out of the hand of the Philistines'—meaning in either case that their ascendancy was utterly broken.

"The whole of Philistia was included in Solomon's empire. The division of the empire at Solomon's death was favorable to the Philistine cause. Rehoboam secured himself against them by fortifying Gath and other cities bordering on the plain (2 Chron. xi. 8): the Israelite monarchs were either not so prudent, or not so powerful, for they allowed the Philistines to get hold of Gibbethon. (1 Kings xv. 27; xvi. 15.) Judah meanwhile had lost the tribute. (2 Chron. xvii. 11.) The increasing weakness of the Jewish monarcy, under the attacks of Hazael, led to the recovery of Gath, which was afterwards dismantled and probably destroyed by Uzziah. (2 Chron. xxvii. 6; 2 Kings xii. 17.) We have reason to suppose that the Philistines were kept in subjection until the time of Ahaz. (2 Chron. xxvii. 18.) A few years later, the Philistines, in conjunction with the Syrians and Assyrians, and, perhaps, as the subject-allies of the latter, carried on a series of attacks on the kingdom of Israel. (Isa. ix. 11, 12.) Hezekiah formed an alliance with the Egyptians, as a counterpoise to the Assyrians, and the possession of Philistia became henceforth the turning-point of the struggle between the two great empires of the East. The Assyrians under Tartan, the general of Sargon, made an expedition against Egypt, and took Ashdod, as the key of that country. (Isa. xx. 1, 4, 5.) Under Sennacherib, Philistia was again the scene of important operations. The Assyrian supremacy was restored by Esar-haddon, and it seems probable that the Assyrians retained their hold on Ashdod until its capture, after a long siege, by Psammetichus. It was about this time that Philistia was traversed by a vast Scythian horde on their way to Egypt. The Egyptian ascendancy was not as yet re-established; for we find the next king, Necho, compelled to besiege Gaza on his return from the battle of Megiddo. After the death of Necho, the contest was renewed between the Egyptians and the Chaldæans, under Nebuchadnezzar, and the result was specially disastrous to the Philistines. The 'old hatred' that the Philistines bore to the Jews was exhibited in acts of hostility at the time of the Babylonish captivity (Ezek. xxv. 15–17); but on the return this was somewhat abated, for some of the Jews married Philistine women, to the great scandal of their rulers. (Neh. xiii. 23, 24.) From this time the history of Philistia is absorbed in the struggles of the neighboring kingdoms. The latest notices of the Philistines as a nation occur in 1 Macc. iii.–v. With regard to the institutions of the Philistines, our information is very scanty. The five chief cities had, as early as the days of Joshua, constituted themselves into a confederacy, restricted, however, in all probability, to matters of offence and defence. Each was under the government of a prince, whose official title was *seren* (Josh. xiii. 3; Judg. iii. 3, etc.), and occasionally *sâr*. (1 Sam. xviii. 30; xxix. 6.) Each town possessed its own territory. The Philistines appear to have been deeply imbued with superstition: they carried their idols with them on their campaigns (2 Sam. v. 21), and proclaimed their victories in their presence. (1 Sam. xxxi. 9.) The gods whom they chiefly worshipped were Dagon (Judg. xvi. 23; 1 Sam. v. 3–5; 1 Chron. x. 10; 1 Macc. x. 83), Ashtaroth (1 Sam. xxxi. 10; Herod. i. 105), Baal-zebub (2 Kings i. 2–6), and Decerto, who was honored at Ashkelon (Diod. *Sic.* ii. 4), though unnoticed in the Bible. Priests and diviners (1 Sam. vi.) were attached to the various seats of worship."—Smith: *Dict. of the Bible.*

Philo, a Jew of Alexandria; b. probably a few years B. C.; d. during the reign of the Emperor Claudius. Of his life nothing is known beyond what can be gathered from his writings. He was of noble family, of the sect of the Pharisees, and was well acquainted with the Old Testament Scriptures, as appears from his numerous writings. About 39 or 40 A. D. Philo was appointed to the head of an embassy sent by the Jews of Alexandria to the Emperor Caligula to petition him for redress from the injustice of the Imperial Governor, Publius Avilius Flaccus. The manner in which the ambassadors were treated induced Philo to write his book *Contra Flaccum.* At different times he visited Jerusalem, and other parts of Palestine; and it is said that he made another journey to Rome in the reign of Claudius; but the story is surrounded by legends, and is probably not true. The works of Philo are divided into three parts: the first containing *Cosmopoetica*, the second *Historica*, and the third *Juridica seu Legalia.* The influence of Philo's writings upon both Jewish, and through that upon Christian, theology and thought has been profound. He had practically mastered all the learning of his time, and his object was to show that the Divine revelation as given to the Jews was consistent with the highest philosophy known to the ancients, and especially with that of Plato. From the bold anthropomorphism of the Jewish Scriptures he argued the absolute necessity of a symbolic or allegorical meaning, which required study and systematic interpretation—a doctrine carried to still greater lengths in modern days by Swedenborg (*q. v.*). This allegorical doctrine is carried much further in the first division of his works than in the last; but he does not deny also the literal sense, which is, as it were, the vehicle of the spiritual.

In Philo's system of theistic philosophy God is the one ideally good and perfect Being, as with Plato. As such he is incomprehensible and inscrutable, but as Creator he manifests himself to man, and is then the "Beginning, the Name, the Word;" and this manifestation is as natural to him as burning is to great heat. On the other hand exists a formless chaos, which God has determined to fashion into a universe; but to bring such different existences into relation an intermediary is required. This is found in the Logos (*q. v.*) or Word, and in still lower intelligent existences. The Logos is at different times represented as a High-priest, the Image of God, his Shadow, the instrument of Creation, the first-born Son, the Archangel, and so on; and Philo also identifies him with the Lord, or Angel of the Covenant, who so often appeared to the patriarchs.

In the Book of Wisdom we probably see a slightly earlier form of Philo's doctrine engrafted upon Judaism, Wisdom being, in this book, personified much in the same real sense as the Logos of Philo. By the heathen philosophers the system of thought out of which Philo's grew was corrupted into Gnosticism. On the other hand, its relation to, and influence upon, Christian theology can be clearly traced in St. John's phraseology concerning the Logos or Word, and the teaching of the Epistle to the Hebrews, which also gives striking examples of the allegorical method of interpretation Philo so largely adopted, and which so profoundly influenced Origen, and other Christian Fathers. But as Farrar well points out, while Philo's conception, splendid as it is, is vague, and only floats in the air, the difference between it and that of the apostles "is as wide as that between the living and the dead." "The four words of St. John, '*The Word became flesh*,' created an epoch," and tell us more, and give us a more definite conception, than all which Philo and Plato wrote, though it was given to them not only to see through a glass darkly much of the truth, but also to prepare the way for the coming of its kingdom.—Benham: *Dict. of Religion.*

Phœnicia. The Old Testament usually designates the Phœnicians as Canaanites, though sometimes as Sidonians; the land is spoken of in the New Testament as the coasts of Tyre and Sidon. (Matt. xv. 21; comp. Mark iii. 8; vii. 24.) Phœnicia was the name given by the Greeks, and included a narrow strip of country between the Lebanon mountains and the Mediterranean Sea. "Its limits varied at different times; generally it was included within two degrees of latitude, and was of narrow breadth. Its inhabitants were enterprising navigators, and the country has been called 'the birthplace of commerce.' Phœnician pilots and sailors navigated the vessels of Solomon; and before other ships had ventured to lose sight of their own shores colonies of this people were established in some of the most distant parts of Europe, Asia, and Africa. They were also distinguished for their knowledge of the arts and sciences. Phœnician workmen were employed at the building of the Temple of Solomon, and by Phœnicians the knowledge and use of letters were introduced into Greece. The climate of the country is mild; the land is abundantly watered; and it yields large crops of fruit, corn, cotton, and sugar. But its once populous and opulent cities are reduced, under the rule of a despotic government, to impoverished villages or masses of ruins. Under the Romans Phœnicia formed a part of the province of Syria. Since the beginning of the sixteenth century it has formed a part of the Turkish Empire."—Cassell: *Cyclopædia*. For their religion, see the articles on ASTARTE; BAAL, etc.

Phryg′ia. Occupying the central portion of Asia Minor, its boundaries varied at different times, and it furnished parts to several Roman provinces. (Acts ii. 10.) Paul passed through Phrygia on his second (Acts xvi. 6) and third (xviii. 23) missionary tours. The inhabitants of this region were of Indo-Germanic descent, and allied to the Armenians; but many Jews had settled among them. At the Council of Nice (325) the Phrygian churches were represented by eight bishops.

Phylac′teries, or FRONTLETS. (Ex. xiii. 16; Deut. vi. 8; xi. 18; Matt. xxiii. 5.) "These 'phylacteries' or 'frontlets' were strips of parchment on which were written four passages of Scripture (Ex. xiii. 2–10, 11–17; Deut. vi. 4–9, 13–23) in an ink prepared for the purpose. They were then rolled up in a case of black calfskin, which was attached to a stiffer piece of leather, having a thong one finger broad and one and a half cubits long. They were placed at the bend of the left arm. Those worn on the forehead were written on four strips of parchment, and put into four little cells within a square case, on which the Hebrew letter *Shin* was written. The square had two thongs, on which Hebrew letters were inscribed. That phylacteries were used as amulets is certain, and was very natural. Scaliger even supposes that phylacteries were designed to supersede those amulets, the use of which had been already learned by the Israelites in Egypt. The expression 'they make broad their phylacteries' (Matt. xxiii. 5), refers not so much to the phylactery itself, which seems to have been of a prescribed breadth, as to the case in which the parchment was kept, which the Pharisees, among their other pretentious customs (Mark vii. 3, 4; Luke v. 33, etc.), made as conspicuous as they could. It is said that the Pharisees wore them always, whereas the common people only used them at prayers. The modern Jews only wear them at morning prayers, and sometimes at noon. In our Lord's time they were worn by all Jews, except the Karaites, women, and slaves. Boys, at the age of thirteen years and a day, were bound to wear them. The Karaites explained Deut. vi. 8; Ex. xiii. 9, etc., as a *figurative* command to remember the law, as is certainly the case in similar passages. (Prov. iii. 3; vi. 21; vii. 3; Cant. viii. 6, etc.) It seems clear to us that the scope of these injunctions favors the Karaite interpretation. The Rabbis have many rules about their use."—Smith: *Dict. of the Bible.*

Piarists, an order of the Roman Catholic Church, founded in 1600, in Rome, by a Spanish nobleman, Joseph Calasanze; b. at Calasanze in Aragon, Sept. 11, 1556; d. in Rome, Aug. 22, 1648; canonized by Clement XIII. in 1767. Their object is to give poor children a religious education, and also some knowledge of Latin, Greek, and philosophy. The Jesuits have opposed them, but they have grown and number about two thousand members. They are chiefly confined to Italy, Spain, and Austro-Hungary. In the latter country it is said that 20,000 children are under their care.

Picards, a term applied to some branches of the Bohemian Brethren. Picard was a Fleming, who finally settled at Tabor, in Bohemia, where he was attacked and killed by Zisca, with all his followers but two, who were kept in order that they might give an account of the doctrines which they held. See ADAMITES.

Pierce, LOVICK, D. D., a distinguished minister of the M. E. Church, South; b. in Halifax Co., N. C., March 24, 1785; d. at Sparta, Ga., Nov. 9, 1879. He entered the South Carolina Conference in 1804, and served as a chaplain in the war of 1812. In 1812 he withdrew from the conference, and until 1822 practised medicine at Greensborough, Ga., when he again connected himself with the Georgia Conference. From this time he was very influential in the councils of the denomination. He was a member of every General Conference from 1824 till his death. He is said to have preached during his life-time not less than eleven thousand times.

Pierpont, JOHN, b. at Litchfield (now Morris), Conn., April 6, 1785; d. at Medford, Mass., Aug. 27, 1866. He was graduated at Yale College in 1804, and was admitted to the bar in 1812, but soon abandoned it from conscientious scruples, and after an unsuccessful attempt to establish himself in business he studied theology at the Cambridge Divinity School, and became pastor of the Hollis Street Unitarian Church, Boston, 1819. He was pastor at Troy, N. Y., 1845–49, and Medford, Mass., 1849–59. He was an earnest champion of the antislavery and temperance causes, but his name is most widely known by the poems and hymns which he wrote. His *Airs of Palestine* was published in 1816, and with other poems in 1840.

Pietists, a party in the Lutheran Church, formed first about the middle of the seventeenth century at Leipzig, by Spener. He considered that the Bible was neglected in the studies ordered for young men at the University, and organized lectures and meetings for its more careful study. His preaching at Strasburg, Frankfort, and Dresden had great effect, and he insisted on a holy life in both teachers and taught. For this purpose, he formed schools called *Collegia Pietatis*, where men and women met together for prayer and instruction, and thence carried their influence throughout the land. The scheme was treated with some contempt, and those who took it up were nicknamed Pietists, on account of their alleged excessive piety as regards outward behavior. The movement certainly did a great deal of good to society, instilling a purity of devotion in home life whose effects were lasting; and to it was due the foundation of German and Danish missions to the heathen. Amongst Spener's disciples were Francke (*q. v.*), Thomasius, the professor of Leipzig and Halle, and Bengel, the great commentator. Their teaching gained ground at Leipzig, but some of the more extreme Pietists so irritated the old school of theologians by their denunciation of the mere doctrinalism of many ministers in the Church, that at last the Docents were obliged to leave Leipzig. Frederick William I. of Brandenburg established the University of Halle in 1694, and through Spener's influence his friends found a refuge there, and it became the home of Pietistic professors, who first prelected on Scripture and founded the great exegetical literature of Germany. Afterward they came into collision with the University of Wittenberg. Little more is heard of the party in the history of the Church till the beginning of the present century, when it was at the height of its power. It was entirely the result of the new wave of evangelical teaching which passed all through Europe about the same time—waking men's consciences, making them dissatisfied with the rationalistic creed which had been considered sufficient the century before, and counterbalancing the refined indifference to religion which we find in the works of Goethe and some of his contemporaries. The work was, to a great extent, carried on by a publication called the *Evangelical Church Journal*. The views held by the members of this party were decidedly narrow. As a groundwork they took the teaching of either Luther or Calvin, but further proceeded to say that those only who also held these views could hope to be saved; and it was in consequence of this that several famous and learned divines, Neander amongst others, refused to join their ranks. It was not to be expected that the various members in all parts of Germany (for it was in that country that Pietism was principally developed) would think exactly alike. One province wanted the work carried on in one way and another in another; and the consequence was that various communities were formed. The most famous of these was that which established itself at Kornthal, near Würtemberg. It was not in the least schismatic, taking the Augsburg Confession as its basis, but it made several minor alterations in the Lutheran Liturgy, and claimed absolute right to settle its own affairs independently of the ordinary ecclesiastical jurisdiction of Würtemberg. The community is still in a flourishing condition, the church well attended, and the agricultural department a pattern to the surrounding country. Some of the schools, too, are so famous that many boys from America and England are sent there for their education. The population at the present time is about 1,000.—Benham: *Dict. of Religion.*

Pi'late (John xix. 1), or PON'TIUS PI'LATE (Matt. xxvi. 2), was the sixth Roman procurator of Judæa, appointed A. D. 25–26, in the twelfth year of Tiberius. It was during the time that he held office that our Lord labored, suffered, and died. The administration of Pilate was very offensive to the Jews. A weak, time-serving man, while declaring his conviction of the innocence of Jesus, when he saw that his acquittal might be used to arouse the suspicion of the emperor, he delivered the innocent Saviour into the hands of the Jews to be crucified. In A. D. 36 Pilate went to Rome to defend himself against accusations brought by the governor of Syria; but was unsuccessful. There are several traditions as to the scene of his death. One is, that he was banished, and died in Vienne, Gaul; while another is, that he sought refuge in the recesses of the mountain near Lucerne, which bears his name; and in remorse and despair committed suicide by drowning in the dismal lake upon the summit of the mountain.

Pilgrimage, a religious discipline, which consists in making a journey to some place in order to adore the relics of a saint, or to visit the scene of some event in sacred history. Pilgrimages were first made about the fourth century, and speedily came into use as an effectual means of penance, the most celebrated places of devotion being Jerusalem, Rome, Tours, and

Compostella. The custom of going on pilgrimages reached its height about the eleventh and twelfth centuries, when it was followed by all classes of society, from kings to peasants. The Church granted indulgences and special privileges to those who visited certain places of devotion, and some made it their calling in life to travel from one shrine to another. At some places, as at Loretto, and, in our own days, at Lourdes, it was said that the Virgin Mary had appeared and ordained that they should be consecrated to her service; while at others relics of saints were said to exist, which had wonderful powers for the healing or sanctification of those who visited them. In almost every country pilgrimages have been common. In England, the shrine of Thomas à Becket was the chief resort of the pious; in Scotland, St. Andrew's; in Ireland, various places. The practice has been discontinued among the Protestants, but is still in favor in Roman Catholic countries, and innumerable shrines are held sacred, and visited for the expiation of sins or the healing of infirmities. Pilgrimages are not confined to Roman Catholics; they are common among Mohammedans, Hindus, and Jews, and are connected with all kinds of superstitions.—Benham: *Dict. of Religion.*

Pisa, Councils of. The first Council of Pisa (1409) sought to restore the unity of the Roman Church. Failing to secure the retirement of the two contending popes, Gregory XII. and Benedict III., it elected a third, Alexander V. The second Council of Pisa was called in the interest of Louis XII. Composed mostly of French clergy, after a few sessions they removed to Milan, and cited the pope to appear; and, on his refusal, passed a sentence of suspension. Meanwhile, Julius II. held a council in the Lateran, which excommunicated the members of the Council of Pisa. The loss, not long after, of his Italian conquests, compelled Louis to submit.

Pis'gah, the mountain height from which Moses, just before his death, obtained a view of the promised land. (Deut. xxxiv. 1.) It was in Moab, in the territory assigned to Reuben, and was the place of Balak's sacrifice and Balaam's prophecy. (Num. xxiii. 14.) The precise location of Pisgah has long been in dispute. The Duc de Luynes and Professor Paine of the American Palestine Exploration Society (1873) identified Pisgah with *Jebel Siaghah*, the extreme headland of the range Abarim. "His theory of the site of Pisgah is sharply questioned by Wolcott, Tristram, Warren, and others, chiefly on the ground that it fails to meet the requirements of the biblical narrative, and that *Siaghah* is not the modern equivalent of Pisgah. Merrill, as the results of a later exploration, says: 'Mr. Paine makes the *lowest* and most *western* of his five flat summits to be the Pisgah of Moses. The most prominent summit, directly south of 'Ayûn Mûsa, is called by Duc de Luynes *Jebel Mûsa*, and is covered with ruins.' Mr. Paine's theory places Pisgah a quarter of a mile southwest of this ruin summit, while Duc de Luynes regards a higher peak in the opposite direction as Pisgah. Merrill favors this 'highest point and most commanding outlook' as the probable point to which Moses ascended. (See *East of the Jordan*, pp. 242–250.)"—Schaff: *Bible Dict.*

Pisid'ia (*pitchy*), a district of Asia Minor north of Pamphylia, and south of Phrygia. The Taurus mountains run through it, cut by narrow defiles, with rushing torrents. This wild region was infested with robber tribes, and it may have been here that Paul was in perils of waters, in perils of robbers. (2 Cor. xi. 26.) Paul visited Pisidia twice. (Acts xiii. 14; xiv. 21–24.)

Pi'thom. See Egypt, p. 281.

Pius is the name of nine popes. See Popes.

Placet (*placetum regium*, *regium exequatur*, *litteræ pareatis*), a confirmation of church law, papal bulls, or briefs, formerly required to be given by the State before such law could be put into execution. This was made compulsory in England by the Statute of Præmunire, 1393, which "vindicated the right of the Church of England to prohibit the admission or the execution of all papal bulls or briefs within the realms." In the Roman Catholic Church it is no longer in force as regards matters of doctrine, ritual, or the sacraments; in other matters it is simply limited to an appeal to the pope, made by the bishops if any constitution appears to them to be unfitted for enforcement in their diocese. The pope denies the right of the State to interfere in ecclesiastical matters, and all who attempt to prevent the carrying out of a papal decree are under a penalty of excommunication; but, nevertheless, concessions are occasionally made in order to prevent disturbance.—Benham: *Dict. of Religion.*

Plagues of Egypt, The, were ten in number. (1) The waters of the Nile were changed into blood. (Ex. vii. 14–25.) (2)

The plague of frogs. (Ex. viii. 1–15.) (3) The plague of lice. (Ex. viii. 16–19.) (4) Swarms of venomous flies. (Ex. viii. 20–32.) (5) A grievous murrain that destroyed the cattle of the Egyptians. (Ex. ix. 1–7.) (6) Malignant boils. (Ex. ix. 8–12.) (7) Terrible storms with hail. (Ex. ix. 13–35.) (8) Locusts. (Ex. x. 1–20.) (9) A pall of darkness for three days, except in Goshen. (Ex. x. 21–28.) (10) Finally the first-born of Egypt were smitten at midnight. (Ex. xii. 29, 30.) These plagues were probably spread over a considerable period and followed as much as possible the order of the seasons.

Plato, the greatest writer of heathen philosophy, was born at Athens, B. C. 429. Of the details of his early life little is known. He was well-educated, and devoted the early years of his life to writing poetry; but at the age of twenty became acquainted with Socrates (*q. v.*), and in consequence gave up poetry, and devoted the rest of his long life to the study of philosophy. It is related by the biographer of the Greek philosophers that once upon a time Socrates dreamed that he found an unfledged cygnet on his knee. In a few moments it became winged and flew away, uttering sweet sounds. Next day Plato came, and Socrates felt his dream fulfilled. From that time Plato became so identified with his master that his individuality is almost lost. A part of the writings attributed to him are certainly spurious, though a few fragments of them may be genuine, giving us some information respecting his travels in Sicily. The form which Plato chose to express his philosophy, that of the dialogue, was not an invention intended to present his truth in attractive form. It was because he was desirous from his heart to elucidate truth, and to give all sides full consideration. Many doubts and objections expressed are frivolous, but they are such as suggest themselves to many minds, and therefore have to be met. "The dialogues of Plato," says an English philosopher, "are literally an *education*, explaining to us how we are to deal with our own minds, how far we are to humor them, how far we are to resist them; how they are to entertain the glimpses of light which sometimes fall upon them; how they are to make their way through the complications and darkness in which they so often feel themselves lost. Nowhere but in the sacred oracles do we find an author so cognizant of our own perplexities, so little anxious to hide them from us; nay, so anxious to awaken us to the consciousness of them, in order that we may be delivered from them. Herein lies the art of Plato. Most consummate art it is, we admit; superior in the depth of insight which must have led to it, and in the influence which it exerts, to that which is displayed in almost any human composition. Still, it is not art, in the sense commonly given to that word; it has no independent purpose of pleasing. It does not work underground, leaving the ordinary man to feel its effects simply, and the thoughtful man to judge of its character by its effects. On the contrary, it anxiously draws your attention to its own methods and contrivances: that you should enter into them, and understand all the springs and valves that are at work is as much the writer's ambition as that you should accept any one of the final results. Indeed, he does not acknowledge the result as yours, till in the region of your own inner being you have gone through the processes which lead to them."—Maurice: *Moral and Metaphysical Philosophy*, p. 129.

The fundamental principle of Plato's doctrine is probably that which was known to the Schoolmen as that of Universals, *i. e.*, the assertion that there is a constant character which repeats itself in every sample of any natural kind, an invariable attribute, which makes that object what it is, whilst individual members of that class have variable accidents. The essential attribute he called the *idea*—that was the ultimate reality. No object that comes before us in the physical world completely fulfils our idea. I have an idea of a man, but no one man fulfils the whole idea when I hear the word "man." But so far as the thing coalesces with the thought, the abiding essence is present. And these ideals rise in rank, the lower rise into the higher, even until they reach One Supreme, in whom all ideas and all thoughts are centred. Dr. Martineau, in his masterly and exhaustive examination of the Platonic philosophy, thus discriminates its main principles: "(1) The proper end of man is not pleasure or the contentment of the sensitive nature, but a *good* which may run counter to this, and the chief elements of which are truth, beauty, right. These are to be sought on their own account as having intrinsic and ultimate worth. (2) This *good*, though including the just regulation of the active principles of conduct, does not terminate here, but takes in also the right direction of the rational powers. (3) The good which supplies the proper human aim is not merely subjective and dependent on the constitution of the human faculties; it has an objective reality, which would remain though we were not. Ere anything perishable arose, it was. It existed separately, and justifies, therefore, its assumption of the name *God.* (4) This highest good exists in us and out of us. Its various types, embodied in the visible universe, are also indigenous treasures of the human mind which has pre-existed as well as they, and been familiar with them in an earlier state. Whatever is good is evolved from us by appeal to memory; virtue is learning, and learning is remembrance. (5) It follows from this that our relation to God as the divine ground and source of the universe is a relation of *likeness*, arising from identity of essence—of the little to the great, the mixed and disguised to the pure and clear, the partial copy to the perfect original."—*Types of Ethical Theory*, vol. i., pp. 84–86. The learned author shows in a very grand passage which follows, where the Platonic idea fell short of the Christian.

Platonism has been made by Providence one of the most powerful handmaids of Christianity. It underlies the grand philosophy of the apocryphal books of "Ecclesiasticus" and the "Wisdom of Solomon," writings of Alexandrian Jews who had drunk deep of the Platonic writings. Philo's teaching concerning the Logos was derived from the same source, and St. John was inspired to show how far he was right, and how the ideals had been fulfilled in the Incarnate Word. The Alexandrian divinity was Platonic, and some of the greatest of English philosophers have drawn their doctrines from the same fountains.—Benham: *Dict. of Religion.*

Platonism. See above.

Platonists, THE CAMBRIDGE. See CAMBRIDGE PLATONISTS.

Plitt, GUSTAV LEOPOLD, one of the editors of the second edition of Herzog's *Real-Encyklopädie;* b. at Genin, near Lübeck, March 27, 1836; d. at Erlangen, Sept. 10, 1880. He studied theology at Erlangen and Berlin; became extraordinary, in 1867, and in 1875 ordinary, professor of church history and encyclopædia at Erlangen. He wrote several volumes on historical subjects, and at the time of his death had nearly completed a Life of Luther. He lived to aid Dr. Herzog in his editorship of the *Real-Encyklopädie* only through six volumes. He was an excellent scholar and well equipped for this work.

Plumer, WILLIAM SWAN, D. D., an eminent Presbyterian minister and theologian; b. in Darlington, Penn., July 26, 1802; d. in Baltimore, Md., Oct. 22, 1880. He was graduated at Washington College, Lexington, Va., and studied theology at Princeton Seminary. He was licensed to preach in 1827, and after several years of evangelistic work in North Carolina he was called to Petersburg, Va., in 1831 and then to the First Presbyterian Church in Richmond in 1834, where he labored thirteen years. From 1847 to 1854 he was pastor of the Franklin Street Church, Baltimore, when he was elected to the chair of didactic and pastoral theology in the Western Theological Seminary at Allegheny, Penn., at the same time serving as pastor of the First Presbyterian Church of that city. From 1862 to 1867 he preached in Philadelphia and Pottsville, Penn. Elected in 1867 to the professorship of didactic and polemic theology in Columbia Seminary, S. C., he remained there until 1880, when he was made professor *emeritus.* He wrote a number of commentaries on different portions of the Old and New Testaments, and a great variety of tracts that had a wide circulation, as well as articles for the religious press. A man of devoted piety and lovable character, he accomplished a noble life-work.

Plymouth Brethren, "a religious sect which sprang into existence about 1830–35 in Plymouth, Dublin, and other places in the British Islands, and which has extended itself considerably throughout the British dominions and in some parts of the continent of Europe, particularly among the Protestants of France, Switzerland, and Italy, and also in the United States of America. It seems to have originated in a reaction against exclusive high-church principles, as maintained in the Church of England, with everything of a kindred nature in other churches, and against a dead formalism associated with 'unevangelical' doctrine. Many of the first members of the new religious communities formed in Plymouth and elsewhere were retired Anglo-Indian officers, men of unquestionable zeal and piety; and these communities began to appear almost simultaneously in a number of places. Their origin is, however, very much to be ascribed to the labors and influence of Mr. Darby, from whom the Plymouth Brethren on the continent of Europe are very generally known as *Darbyites.* Mr. Darby was a barrister, moving in the highest circles of society; and under deep religious impressions became a clergyman of the Church of England, and lived for some time in a mud hovel in the county Wicklow, devoting himself to his work; but afterward left the Church of England from conscientious scruples, and became an evangelist unconnected with any church. In this character he labored both in England and on the continent of Europe, preaching in French, English, and German. He also gave utterance to his opinions in numerous pamphlets, and in a quarterly periodical called *The Christian Witness*, which for a number of years was the 'organ' of the Plymouth Brethren. He continued to visit from time to time the communities or meetings of Plymouth Brethren. His tenets, and those of the Plymouth Brethren in general, are strictly Calvinistic: original sin and predestination, the efficacy of Christ's sacrifice, the merit of his obedience, the power of his intercession, the gracious operations of the Holy Spirit in regeneration and sanctification, are prominent points. Millenarian views are also generally entertained by the Plymouth Brethren; and they usually practice the baptism of adults without regard to previous infant baptism. They acknowledge the sacrament of the Lord's Supper, and administer it to one another in their meetings, usually on every Sunday, or 'first day of the week;' in this, as in everything else, refusing to acknowledge any special ministers. They utterly reject confirmation. Their most distinctive peculiarity, when contrasted with other Calvinistic churches, is their complete rejection of ecclesiastical organization. They suppose the whole Christian body in the world to have declined from truth and duty, like Israel of old, and, therefore, to have been 'corporately rejected of God,' and believe the true Church to consist of themselves and of other chosen ones in the various Christian churches. They refuse to recognize any form of church government, or any office of the ministry; they insist much on the equal right of every *male* member of the church to prophesy or preach; and in their meetings, after each hymn or prayer, there is usually a pause, that any one, moved by the Spirit, may undertake this office. They exclude persons known to have been guilty of gross sins from participation with them in the Lord's Supper, until proof is afforded of repentance. The Plymouth Brethren reject every distinctive appellation but that of Christians; although a special denomination is found necessary to designate them; and, in fact, no one not holding their views could remain associated with them. A great schism took place among them in consequence of doctrines preached in Plymouth and Bristol concerning the human nature of Christ; Mr. Darby vigorously opposing what he deemed a dangerous error, and he and his adherents utterly separating from the fellowship of those who maintained or even refused to condemn it. One of the most noted (if not notable) converts to the principles of the sect was the revivalist Guinness, who was baptized in 1860 by another Plymouth Brother, Lord Congleton.

"On the continent of Europe the Plymouth Brethren have in many places given great trouble to the Protestant churches by their opposition to all ecclesiastical order or organization."—Chambers: *Cyclopædia*. See Tevlon: *History and Doctrines of the Plymouth Brethren* (London, 1883).

Pneumatomachi (Gr. *pneuma*, spirit, and *machos*, an enemy), a name applied to all who denied the personality and divinity of the Holy Spirit, but more especially to the followers of Macedonius (*q. v.*). See SEMI-ARIANS.

Poetry, HEBREW. See HEBREW POETRY.

Pole, REGINALD, archbishop of Canterbury; b. probably in Lordington, Sussex, March, 1500; d. at Lambeth, Nov. 18, 1558. His mother was a niece of Edward IV., and he was educated at Oxford, and at the universities of Paris and Padua, at the expense of Henry VIII., who bestowed upon him several important ecclesiastical preferments. When that monarch resolved upon the divorce from his queen, Catherine of Aragon, Pole strongly opposed the measure, and wrote his *Pro Unitate Ecclesiastica*, which condemned the position taken by the king. Deprived of his preferments Pole found refuge in Italy, where he was received with honor, and made cardinal. On the death of Paul III. he came near being elected his successor. At the accession of Mary he was sent as legate to England, and the day after the execution of Cranmer he was consecrated to the archbishopric of Canterbury. During his brief term of power many were put to death as heretics. He was a man of time-serving spirit, but always firm in his defence of papal authority. See Hook: *Lives of Archbishops of Canterbury*, vol. iii.

Polemics. See APOLOGETICS.

Polentz, GEORGE OF. See GEORGE OF POLENTZ.

Polity. See CHURCH GOVERNMENT

Pollock, ROBERT, a Scottish minister and poet; b. at Muirhouse, Eaglesham Parish, Renfrewshire, 1799; d. at Southampton, Sept. 15, 1827. He was graduated at the University of Glasgow, and studied theology, but after receiving his license from the United Secession Church (1827), he preached but once. He wrote numerous stories which were published anonymously, but his fame rests upon his poem, the "Course of Time" (1827), which had great popularity.

Polycarp, bishop of Smyrna, was a pupil of St. John, and by some is thought to be the angel of Smyrna on whose account St. John received a message in the Book of Revelation. Soon after his accession, Marcus Aurelius ordered a persecution throughout his empire. The Christians bore their sufferings so bravely that they are described by a writer of that time in the following words: "At the time of their torment they seemed absent, as it were, from the body, or rather that the Lord, being present with them, conversed familiarly with them; thus they were supported by the grace of Christ." The mob were so angry at this fortitude that they determined to have Polycarp as one of their victims. He was warned of the arrival of the officers, so had time to take refuge in a neighbor's house, and from thence retired to a small village on the outskirts of Smyrna. He might have stayed there safely for some time, but the officers bribed one of his slaves to reveal the bishop's hiding-place. When they came to take him he behaved toward them with great kindness, setting refreshments before them with his own hand. He asked leave to have a quiet hour for prayer, and then expressed himself ready to go with them. On the way back to Smyrna the soldiers tried to tempt him to recant, urging that there could be no harm in saying the words "Lord Cæsar," or in offering sacrifice, and yet by such trivial matters he might save his life. He did not answer them at first, and when absolutely compelled to speak he only said, "I will not follow your advice." He was given another chance by the proconsul while the soldiers were preparing the stake at which he was to be burnt alive. The proconsul said, "Swear by the fortunes of Cæsar; curse Christ, and I will set thee free." But Polycarp quietly answered, "Eighty and six years have I served Christ; how, then, can I curse him, my King and my Saviour?" The herald was ordered to proclaim that Polycarp had admitted that he was a Christian, and then the fire was kindled. Soon after his death one of his followers, Irenæus, wrote an account of his life and death, and some of his congregation met together to settle how they should commemorate the memory of one to whom they all owed so much. They agreed that they would solemnly keep the day of his martyrdom every year, which they called his "birthday." This is probably the origin of keeping Saints' Days.—Benham: *Dict. of Religion.*

Polyglot (Gr. *polys*, many, and *glotta*, a tongue). The name is given to two or more versions of the Bible arranged side by side. The polyglots seem to have existed from very early ages. The ancient editions of the New Testament which appeared in the first ten centuries, and which contain the Greek and vernacular languages, are sometimes wrongly termed polyglot. The name is also sometimes used for the Hexapla of Origen, which contains the Hebrew text and six Greek versions. The polyglots, properly so called, are the four greater and the many lesser polyglots. The four greater are the Complutensian, the Antwerp, the Parisian, and the London.

The *Complutensian Polyglot* (so called because it was printed at Alcala da Henares, the Latin name of which is Complutum) was prepared at the cost of Cardinal Ximenes by famous Spanish scholars between the years 1502 and 1517, but was not published till 1529. It is in six volumes, of which the first four contain the Old Testament, the fifth the New, and the sixth Hebrew and Chaldee grammars and lexicons. It gives six different texts: the Hebrew, the Chaldee, Onkelos's Targum, the Septuagint, the Vulgate, and the Greek New Testament. There are also literal Latin translations of the Chaldee and Septuagint Greek versions.

The *Antwerp Polyglot* was published there between 1569 and 1572 by the famous printer Christophe Plantin, at the cost of King Philip II. of Spain, under the direction of Benedict Arias Montanus. It is in eight volumes, and contains, besides what is in the Complutensian Version, the Chaldee Paraphrase upon the other books of the Old Testament, with the Latin interpretation of the Syriac. The eighth volume, which has the Hebrew and Greek texts with the Latin version of Pagninus, altered in a few instances by Arias, has been often reprinted. This polyglot is not of very much value, as it depends very much on the Complutensian, and the alterations are made from some editions published in Paris by Robert Stephens (d. 1559).

The *Paris Polyglot*, the largest of the polyglots, was published in Paris in 1645 at the expense and under the superintendence of Guy Michel le Jay. It is in ten large folio volumes, and contains, besides the versions in the Antwerp Polyglot, Syriac and Arabic versions, arranged by some Maronites from Rome, the Samaritan Pentateuch, and another Samaritan version, each with a literal Latin translation. It contains many defects, and has little critical value.

The *London Polyglot* was published in 1654–57 in London in six volumes. It was edited by Brian Walton, afterward bishop of Chester. There are two sets of copies —the Republican (1657), those dedicated to Oliver Cromwell, and the Loyal (1660), which were dedicated to Charles II. on his accession. The work engaged all the most learned men in England for many years. It contains Hebrew, Samaritan, Greek, Arabic, Chaldee, Ethiopic, Syriac, Persic, and Latin versions, all but the Vulgate being accompanied with literal Latin translations. The sixth volume contains various readings and critical remarks. The *Prolegomena* by Walton discusses Bible texts and versions. This work was followed in 1669 by the *Lexicon Heptaglotton* of Edmund Castell, containing lexicons of all the languages of the polyglot except the Latin and Greek.

The chief of the lesser polyglots are (1) the *Heidelberg*, in 3 vols. (1586), containing Hebrew, Greek and Latin texts ; (2) the *Hamburg*, compiled by David Wolder, in 6 vols. (1596), in Hebrew, Greek, Latin, and German; (3) the *Nüremberg*, edited by Elias Hutter (1599), in Hebrew, Chaldee, Greek, Latin, German, and French; (4) the *Leipzig*, edited by Reineccius, the New Testament in Syriac, Greek, Latin, German, and Roman (1713), and the Old Testament in Hebrew, Greek, Latin, and German (1750–51); (5) *Bagster's*, the most valuable of the modern collections of versions (1831), which contains Latin, Greek, Samaritan, the Septuagint, Hebrew, German, Italian, Spanish, French, and English, to which Syrian is added in the New Testament; (6) *Bielefeld's* Hand Polyglot (1845–54), containing, in the Old Testament, Hebrew, Greek, Latin, and Luther's German version, and in the New, Greek, Latin, and Luther's German, and in the fourth column, sometimes the chief differences between this and other German versions, sometimes the English authorized version; (7) the *Hexaglot* Bible, edited in London by R. de Levante (1871–75), containing the Greek and Hebrew texts, with Septuagint, Syriac, Latin, English, French, and German versions.—Benham: *Dict. of Religion.*

Polytheism. The gradual development of polytheism—the belief in and worship of many gods—from the primitive monotheism, we infer from the history of Abraham (Gen. xiv. 18; Josh. xxiv. 2), of Jacob (Gen. xxxi. 19), of Joseph (Gen. xli. 50), and of Moses in his struggle to keep his people free from the seductions of Egyptian and Midianite heathenism. This view is substantiated by the New Testament. (Rom. i. 21; Acts xiv. 16; xvii. 29.)

Pond, ENOCH, D. D., b. at Wrentham, Mass., July 29, 1791; d. at Bangor, Me., Jan. 21, 1882. He was graduated at Brown University in 1813, and studied theology under Dr. Emmons, and was ordained pastor of the Congregational Church in Ward (now Auburn), Mass., 1815. From 1828 to 1832 he edited *The Spirit of the Pilgrims*, published in Boston. In 1832 he entered upon the duties of professor of systematic theology in the Bangor Theological Seminary. He filled this chair till 1856, when he was elected president and professor of ecclesiastical history, and lecturer on pastoral theology. He retired from active service in 1870. He wrote several books, among them: *Lectures on Pastoral Theology* (Andover, 1866); *Lectures on Christian Theology* (Boston, 1868); *A History of God's Church, from its Origin to the Present Times* (Hartford, 1871).

Pontifex, or PONTIFF, an order of heathen priests at Rome. The Pontifex Maximus was the head of the College of Pontiffs, and was an office of power. The term "pontiff," as applied to bishops and then to the pope, is borrowed from this source.

Pontificale, a book which designates the rites which can alone be performed by a bishop; *e. g.*, the coronation of kings, the ordination of priests and deacons, and confirmation. It also describes his vestments.

Poole, MATTHEW, a learned Nonconformist divine; b. at York, Eng., 1624; d. at Amsterdam, Oct., 1679. Educated at Emmanuel College, Cambridge, he became Presbyterian minister of St. Michael-le-Quernes, London, in 1648. Having lost his living on account of his Nonconformity, he devoted himself to biblical studies and writing. His chief works are: *Synopsis Bibliorum Criticorum* (1669); *The Blasphemer Slain by the Sword of the Spirit* (1654); *The Nullity of the Romish Faith; or, a Blow at the Root*, etc. (1666); *Dialogues Between a Popish Priest and an English Protestant* (1667). He left an uncompleted *English Annotations of the Holy Bible*, which was completed by his friends, and has passed through many editions.

Poor Clares. See CLARE, ST.

Poor Men of Lyons. See WALDENSES.

Popes. "The name *Pope* (from the Lat. *papa*, a father) was formerly given to all bishops; but in the Western Church it is now given exclusively to the bishop of Rome, and the head of the Roman Catholic Church. Officially the pope bears the title, 'Bishop of Rome and Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church.' The title of pope was first adopted by Hyginus, A. D. 139. Originally the popes were elected by the priests and people of the diocese of Rome. In the eleventh century, Nicholas II. conferred on the cardinals the right of election; but, in conformity with his statutes, these dignitaries, who had figured as a body since the eighth century, were bound to demand of the Roman people and the Roman clergy the ratification of their choice, that choice being the preference of at least two-thirds of the conclave. Since 1227 (the accession of Gregory IX.) the popes have been chosen by the cardinals alone, and almost always from among the Italian members of their own body. Each cardinal writes the name of the candidate he proposes on a ticket, which he deposits in a consecrated chalice which stands on the altar of the chapel in which the conclave meets. If no candidate is found to have secured two-thirds of the votes, there is no election, and the former mode of proceeding must be repeated; but any cardinal may 'accede' to the vote of another by altering his ticket according to a prescribed form, and thus the necessary two-thirds may be obtained. This proceeding is called election 'by access.' The moment the election is declared the tickets are burned. After election the pope is solemnly enthroned and crowned. From 755 to 1870 the pope was a temporal prince. The states (called 'the States of the Church') over which he reigned now form a part of the Italian Kingdom. The following is a list of the bishops and popes of Rome from the first century downwards:

A. D.

First Century.

St. Peter. [Although St. Peter is always placed at the head of the list, it is doubted by many historians whether St. Peter ever was at Rome. There is a tradition, however, that he was martyred there—crucified, with his head downwards.]
St. Clement (Clemens Romanus). (See Clemens Romanus.)
St. Linus.
St. Cletus.
St. Clement II.

Second Century.

100—St. Evaristus. [Martyred.]
109—St. Alexander I. [Martyred.]
119—St. Sixtus I. [Martyred.]
127—St. Telesphorus. [Martyred.]
139—St. Hyginus.
142—St. Pius I. [Martyred.]
157—St. Anicetus.
168—St. Soterus. [Martyred.]
177—St. Eleutherius.
193—St. Victor I. [Martyred.]

Third Century.

202—St. Zephyrinus.
219—St. Calixtus. [Martyred.]
223—St. Urban I. [Martyred.]

A. D.
230—St. Pontianus. [Banished.]
235—St. Antherus. [Martyred.]
236—St. Fabianus. [Martyred.]
251—St. Cornelius.
252—St. Lucius. [Martyred.]
253—St. Stephen I. [Martyred.]
257—St. Sixtus II. [Martyred.]
259—St. Dionysius.
269—St. Felix I. [Martyred.]
275—St. Eutychianus.
283—St. Caius.
296—St. Marcellinus.

Fourth Century.

308—St. Marcellus I. [Banished.]
310—St. Eusebius.
311—St. Melchiades.
314—St. Sylvester I.
336—St. Marcus.
337—St. Julius.
352—Liberius. [Felix II., antipope.]
366—St. Damasus [Ursicinus, antipope.]
384—Siricius.
398—St. Anastasius.

Fifth Century.

402—St. Innocent I.
417—St. Zosimus.
418—St. Boniface I.
422—St. Celestine I. [Is said to have sent missionaries to Ireland.]
432—Sixtus III.
440—St. Leo I., or, the Great. [Celebrated for his writings; also as having, it is said, induced Attila to leave Italy, without attacking Rome, after he had sacked Verona, Mantua, and other cities.] (See Attila.)
461—St. Hilary.
468—St. Simplicius.
483—St. Felix III.
492—St. Gelasius I.
496—St. Anastasius II.
498—Symmachus. [Laurentius, antipope.]

Sixth Century.

514—Hormisdas.
523—John I. [Died at Ravenna in prison, into which he had been thrown by Theodoric, king of the Goths.]
526—Felix IV. [Is said to have introduced into the Church the sacrament of extreme unction.]
530—Boniface II.
533—John II. (Mercurius.)
535—Agapetus I.
536—St. Sylverius. [Banished, through the influence of the Empress Theodora, into Lycia, where he is said to have died of hunger. Vigilius, antipope.]
540—Vigilius.
555—Pelagius I.
560—John III. (Catilinus.)
574—Benedict I. (Bonosus.)
578—Pelagius II.
590—St. Gregory I., or, the Great. [Sent St. Augustine to England to win the English over to the Church.]

Seventh Century.

604—Sabinianus.
607—Boniface III.
608—Boniface IV.
615—St. Deusdedit, or Deodatus I.
618—Boniface V.
625—Honorius I.
638—Severinus.
640—John IV.
642—Theodorus I.
649—Martin I.
654—Eugenius I.
657—Vitalianus.
672—Deusdedit, or Deodatus II.
676—Domnus I.

A. D.
678—St. Agathon.
682—St. Leo II. [Is said to have introduced into the Church the use of holy water.]
684—Benedict II.
685—John V.
686—Conon.
687—Sergius I.

EIGHTH CENTURY.

701—John VI.
705—John VII.
708—Sisinius.
Constantine.
715—St. Gregory II.
731—Gregory III.
741—St. Zacharias.
752—Stephen II.
Stephen III.
757—Paul I.
763—Stephen IV.
772—Adrian I. [Is said to have sanctioned the worship of images, which had been allowed by a council held at Nice in 786, but was opposed by Charlemagne and the Latin Church.]
795—Leo III.

NINTH CENTURY.

816—Stephen V.
817—Paschal I. (Paschasius.)
824—Eugenius II.
827—Valentinus.
Gregory IV.
844—Sergius II.
847—Leo IV. [To this period belongs the fabulous story of Pope Joan. See JOAN.]
855—Benedict III.
858—Nicholas I.
867—Adrian II.
872—John VIII.
882—Marinus, or Martin II.
884—Adrian III.
885—Stephen VI.
891—Formosus. [Sergius and Boniface VI., antipopes.]
896—Stephen VII. [Strangled by the people, for having dishonored the remains of the former pope.]
897—Romanus.
Theodorus II.
John IX.

TENTH CENTURY.

900—Benedict IV.
903—Leo V. [Died in prison. Christopher, antipope.]
904—Sergius III.
911—Anastasius III.
913—Landonius, or Lando.
914—John X. [Put to death by Marozia, wife of Guy, Duke of Tuscany.]
928—Leo VI. [Also said to have been put to death by Marozia.]
929—Stephen VIII.
931—John XI. [A son of Marozia. Thrown by his brother Alberico into the Castle of St. Angelo, where he died.]
936—Leo VII.
939—Stephen IX.
942—Marinus II., or Martin III.
946—Agapetus II.
956—John XII. (Octavianus Conti.) [The first pope to change his name on his accession to the papal throne. He was assassinated by a man whose bed he had violated.]
963—Leo VIII. [Styled antipope by some.]
964—Benedict V.
965—John XIII.
972—Benedict VI. [Murdered in prison.]
973—Domnus II.
974—Benedict VII. (Conti.)

A. D.
984—John XIV. [Poisoned in the Castle of St. Angelo. Boniface VII., antipope.]
John XV.
985—John XVI.
996—Gregory V. (Bruno.) [John XVII., antipope.]
999—Sylvester II.

ELEVENTH CENTURY.

1003—John XVII. (Philagathus.)
John XVIII. (Secco.)
1009—Sergius IV. (Bocca di Porco.)
1012—Benedict VIII.
1024—John XIX. (Fasio.)
1033—Benedict IX. [Sylvester III., antipope.]
1044—Gregory VI. (Giovanni Graziano.)
1047—Clement II. (Suger.)
1048—Damasus II. (Poppo.)
1049—St. Leo IX. (Bruno.)
1055—Victor II. (Gebhard.)
1057—Stephen X.
1058—Benedict X. [By some styled antipope.]
1059—Nicholas II.
1061—Alexander II. (Anselmo Baggio.) [Honorius II., antipope.]
1073—St. Gregory VII. (Hildebrand.) [The son of a carpenter of Soano, in Tuscany. He was characterized by great energy and ambition, formed vast projects for the reform of the Church, and in attempting to execute them assumed unexampled powers. But he was embroiled with the Emperor Henry IV., and after a violent struggle retired to Salerno, where he died. Clement III., antipope.]
1086—Victor III. (Didier.)
1088—Urban II. [Proclaimed the first Crusade.]
1099—Paschal II. [Albert and Theodoric, antipopes.]

TWELFTH CENTURY.

1118—Gelasius II. [Gregory VIII., antipope.]
1119—Calixtus II.
1124—Honorius II. (Lamberto.)
1130—Innocent II. [Victor IV. (Anacletus), antipope.]
1143—Celestine II.
1144—Lucius II. [Killed by a blow which he received in a popular commotion.]
1145—Eugenius III.
1153—Anastasius IV.
1154—Adrian IV. (Nicholas Brakespeare.) [The only Englishman ever elected to the papal chair. He was born at Abbot's Langley, near St. Albans, and was for some time connected, in an inferior position, with the monastery in that city. It was during this pontificate that the disputes between the papacy and the Emperor Frederick of Germany (Barbarossa) began, the result of which was the strife between the Guelphs and the Ghibellines, which lasted for three centuries. Adrian IV. is believed to have died from poison.]
1159—Alexander III. (Ronaldo Ranuci.) [Several antipopes during the reign of this pope. He took part with Thomas à Becket in his conflict with Henry II., and canonized A Becket after his death.]
1181—Lucius III. (Ubaldo.)
1185—Urban III. (Uberto Crivelli.)
1187—Gregory VIII. (Alberto di Mora.)
1188—Clement III. (Paulino Scolaro.) [Proclaimed the Third Crusade.]
1191—Celestine III. (Hyacinthus.)
1198—Innocent III. (Lothario Conti.) [Encouraged the Crusades, promoted the war against the Albigenses, laid the kingdom of France under interdict, and excommunicated John, king of England.]

THIRTEENTH CENTURY.

1216—Honorius III. (Cencio Savelli.)
1227—Gregory IX. (Ugolino.) [Proclaimed the Crusade which was led by Frederick II. of Germany, whom he afterward, however, twice excommunicated.]

A. D.
1241—Celestine IV.
1243—Innocent IV. (Sinibaldo de' Fieschi.) [Said to have been the first to give red hats to the cardinals.]
1254—Alexander IV. (Rinaldo Conti.)
1261—Urban IV. (Jacques Pantaleon.)
1265—Clement IV. (Guy Foulquois.) [Signed with St. Louis of France the "Pragmatic Sanction," which put an end to the differences between Rome and France.]
1271—Gregory X. (Tebaldo Visconti.)
1276—Innocent V. (Pietro de' Champagniaco.)
Adrian V. (Ottobono Fieschi.) [Had been, before his elevation to the papacy, legate to England, in the reign of Henry III.]
John XXI.
1277—Nicholas III. (Giovanni Orsini.)
1281—Martin IV. (Simon de Brie.)
1285—Honorius IV. (Giacomo Savelli.)
1288—Nicholas IV. (Jerome of Ascoli.)
1294—St. Celestine V. (Pietro da Morroni of Abruzzo.) [Imprisoned by his successor in a castle, where he died.]
1295—Boniface VIII. (Benedetto Gaetani.) [Asserted that God had set him over all kings and kingdoms. He was taken prisoner by Philip the Fair of France, which country he had laid under an interdict. His death is said to have been hastened by the sufferings he endured during his captivity.]

Fourteenth Century.

1303—Benedict XI. (Nicholas of Treviso.) [Said to have been poisoned.]
1305—Clement V. (Bertrand of Bordeaux.) [Removed the residence of the popes from Rome to Avignon.]
1316—John XXII. (Jacques de Cohors.) [Nicholas, antipope.]
1334—Benedict XII. (Jacques Fournier.)
1342—Clement VI. (Pierre Roger.)
1352—Innocent VI. (Etienne d'Albert.)
1362—Urban V. (Guillaume de Grimoard.)
1370—Gregory XI. (Pierre Roger.) [Restored the papal chair from Avignon to Rome; proscribed the doctrine of Wycliffe.]
1378—Urban VI. (Bartolomeo Prignano.) [With this reign began the great Western Schism, during which several rival popes were elected, residing at Avignon. It lasted till 1410.]
1389—Boniface IX. (Peter Tomacelli.)

Fifteenth Century.

1404—Innocent VII. (Cosmo de' Migliorati.)
1406—Gregory XII. (Angelo Corrari.) [Deposed.]
1409—Alexander V. (Peter Philargius.) [Is believed to have died from poison, administered by his successor.]
1410—John XXIII. (Baldassare Cossa.) [Deposed.]
1417—Martin V. (Otho Colonna.) [Persecuted the Hussites.]
1431—Eugenius IV. (Gabriel Condulmero. [Felix V., antipope.]
1447—Nicholas V. (Tommaso Parantucelli.) [Founded the Vatican Library.]
1455—Calixtus III. (Alfonso Borgia.)
1458—Pius II. (Æneas Silvius Piccolomini.) [One of the most eminent scholars of his age.]
1464—Paul II. (Pietro Barbo.)
1471—Sixtus IV. (Francesco della Rovere.) [Issued a bull giving indulgence to those who celebrated the Festival of the Immaculate Conception.]
1484—Innocent VIII. (Giovanni Battista Cibo.)
1492—Alexander VI. (Rodrigo Lenzuoli Borgia.) [Died from poison, which he had prepared for another.]

Sixteenth Century.

1503—Pius III. (Francesco Piccolomini.)
Julius II. (Julian della Rovere.)

A. D.
1513—Leo X. (Giovanni de' Medici.) [The issue of indulgences by this pope was the immediate cause of the Reformation under Martin Luther.]
1522—Adrian VI.
1523—Clement VII. (Giulio de' Medici.) [Excommunicated Henry VIII. for having divorced Catherine of Aragon and married Anne Boleyn. This led to the Reformation in England.]
1534—Paul III. (Alessandro Farnese.) [Issued a bull of excommunication and deposition against Henry VIII. of England.]
1550—Julius III. (Giovanni Maria Giocci.)
1555—Marcellus II. (Marcello Servini.)
Paul IV. (Giovanni Pietro Caraffe.)
1559—Pius IV. (Giovanni Angelo Medichini.)
1566—St. Pius V. (Michele Ghislieri.)
1573—Gregory XIII. (Hugo Buoncompagni.) [The *Gregorian Calendar* derives its name from this pope. See CALENDAR.]
1585—Sixtus V. (Felice Peretti.)
1590—Urban VII. (Giovanni Battista Castagna.)
Gregory XIV. (Nicola Sfrondati.)
1591—Innocent IX. (Giovanni Antonio Facchinetti.)
1592—Clement VIII. (Ippolito Aldobrandini.)

Seventeenth Century.

1605—Leo XI. (Alessandro de' Medici.)
Paul V. (Camillo Borghese.) [The founder of the Borghese family, one of the wealthiest in Italy.]
1621—Gregory XV. (Alessandro Ludovici.)
1623—Urban VIII. (Maffeo Barberini.)
1644—Innocent X. (Giovanni Battista Pamphili.)
1655—Alexander VII. (Fabio Chigi.)
1667—Clement IX. (Giulio Rospigliosi.)
1670—Clement X. (Emilio Altieri.)
1676—Innocent XI. (Benedetto Odescalchi.)
1689—Alexander VIII. (Pietro Ottoboni.)
1691—Innocent XII. (Antonio Pignatelli.)

Eighteenth Century.

1700—Clement XI. (Giovanni Francesco Albini.)
1721—Innocent XIII. (Michael Angelo Conti.)
1724—Benedict XIII. (Vinbenzo Maria Orsini.)
1730—Clement XII. (Lorenzo Corsini.)
1740—Benedict XIV. (Prospero Lambertini.)
1758—Clement XIII. (Carlo Rezzonico.)
1769—Clement XIV. (Giovanni Vincenzo Ganganelli.)
1775—Pius VI. (Giovanni Angelo Braschi.) [Drained the Pontine Marshes. Was dethroned and deposed by Napoleon Bonaparte in 1798, and died at Valencia the following year.]

Nineteenth Century.

1800—Pius VII. (Gregorio Barnaba Chiaramonti.) [Crowned Napoleon Emperor in 1804; excommunicated him in 1809; and was for some years prisoner in France. On the abdication of Napoleon he returned to Rome, where he died in 1823.]
1823—Leo XII. (Annibale della Genga.)
1829—Pius VIII. (Francesco Xavier Castiglioni.)
1831—Gregory XVI. (Mauro Cappellari.)
1846—Pius IX. (Giovanni Maria Maistai-Ferreti.) [At first remarkable for his reforms of abuses, both civil and ecclesiastical, Pius IX. was yet compelled to leave Rome on account of the revolutionary movement of 1848, and retired to Gaeta, where he remained till 1850, when he was reinstated by French troops. In 1870 he propounded the doctrine of Papal Infallibility, and, after a troubled reign, was deprived of his temporal power in the same year. He died Feb. 7, 1878.]
1878—Leo XIII. (Vincenzo Gioacchino Pecci, b. at Carpineto, Italy, March 2, 1810.)"

—Cassell: *Cyclopedia.*

For a full account of the development of the papal power, and the part acted by different popes, see articles: PAPAL POWER, CHRISTIANITY, and ROMAN CATHOLIC CHURCH.

Pope, ALEXANDER, b. in London, May 21, 1688; d. at Twickenham, May 30, 1744. His name is given a place among sacred poets because of his *Messiah* (1712); *Universal Prayer* (1732), and *Dying Christian to his Soul* (1712).

Pordage, JOHN, one of the founders of the Philadelphian Society; b. in London, 1600; d. there, 1698. He studied theology and medicine at Oxford, and was curate at Reading, and then rector at Bradfield. While here he became a convert to the views of Boehme (*q. v.*), and, with a little company of disciples, moved to London, where he aided in the formation of the Philadelphian Society. See PHILADELPHIAN SOCIETY.

Por'phyry. See NEO-PLATONISM.

Porter, EBENEZER, D. D., b. at Cornwall, Conn., Oct. 5, 1772; d. at Andover, April 8, 1834. He was graduated at Dartmouth College, 1792, and after holding the pastorate of the Congregational Church in Washington, Conn., from 1796 to 1812, he became professor of sacred rhetoric in the Andover Theological Seminary, where he remained until ill-health compelled him to retire, in 1832. He was a man of great intellectual strength and ability. Among his published works are: *Letters on Religious Revivals which Prevailed about the Beginning of the Present Century; Lectures on Eloquence and Style* (1836).

Porter, NOAH, D. D. (University of New York City, 1858, Edinburgh, 1886), LL. D. (Western Reserve College, O., 1870; Trinity College, Hartford, Conn., 1871), Congregationalist; b. at Farmington, Conn., Dec. 14, 1811; was graduated at Yale College, New Haven, Conn., 1831; was pastor at New Milford, Conn., 1836–43; at Springfield, Mass., 1843–46; Clark professor of metaphysics and moral philosophy at Yale College, 1846–71; president of Yale College, 1871–86. He is the author of: *The Human Intellect* (1868, 3d ed., 1876); *Books and Reading* (1870, 6th ed., 1881); *American Colleges and the American Public* (1870, 2d ed., 1878); *Elements of Intellectual Science* (1871); *Evangeline: The Place, the Story, and the Poem* (1882); *Science and Sentiment* (1882); *The Elements of Moral Science, Theoretical and Practical* (1885); *Bishop Berkeley* (1885); *Kant's Ethics, a Critical Exposition* (Chicago, 1886). He was the principal editor of the revised editions of *Webster's Unabridged Dictionary* (Springfield, Mass., 1864, 1880, and 1890).

Port Royal, "the name given to two celebrated nunneries which formerly existed in France—the *Port Royal de Paris*, in the city of Paris, and the *Port Royal de Champs*, near Chevreuse. The latter was the more ancient, having been founded in 1204 by the wife of a French noble who had joined in the Crusades; and its name is said to have been given it by Philippe II., or his followers, who, having lost their way while hunting, found a 'port' or refuge in the valley in which it was situated. Early in the seventeenth century the nuns of the establishment were removed to Paris, carrying the name of the establishment with them; and the old monastery was soon after occupied by a number of learned men, who wished to live a secluded life, and who went by the name of *Les Solitaires de Port Royal.* These men instituted a school or academy, by means of which they hoped to counteract the teaching of the Jesuits; and from them proceeded the famous school-books, which have ever since borne the name of *Port Royal.* The nuns of Port Royal were also famous for their conflicts with the Jesuits. Their establishment in Paris continued in existence till the Revolution, when it was finally dissolved." — Cassell: *Cyclopædia.* See Sainte-Beuve: *Port Royal* (Paris, 1840–59), 5 vols; Beard: *Port Royal* (London, 1861), 2 vols.; JANSENISTS.

Portugal. The State religion is Roman Catholic, and of its population of 4,708,178 it is estimated that only 500 are Protestants, and these are not allowed to worship in public. The Roman clergy are paid in part by the State, by the congregations and from ecclesiastical funds. The Jesuits were expelled in 1759, and have not been allowed to return.

Positivism. Positivism consists essentially of a philosophy and a polity, and to these may be added a religion. It was originated by Auguste Comte (b. 1797; d. 1857), who set forth his ideas in some fifteen volumes. The books are rather verbose, and the difficulties connected with his system are met with the easy assurance, or "thereforeism," so often found in French philosophical and theological writers.

The name "Positivism" was chosen by Comte as implying *reality* and *usefulness* as well as *certainty* and *precision*, since he teaches that we have nothing whatever to do with anything which cannot be *positively* demonstrated. The existence of God, and the belief in a future state are thus practically excluded from his system. Positive Religion, or the *Religion of Humanity*, as Comte calls it, is a curious invention. Having dismissed, as mere fables, the belief in God and the instinctive longing for immortality, some central point was wanted toward which feeling, reason, and activity could alike converge, and this was found in the great conception of Humanity—the abstract idea of mankind in the past, the present, and the future. It is the peculiar characteristic of Humanity, or the Great Being, who is here set forth, to be compounded of separable elements; mutual love knits together its various parts; and "towards Humanity, who is for us the only true Great Being, in the conscious elements of whom she is composed, we shall henceforth direct every aspect of our life, individual or collective. Our thoughts will be devoted to the knowledge of Humanity, our affections to her love, our actions to her service." (*General View.*) "By Humanity, the conception of God will be entirely superseded." This differs from pantheism, since the Great Being of positivism submits to the laws of the external world instead of originating them. (PANTHEISM.) This idea is to be illustrated by the organization of festivals at regular intervals, setting forth the various aspects of Humanity: the nation, the town, the domestic relations, polytheism, monotheism, etc., will have their festival days; in fact, there is to be a "Positivist Calendar." On the last day of the year there is to be a commemoration of the dead and of their services.

Throughout his system, Comte assigns to woman a peculiar and exalted position. He seems to find the answer to Solomon's question, "Who can find a virtuous woman?" in the great majority of women. Woman's mission is, he says, in one word, love; they are charged with the education of sympathy, the source of human unity. As mothers and wives it is their office to conduct the moral education of humanity. In return for these benefits women are to enjoy immunity from out-door and other toilsome labor, and, besides, they are to be the objects of worship, publicly and privately, as the first permanent step towards the worship of Humanity. Man will, in the days when positivism prevails, kneel to woman, and to woman alone; the source of his reverential feelings being a clear appreciation of benefits received, and a spirit of deep thankfulness for them. To her, as the concrete form of the abstract idea of Humanity, prayer—*i. e.*, the outpouring of men's nobler feelings—is to be addressed daily. If a suitable living object of devotion does not present itself, a dead wife or mother may be selected, or even some historical personage, so long as she once really lived. For women themselves, however, Comte does not consider himself competent to suggest an object of devotion.

We have seen that *love* is said to be the principle of positivism; it is to amount to an abnegation of self; the motto on the positive flag is to be *Vivre pour altrui*, "Live for Others;" and the great moral principle itself Comte called *Altruism:* hence, "to love Humanity may be truly said to constitute the whole duty of man." And then, after having "lived as far as it is possible for others, both in public and private, and having given a charm and sacredness to our temporary life, we shall at last be forever incorporated with the Supreme Being (Humanity), of whose life all noble natures are necessarily partakers." (*General View*—condensed.)

If we look for the sources of this novel religion, we are not much assisted by Comte's own life. He seems to have been an eccentric genius, with one of those bitter, despotic tempers which led him to quarrel with every one! He was separated from his wife, and lived on intimate terms with a married woman, Clotilde de Vaux, notwithstanding the strict morality of his system. We must rather turn for an explanation to what he calls "Catholicism," by which he means sometimes Christianity, sometimes modern Romanism; and then we cannot but be struck with the singular *imitation* of Christianity and the Christian Church which positivism presents. Thus, for the positive principle of *love*, "live for others," we have the Gospel grace of love as "the fulfilling of the Law," and "Thou shalt love thy neighbor as thyself," with the Christian rule of self-denial. For the abstract idea of Humanity, we have the Incarnate Son of God, the Second Adam, and the Church of many members, his Mystical Body. For the worship of woman, extended to women generally in imitation of mediæval chivalry, and perhaps not without reference to the Goddess of Reason of the French Revolution, we have the Romanist cultus of the Virgin. The Madonnas of art had likewise their influence, for the positivist flag has for its device a young woman with a child in her arms. For the festivals and commemorations we have the Christian Seasons and the roll of Saints. The leading principle and the form of the Religion of Humanity are thus obviously borrowed from Catholic Christianity.

But a system that asserts that there is no sense of, or feeling after, a God in our nature, which does not acknowledge a sense of sin or guilt as we understand it, nor an instinctive longing for, or expectation of, immortality in man, gives us little ground for hope that the exalted love and the strict morality which it professes would bear fruit in practice if it were freed from the pressure of surrounding Christian opinion. It seems, by its negations, rather to be the philosophy of those who are absorbed in the sense of life, and to whom this world is the whole of existence. Taking positivism at its own estimate, it would appear to be easier to live as a consistent Christian than as a moderately good positivist; and certainly the promise of eternal life is more attractive than, at the best, the possibility of an idle commemoration after incorporation into the Supreme Being of Humanity.—Benham: *Dict. of Religion.* Comte's *Philosophie Positive* was translated into English and condensed by Miss Martineau into 2 vols. (1853). The *Catechism* was translated by Dr. Congreve (1858), and the *Politique Positive*, published in London (1875–77). See also Mill's essay on *August Comte and Positivism;* Fisk: *Outlines of Cosmic Philosophy* (1874); Lewes: *History of Philosophy*, vol. ii.

Possession, DEMONIACAL. See DEMONIACS.

Postils, sermons or homilies. They followed the reading of the Gospel, whence the name (*post illa, i. e., evangelica*).

Porter, ALONZO, D. D., Protestant Episcopal bishop in the diocese of Pennsylvania; b. July 6, 1800, in La Grange, N. Y.; d. on shipboard in the harbor of San Francisco, July 4, 1865. He was graduated at Union College in 1818, where he filled the chair of mathematics until 1825, when he was elected rector of St. Paul's, Boston, Mass. He resigned his pastorate on account of ill-health, in 1831, and again assumed the duties of the professorship at Union. He was chosen bishop of the diocese of Pennsylvania in 1845. His service in this important field was efficient in many directions. He took a deep interest in philanthropic and educational work, and laid his plans with far-sighted wisdom. Devout in spirit, able in counsel, and gifted with remarkable intellectual strength, his influence was felt far beyond the bounds of his diocese.

Potter, RIGHT REV. HENRY CODMAN, D. D. (Union College, Schenectady, N. Y., 1865; Trinity College, Hartford, Conn., 1883), LL. D. (Union College, Schenectady, N. Y., 1881), Episcopalian, bishop of New York; b. at Schenectady, N. Y. May 25, 1835; was graduated at the Protestant Episcopal Theological Seminary of Virginia, 1837; became rector of Christ Church, Greensburg, Penn., 1857; St. John's Church, Troy, N. Y., 1859; assistant minister of Trinity Church, Boston, 1866; rector of Grace Church, New York City, 1868; assistant bishop of New York, 1883; bishop, 1886. He has published: *Sisterhoods and Deaconesses at Home and Abroad* (New York, 1871); *Gates of the East: A Winter in Egypt and Syria* (1876); *Sermons of the City* (1881).

Potts, GEORGE, an eminent Presbyterian minister; b. in Philadelphia, Penn., March 15, 1802; d. in New York City, Sept. 15, 1864. After graduating at the University of Pennsylvania, 1819, and at the Princeton Theological Seminary, 1823, he was pastor at Natchez, Miss., 1823–35, and in New York City from 1836 to his death. He engaged in a memorable controversy with Bishop Wainwright, on the claims of Episcopacy, and published *No Church Without a Bishop* (N. Y., 1844).

Pouring, the form of baptism in the Church of Rome, and Protestant communions holding pedobaptist views. See BAPTISM, PEDOBAPTIST VIEW.

Præmunire (*to defend in front of*), a term used in a writ passed in the reign of Edward III. Its object was to lessen the authority of the pope, and it ordained that no one should appeal to the pope against the authority of the sovereign, or on matters belonging to his jurisdiction. Later sovereigns have given the name to other statutes relating to their authority, but differing as to the offences forbidden.

Prayer. In its wider meaning, and as used very often in Holy Scripture, prayer includes not only petition to God for ourselves and for others, but also confession of sin, thanksgiving for mercies received, and also the praise and adoration of God for his greatness and glory, to which last the term "worship" is properly applied. These various aspects of prayer are abundantly illustrated in the Psalms, the great book of inspired public and private devotion. Thus, in the compass of one Psalm we sometimes find two or more of these elements of prayer joined together, and this may remind us that the hard line we often draw between prayer and praise is an artificial one. In the Collects, and, indeed, in the prayers of the Western Church generally, petition predominates over worship or adoration; but in the longer and more rhetorical prayers of the Eastern Church adoration holds an important place.

We read of prayer ages before God directly enjoined it, and in such a way that we can only believe the idea of prayer to be intuitive. Man naturally turns to God in prayer. The Psalmist was but uttering a universal truth when he said, "O thou that hearest prayer, unto thee shall all flesh come." (Psa. lxv. 2.) Nor is this idea of prayer confined to those who know one God. In various ways the heathen appeal to their gods; they hardly enter upon any event in their lives without first of all approaching, in some form of prayer, the powers they think able to help them. This is matter of history, as well as of observation by missionaries now. We find prayer made to God throughout Holy Scripture, from beginning to end, accepted by him, and answered by him. Here and there, as in the Psalms, there are declarations as to the kind of prayer to which God will hearken, until at last, in the New Testament, Christ was plainly set forth as the medium through whom it is to be offered, and the Holy Spirit was made known as coöperating with the human spirit in its utterance. Christians pray as members of Christ; God hears and answers our prayers only because we are members of his beloved Son. The *duty* of prayer is inculcated, not only by the example of the Old Testament saints, but also directly by our Lord and his apostles. (Matt. vi. 5–13; xviii. 19, 20; Luke xviii. 1–14; John xiv. 13, 14; xvi. 24; Rom. viii. 26; 1 Cor. xiv. 15; Eph. vi. 18, 19; Phil. iv. 6; 1 Thess. v. 17; James i. 5; v. 13–18.)

Remembering, then, the many-sidedness of prayer, some points connected with it in its aspects of petition for ourselves, or of intercession for others, require examination. We must first clearly recognize that God puts prayer before us as necessary if we would gain our ends. There is a signal instance of this, and of the store which God sets by his people's prayers, when our Lord bade his disciples, "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. ix. 38.) The disciples were bidden to ask God to do his own work, and thus to coöperate with him in his labor of love. But this is only a sample of all prayer. God is ever seeking the salvation and well-being of his creatures, and yet he requires them to ask him for those very things of which he knows they stand in the direst need. How there can be a place for petition when God foresees everything is the mystery of prayer; but there is likewise the mystery of our freewill, and the one is the necessary complement of the other. If we are free to rule or misrule our lives and conduct, our very nature leads us to prayer in our perplexities and distresses. If we are free to wander, we must appeal to a guide. This may be an intellectual difficulty, but it is one involved in the mystery of God, and in the mystery of our own being.

In the present day other difficulties have been raised as to prayer and its efficacy. (1) It has been said that prayer is merely a superstitious custom, handed on from generation to generation in civilized countries; that it is a human invention altogether. But, unlike other superstitions which have crumbled away in the light of truth and of modern discovery, prayer still holds its ground. In spite of all that is alleged as to its uselessness, men of the acutest intellect, as well as uncultured men, still pray, and still believe in the power of prayer. Besides this, we cannot pass over the fact already mentioned, that prayer is an intuitive idea with man, and is not due to education—that it fulfils a universal need of human nature. (2) It is said that prayer is unreasonable, because request is made for things contrary to the immutable laws of nature. It is needful to state this objection to prayer plainly. The laws of nature are merely statements of the orderly condition of things in nature, a summary of what has been found by competent observers. The order is so perfect that we do not look for any deviation from it. And in the spiritual world, as far as we know it, we have every reason to believe that law likewise reigns, or, to speak more correctly, that the most perfect order prevails. Thus we must believe that every thought of our hearts is the result of some previous combination of ideas, either existing there already or introduced from without. Thoughts do not come into our minds by chance. Such being what we understand by law, we can suppose that prayer may be answered, or apparently answered, in two ways. Thus, fine weather may be prayed for, and many natural laws acting together may bring it about in the ordinary course of things, to all appearance as a direct answer to the prayer; or, on the other hand, natural causes not sufficing to cause fine weather, God may see fit to bring about the result prayed for by suspending or controlling some of the laws of nature. It is to the latter of these answers to prayer that objection is made. Again, prayer may be made for some spiritual blessing, and the blessing may come, either from ordinary causes, *i. e.*, as a result of the religious circumstances in which God has placed us, or he may put a fresh thought into our minds, or change the intensity of some feelings already there, and thus bring the blessing prayed for. It is the latter case to which objection is made. Objectors regard those answers to prayer for temporal or spiritual blessings which come in the ordinary course of natural laws as the only possible ones; they look upon them as mere coincidences, and they wholly deny the possibility of answers of the latter kind, because they are contrary to unchangeable laws—in short, because they are miraculous, and miracles are incredible. (The question of the credibility of miracles is discussed in the articles MIRACLES and RESURRECTION, and reference may also be made to the article on NATURAL LAW.) But there is also a class of theologians who are disposed to deny that miraculous answers to prayer are vouchsafed; one of them has recently expressed his opinion as follows: "To the best of my understanding, we do well and reasonably to ask God—just as we do for a daily sufficiency in the Lord's Prayer—to bless and preserve the fruits of the earth, leaving the immediate process to the *ordinary* workings of his all-wise law; and then, after doing *our duty* in the matter, to trust that, in spite of appearances, he, 'in perfect wisdom, perfect love, is working for the best.' In all troubles, temporal or spiritual, we do well to put them up before God and ask for his guidance to do *our duty* toward mitigating or relieving them, and to take to heart the many moral lessons they inculcate. This prayer, with the understanding, I deem to be our reasonable service to the Almighty; while, according to our light and knowledge of God's world-wide and salutary law of '*reaping what we sow*,' I deem it unreasonable to ask him to contravene this law for our special or national possible benefit." This writer would think it unreasonable to be asked to pray against the inundations of the Thames in Lambeth, and would consider the Thames Embankment authorities the proper source of help. True, he would say, the seasons lately have been unfavorable for agriculture; the remedy for this is to alter our system, rents, etc. And he goes on: "Why I strike against *special* petitions to the Almighty to intervene directly in certain things when they become painful, is because we practically thereby charge God with directly and specially sending such visitations, when, as a fact, we are but reaping what we or others have culpably or ignorantly sown. . . . . I do not say that God *cannot* so administer his law, moral and physical, as to give and withhold what we ask. I simply say that, to the best of our understanding, acquired from revelation and experience, God *will* not work signs and wonders that we may believe." Now, as nearly as the whole of our needs and adversities can be traced to the culpable or ignorant sowing of ourselves or others, prayer, according to this view, should be limited to petitions for patience and for guidance as to how we can best help ourselves. Unquestionably these are right objects of prayer, since all real prayer is always accompanied by work on our part; but it is impossible to accept them as the whole, or even the most important, matters of prayer, without ignoring what is told us in Holy Scripture. Prayer is there represented to us as the remedy for our sins and their effects, and the only conditions placed upon our petitions are, that they must be according to God's will, and the outcome of a sincere and obedient heart. These conditions being fulfilled, the promise is that God will grant us our requests, whatever they may be. (A reference to the texts already named will make this clear.) To deny this would be equivalent to denying the efficacy of prayer altogether, except as a moral agent affecting ourselves only as a kind of religious exercise; for it must be remembered that even if we only believe that God will give us patience, and guide us as to how we should help ourselves, we yet admit—though we may not avow it—the efficacy of prayer, since patience and guidance are themselves, if specially granted, miraculous gifts of God.

For the sake of plainness, it may be added that: (1) No distinction can be made between prayer for temporal and spiritual blessings; both alike are put before us as proper objects of prayer in Scripture, and both the one and the other are promised in answer to it. (2) When prayer seems to be specially answered, we can rarely say how much is due to the operation of natural laws, how much to some modification of those laws; we know not where ordinary law, so to speak, ends, and where miracle begins. (3) Taking the history of the Apostolic Church for our guide, although we are encouraged to make known all our requests, freely, to God, we are not, generally speaking, led to expect such an answer to our prayers as would involve an obvious miracle—*e. g.*, the raising of the dead, the floating of a hopelessly sinking ship in mid-ocean—but we must believe that he does really and directly answer prayer, as well in our temporal as our spiritual concerns, though we know it not. By a logical necessity we are compelled to take one side or the other; there is no middle course. Prayer, in the Scripture sense of the word, is and can be, or it is not and cannot be, *answered.*—Benham: *Dict. of Religion.*

Prayer, Book of Common. See Common Prayer, Book of.

Prayer for the Dead was offered by the Jews in later times (2 Macc. xii. 43–45), and the custom is referred to by Christian writers at a very early period. The Protestant Church almost universally rejects this ancient usage. See Purgatory.

Preachers, Local. See Local Preachers.

Preaching Friars. See Dominicans.

Prebend (Lat. *præbenda*, an allowance) was originally the portion of food allotted to each monk at the common table where they assembled. Later the revenues of the Church were divided among the monks and clergy according to their station, but the term was still used to denote the fixed income which each one received. The prebends were either *præbendæ capitulares* or *præbendæ domicellares*, the former being those held by a regular member of the chapter, and the latter by a junior. They were of four degrees — *majores*, *media*, *minores* and *semi-præbendæ*. The holder of a prebend is called a prebendary.

Precentor, the leader of the choir and musical director. In the churches where there are no organs the one who leads the singing is called a precentor.

Preconization (Lat. *præconisare*, to announce publicly), the notice given by the pope, in the assembly of the cardinals, of the appointment of any person to a high ecclesiastical position.

Predestination, a word used to denote the eternal purpose of God, whereby he has preordained whatever comes to pass. See Calvinism.

Prelacy, the office or dignity of a prelate or bishop.

Prelate, a term used to designate the highest of the three orders of the ministry.

Premillennialism. See Millenarianism.

Premonstrants, or Premonstratensians, a once powerful and numerous monastic order founded in the early part of the twelfth century by Norbert. At one time it had a thousand male and five hundred female abbeys. They followed the rules of St. Augustine, fasted frequently, and abstained entirely from the use of meats. Their founder, Norbert, was born at Zanten, on the Rhine, and died at Magdeburg, June 6, 1134. He was a relative of the emperor, Henry V., and after leading a life of pleasure in youth, became a preacher among the poor to whom he distributed his wealth and founded his order at Prêmontre (*Præmonstratum*), a place between Rheims and Laon. Honorius II. confirmed the order in 1126, and for several centuries it rivaled the Cistercian, but when decay set in its dissolution was rapid.

Prentiss, Elizabeth, b. at Portland, Me., Oct. 26, 1818; d. at Dorset, Vt., Aug. 13, 1878. She was the youngest daughter of Dr. Edward Payson. She married the Rev. George L. Prentiss in 1845. Her home, after 1851, was in New York City. The first and most popular of her juvenile books (*Little Susy's Six Birthdays*), was published in 1853. More than twenty volumes came from her pen, among them *The Home at Greylock*, and *Stepping Heavenward.* Over seventy thousand copies of this book have been sold in America. See *Life and Letters of Elizabeth Prentiss*, edited by her husband (N. Y., 1882).

Presbyter, Presbyterians. The Greek word *presbuteros*, senior or elder, is frequently used in the Greek translation of the Old Testament to signify a ruler or governor—one chosen not for his age, but for his merits and wisdom. In the Christian Church a presbyter or elder is one who is set apart to a certain office, and authorized to discharge the several duties of that office and station in which he is placed. The office of the presbyter consisted in feeding the flock of God, and exhorting and convincing the gainsayers by sound doctrine, baptizing, and celebrating the Eucharist, and leading the public prayers of the congregation. The body of Christians who call themselves Presbyterians hold that all the powers and rights of the Christian ministry, including ordination, are held and exercised by the single order of presbyters; that there is no order in the Church as established by Christ and his apostles superior to that of presbyters; that all ministers, being ambassadors of Christ, are equal by their commission; that *presbyter* and *bishop*, though different words, are of the same import; and that prelacy was gradually established upon the primitive practice of making the *moderator*, or speaker of the presbytery, a permanent officer. This is the point of controversy between the Presbyterians and Episcopalians. They maintain their position against the Episcopalians by the following Scriptural arguments: They observe, that the apostles planted churches by ordaining bishops and deacons in every city; that the ministers who in one verse are called *bishops* are in the next, perhaps, called *presbyters;* that we nowhere read in the New Testament of bishops, presbyters, and deacons in any one church, and that therefore we must of necessity conclude "bishop" and "presbyter" to be two names for the same office. They take the passage 1 Pet. v. 2–3, and say it is evident that the presbyters not only fed the flock of God, but governed it with episcopal powers, and that Peter himself as a church officer was nothing more than a presbyter or elder. In Heb. xiii. 7–17 and 1 Thess. v. 12 the bishops are spoken of as discharging various offices which it would be impossible for any man to perform for more than one congregation, for if they were to be such as all the people were to *know*, *esteem*, and *love*, they could not have been diocesan bishops, whom ordinarily the hundredth part of their flock never hear nor see. Again, in James v. 14, the *elders* whom the Apostle James desires the sick to call for were the highest permanent order of ministers; it is evident that those elders cannot have been diocesan bishops, otherwise the sick would have been often without the reach of the remedy proposed for them. From Acts xx. 17, etc., where St. Paul sends from Miletus to Ephesus to call the elders of the Church, the Presbyterians argue that there was in the city of Ephesus a plurality of pastors of equal authority, without any superior pastor or bishop over them, for the apostle directs his discourse to them all in common, and gives them equal power over the whole flock. They argue, therefore, that Paul left in the Church of Ephesus, which he had planted, no other successors to himself than *presbyter-bishops*, or Presbyterian ministers, and that he did not devolve his power upon any prelate. Timothy, whom the Episcopalians allege to have been the first bishop of Ephesus, was present when this settlement was made (Acts xx. 5); and had he been their bishop, it is not to be supposed that the apostle would have devolved the whole episcopal power upon the presbyters before his face; for if ever there were a season fitter than another for pointing out the duty of this supposed bishop to his diocese and his presbyter's duty to him, it would have been when St. Paul was taking his final leave of them. That Timothy resided at Ephesus, and was by the apostle invested with authority to ordain and rebuke presbyters, are facts about which both parties are agreed. What, then, was his office in that city? To this the Presbyterian replies that his power was that of an *evangelist*, 2 Tim. iv. 5, and not of a fixed prelate. It will thus be seen that they identify the office of bishop with that of presbyter, and hold the presbyterate to be the highest permanent office in the Church, every faithful pastor of a flock being successor to the apostles in everything in which they were to have any successors.

The modern Presbyterian theory of church government dates from the Reformation. Luther earnestly taught that *all* Christians are priests unto God. Even had he been desirous of preserving an Episcopal form of government, the course which the Reformation took on the Continent, so different from that in England, would have prevented him. It was, however, Calvin, with that genius for organization which so remarkably characterized him, who established the Presbyterian form of government. He incorporated his ideas with that of the State control, and so arranged that the Council of State in consultation with the people should choose the presbyters, each of whom was to have his allotted work, and the assembly of whom together in Consistory were to deal with all cases of ecclesiastical discipline. There were *ministers* who were to preach and teach, and the *elders* who ruled the Church. Both, however, were recognized as holding spiritual office. His idea was adopted in the Reformed Church of France, and also in Scotland, where there are now three main bodies of Presbyterians, viz.: the Established Church, the Free Church, and the United Presbyterians. In England Presbyterianism was started in 1572 at Wandsworth, when a presbytery was opened with its "Book of Order." In the struggles between the House of Stuart and the House of Commons, Presbyterianism represented the side of the latter, and the downfall of Charles I. was the signal for the abolition of the Episcopal Church on June 29, 1647. The famous Westminster Assembly, and its Catechism, which we have noticed in its place, represents the zenith of Presbyterianism in England. But in a very few years it was displaced by Independency under Cromwell. The result was that Presbyterianism became altogether weakened as a power in England, and on the Restoration the non-Episcopal ministers, most of them Presbyterians, were ejected from their livings. Even in Scotland Presbyterianism was downtrodden until the Revolution. In England, where it had not gained the affection of the people, most of the congregations, in reaction from Calvinism, became Unitarian. Nevertheless, Presbyterianism upon the old Puritan lines has been revived in the present century in England. In 1836 two Presbyteries were opened in union with the Church of Scotland; two more were added in 1839. On the Scottish disruption, in 1843, the English Presbyteries severed this connection, and joined the English congregations of the "United Church." In 1876 they were all united under the title of the "Presbyterian Church of England." In the census of 1881, 275 congregations were returned, of which seventy-five are in London. One of its noblest works is the China Mission.

In Ireland, Presbyterianism is the largest denomination in the province of Ulster, where there is a large population of Scottish blood.—Benham: *Dict. of Religion.* See SCOTLAND, CHURCH OF.

Presbyterian Church in England. See above.

Presbyterian Church, THE, IN THE UNITED STATES OF AMERICA. American Presbyterianism came to these shores chiefly from Scotland, Holland, Ireland, and England. An important element also came from German Reformed and French Huguenot immigrants. It had its origin in the characteristics of these various peoples, but it has become thoroughly American, strengthened, of course, by the diversity of elements that entered into the beginnings of its history. The organized form of the Presbyterian Church in the United States dates about the beginning of the eighteenth century. But Presbyterianism in its essential features existed in this country long before that period. Before the organization of the first Presbytery there were Presbyterian churches on Long Island and in New Jersey, organized by the descendants of the Puritans. So, also, in New England some of the first churches, as that at Plymouth, were conformed, as nearly as local circumstances permitted, to the French Presbyterian type. New England Puritans and Scotch dissenters affiliated very readily, and organized churches which became Presbyterian or Congregational, according to circumstances. It is thought that by the year 1700 there were, in New York and New Jersey, from ten to fifteen churches of New England descent and life, but essentially Presbyterian in organization. The church at Jamaica, Long Island, was probably a Presbyterian church, although it did not come into connection with Presbytery until some time after its organization. The first Protestant church organized on this continent was that of New Amsterdam in 1638, and this, though a Reformed, was essentially a Presbyterian church. The foundation of Presbyterianism in this country, as an organized body, was laid by Francis Makemie, an Irishman, who organized a church at Snow Hill, Maryland, in 1684. On this peninsula, between the Atlantic and the Chesapeake, in a colony founded by a Roman Catholic nobleman, the Presbyterian Church of the United States began its career. Makemie had the fiery heart of an apostle. He was incessant in his labors to gather into folds the scattered sheep of the wilderness. He crossed the ocean to appeal to the churches of England and Ireland for help, and visited New England for the same purpose. He not only labored in season and out of season, but suffered persecution for the cause of religious liberty. Gillette says of him: "The experience of Makemie in a New York prison, or before a royal judge, reminds us of Baxter and the abuse heaped upon him by the infamous Jeffries, while the history of the Virginia dissenters is not unworthy a place by the side of that of the English Nonconformists of 1662." Makemie pushed his labors, not only through Maryland and Virginia, but extended them as far as North Carolina. Emigrants from the Old World were attracted to Maryland, Delaware and Pennsylvania by the more liberal policies prevailing in these provinces. Our Church, therefore, grew with considerable rapidity in those regions, and the beginning of the eighteenth century was signalized by the organization of the first Presbytery (in 1705), in the Presbyterian Church of Philadelphia, constituting the Presbytery of Philadelphia, the first in the New World. The seven ministers who were present were Makemie, Davis, Wilson, Andrews, Taylor, McNish and Hampton.

Five years after the organization of that first presbytery they had four congregations in Maryland, five in Pennsylvania, two in New Jersey, and one at Elizabeth River in Virginia. Six years after that they resolved themselves into three Presbyteries, Philadelphia, New Castle, and Long Island, these three constituting the Synod of Philadelphia. The churches now numbered seventeen. In the province of New York there were five churches, in New Jersey four, in Philadelphia and the regions beyond, six. The new churches of Elizabethtown and Newark with their pastors, Jonathan Dickinson and Joseph Webb, came in soon afterward. The ministers had now increased to nineteen. During the first ten years twenty-seven had been enrolled, five had died, and three had withdrawn. The Church now made steady progress. There is no record that up to this time any standards of doctrine had been adopted by the Synod. It is presumed, however, that as the most of the ministers were of Scotch descent, and as the Scottish Church had adopted the Westminster Confession of Faith and Catechisms, these were, at least, the informal standards of the young Church. The prevalence of error, however, made it necessary that now there should be formulated for adoption some symbol of faith. The annual meeting of the Synod in 1739, with great unanimity, by an "adopting act" made the Westminster Confession of Faith their doctrinal standard, "as being in all the essential and necessary articles good forms of sound words and system of Christian doctrine," agreeing also that no one should be ordained to the ministry, or received into membership, who had scruples as to any part of that Confession, "save only about articles not essential and necessary to doctrine, worship and government." Where differences did exist on these points it was agreed that they would treat one another in a spirit of mutual forbearance and love. At an early period, however, divisions of sentiment began to appear in different parts of the Synod. The ministers from abroad, as we have said, were for the most part Scotch: the native ministry were for the most part of New England antecedents. The former were more strict in their doctrinal ideas, laid more stress on scholarship—the latter insisted on a living Christian experience. The former were more rigid in their demand for a full term of study; the latter were disposed, in view of the great needs of the country, to make exceptions in the case of students for the ministry who were sound in doctrine, but had had limited opportunities for education. At this time there was a great religious awakening in New England, under the leadership of George Whitefield, which extended largely throughout the country. This was the occasion of still further divisions. The New side churches welcomed Whitefield and the ministers who were with him, espousing the cause of the revival. The Old side were apprehensive of extremes, and for the most part stood aloof. In 1740 these two bodies came into collision in Synod. The Presbytery of New Brunswick withdrew in 1741, and with it went the Presbytery of New York, with some ministers and churches from the Presbytery of New Castle. These, in 1745, met and organized the rival Synod of New York. This unfortunate breach was happily healed in 1758, when the two synods united under the general title of the Synod of New York and Pennsylvania, with more than a hundred churches under its care.

The next twenty-five years were memorable in the history of American Presbyterianism. During the period named came the war with the British. The independence of the United States had been secured. During all the struggle the Presbyterian Church was an absolute unit in the defence of the civil and religious liberty of the country, and contributed largely toward our independence. John Witherspoon, the leading divine of that period, was a signer of the Declaration of Independence, and in Congress made one of the most effective pleas for the liberty of the country, declaring that he staked his reputation and his property on the issue of that conflict. The Church now grew with great rapidity, and it became evident that there should be a General Assembly, in which the various synods and presbyteries should be united in one church court. The sixteen presbyteries of 1788 were distributed into four synods—New York, Philadelphia, Virginia, and the Carolinas—and a General Assembly composed of the commissioners from those presbyteries met in Philadelphia, Penn., May, 1789. The First Congress of the United States was in session in the city of New York at the same time. The constitutions of these two bodies were thus adopted in the same year.

At the beginning of the century the Church entered on a new era of prosperity. Missionaries went everywhere with the tide of emigration, which was now flowing into western New York, Pennsylvania, and Ohio. In 1801 the plan of union was entered into between the Presbyterian Church and the Congregational Associations of New England, by which it was provided that they should mutually help each other on all mission ground; Presbyterian ministers might serve Congregational churches, Congregational ministers Presbyterian churches, and there should be no rivalry between the two denominations, except the rivalry of good works. This plan worked for a number of years, and resulted in the large increase of the churches in the Western States. The Presbyterian Church at the time of the union numbered 26 Presbyteries, 300 ministers, and nearly 500 congregations. Early in the century there were many revivals, especially in the southwestern part of the country. In them zeal sometimes outran discretion; strange doctrines were taught and practices fostered, and Presbyterian order violated. This state of things led to the organization in 1811 of what is now known as the Cumberland Presbyterian Church (*q.v.*). The increase of the Church was now very rapid. In 1834 it contained 32 Synods, 111 Presbyteries, and about 1,900 ministers. For a number of years, however, there had been indications of a diversity of doctrinal beliefs in different parts of the Church, which now began rapidly to develop into a New School party, which was increasingly antagonized year by year by what came to be known as the Old School portion of the Church. The affiliations of the plan of union tended to increase the theological diversities within the Church. Many were in favor of what was called the New Haven or Hopkinsian theology. Albert Barnes, of Philadelphia, and Lyman Beecher, of Cincinnati were both subjected to trial and censure by their presbyteries, but each of them was vindicated by the General Assembly. The whole Church was now plunged into controversy. The agitation arising from slavery increased, and divided the parties still further. The New School wished to bear strong testimony against slavery ; the Old School—strong in the Southern States—resisted such testimony. So on grounds partly of doctrine, but more of polity, the breach widened.

It has been said that the division was between the more progressive and the more conservative sides of the Church; that in the Old School there were stricter views of doctrines and discipline; that the New School was decidedly in favor of the laxer doctrines of New England, from which many of them had originally come. In a general way this was true, but the severest strain on the Church was the same that a quarter of a century later plunged our country into civil war.

In 1837 the Old School party, being in the majority in the General Assembly, exscinded three of the synods in Western New York, and one in Ohio, with all the churches and ministers belonging to them. Other measures obnoxious to the minority were enacted. Great excitement prevailed throughout the entire Church. A convention of aggrieved members was held at Auburn, New York, in August, 1837, and measures were taken to resist what was conceived to be the wrong action of the Assembly. The next year the New School members demanded the enrollment of the commissioners from the exscinded synod. This was refused, and so the two bodies separated, and two assemblies were organized. The crisis had come. The property question, after a jury trial, was decided in favor of the New School Assembly, but the decision was overruled on points of law, and a new trial granted. No further action was taken.

Each denomination, realizing now that they were hopelessly separated, proceeded with its work. Both of these Churches were extended over the whole of the United States. Both had mission stations in different parts of the heathen world, their collections forming a large part of the contributions for that object from the United States of America. The Old School Presbyterians had seminaries at Princeton, Allegheny, Columbia, Danville, and Chicago. The New School Presbyterians held Union Seminary, New York, Auburn, Lane at Cincinnati, and Blackburn at Carlinville, Ill. Each Church now carried on its work with marked prosperity, both at home and abroad. Each branch was equally active in fostering educational institutions throughout the country. So the bodies flourished side by side, each growing gradually more confident of the orthodoxy and usefulness of the other.

The Old School Assembly established its Board of Foreign Missions in New York in 1837. Boards of Home Missions and Education had been organized long before the division. These were supported by the Old School, the New School preferring to work through the American Home Mission Society and the Educational Society, voluntary organizations in which Congregationalists participated. The New School subsequently organized permanent committees for Home Missions, Education, and Publication, through which their work was carried on. Their foreign work was conducted through the American Board of Commissioners for Foreign Missions.

In 1861 the Civil War broke out, an event which, in the providence of God, was the cause of the reunion of the two Presbyterian Churches in the North. The Old School Assembly of 1861, at Philadelphia, took strong ground in behalf of the Government. The New School Assembly did the same. The Southern commissioners left the Old School Assembly, and organized the Southern Presbyterian Church. (See following article.) The abolition of slavery, which followed soon after, put an end to all controversy between the two bodies. Gradually a new spirit came over them. A new generation had come to the front. The Northern churches were united in common cause. The New School had proven their soundness in the faith, vindicated their Presbyterianism, and the inheritance of a common faith began unmistakably to assert its power. In 1866 the two Assemblies met in St. Louis, sat down together for the first time in a generation at the Lord's Table, and at the same time appointed a joint committee to consider a plan for the reunion of the Churches. In 1869 they met in New York. Each agreed to the propositions submitted by the joint committee. These propositions were overtured to the Presbyteries. At the next meeting of the two Assemblies at Pittsburg returns from the Presbyteries showed an overwhelming majority in favor of the union. Thus, happily the breach was healed, and the two Assemblies met in the Third Church of Pittsburg, and consummated the union. It was a grand Church that was thus reunited. In 1837 the ministers had numbered 2,140; the churches, 2,865; and the membership less than a quarter of a million. But in 1870, the year of the reunion, the ministers numbered 4,238; the churches, 4,526; and the membership, 446,561.

To commemorate this auspicious event, the churches the following year raised a thank-offering of more than seven millions of dollars, which was used in paying church debts, erecting new churches, and founding and endowing educational institutions. From 1870 dates a period of remarkable progress in every department of church work. Contributions to missionary and educational causes advanced rapidly. Entire harmony reigned in the united Church. Old differences were forgotten, and under the most manifest blessing of God the Church extended her lines of work in every direction. In eight years the Church gained nine hundred ministers, and twelve hundred churches.

In 1888 the General Assembly observed in the city of Philadelphia the first centennial of its organization with most impressive and enthusiastic services. The review of the progress of a hundred years was very encouraging. When the General Assembly was organized in 1788 there were only 419 churches, and not more than 20,000 members. Home missions were only beginning; foreign missions had not been born. But at the Centennial there were 6,436 churches reported, and about 700,000 communicants. The Home Board had about 1,500 missionaries on a field that reaches from the Atlantic to Alaska. The Foreign Mission Board maintained a force of 1,543 men and women, ministers, teachers, and physicians. The educational history of the denomination was likewise shown to be full of encouragement.

There are now, at the end of the century, forty-six colleges under Presbyterian control, and twelve theological seminaries and institutions with which theological departments are maintained. The Church was never so well equipped for her work, never more united in her doctrine and polity, never more enthusiastic for the extension of the kingdom of Christ, both at home and abroad.

By the report of the General Assembly (1890) it appears there are now twenty-nine Synods, 211 Presbyteries, 5,936 ministers, and 6,727 churches, with a total membership of 753,749. Contributions for Home Missions last year aggregated $885,518; for Foreign Missions, $709,735; for church erection, $272,541; for education, $155,843; and for ministerial relief, $272,024. The total amount of money raised for benevolent purposes was about $3,000,000, and for congregational purposes over $9,000,000.

The Presbyterian Church is now passing through one of the most important periods of her history. The General Assembly of 1889 received overtures from a number of Presbyteries, asking for some revision of the doctrinal standards of the Church. That Assembly sent an overture to the Presbyteries, asking whether any revision was desired, and if so, in what respect and to what extent. About two-thirds of the Presbyteries expressed desire for revision. The revision desired was, in most cases, conservative—affecting the doctrine of divine decrees—the statement about elect infants, and the salvability of the heathen. In addition to the changes in these particulars, many of the Presbyteries wished inserted in the Confession of Faith more explicit statements of the love of God for all mankind, and the free offer of the gospel to all men.

The mind of the Church being thus unmistakably expressed in favor of a revision of the standards, the Assembly of 1890 appointed a Committee on Revision, consisting of fifteen ministers and ten ruling elders, to whom the work was committed, with only the instruction that the integrity of the Calvinistic System should not be impaired.

On this committee were appointed a number of those who were opposed to revision. Whether this committee will be able to agree on a report, and whether the report, if agreed upon, will be satisfactory to the Church are questions which the near future will decide. This committee will report to the next Assembly. If the report is adopted by the Assembly, it will then go to the Presbyteries for their approval.

The General Assembly was also overtured by a large proportion of Presbyteries to take steps looking to the formulation of a new, brief, and simple creed, which should express in clear terms the substance of the system of doctrine. The Assembly appointed a committee to correspond with other Presbyterian bodies throughout the world, with reference to the joint formulation, by all the Reformed Churches holding the Presbyterian faith, of a creed for popular use in the Churches.

The revision of the standards and the adoption of a consensus creed is thus practically assured. Not at any time in the history of Presbyterianism in this country has so long a step forward been taken as that taken by the action of the last Assembly. It marks an era of progress, in which not only Presbyterianism but the universal Christian Church has a profound interest.

AUTHORITIES.—Charles Hodge: *Constitutional History of the Presbyterian Church in the United States of America* (2 vols.); Gillett: *History of the Presbyterian Church in the United States of America* (2 vols.); Baird: *A History of the New School;* Spence: *Early History of the Presbyterian Church in America; Presbyterian Re-union*, a memorial volume, 1870; McClintock and Strong: *Cyclopædia of Biblical, Theological and Ecclesiastical Literature*, art. "Presbyterian Church;" Schaff-Herzog: *Encyclopædia of Religious Knowledge*, art. " Presbyterian Churches;" *Centennial Addresses* (Philadelphia, 1888.)

CHARLES L. THOMPSON.

Presbyterian Church, THE, IN THE UNITED STATES (SOUTHERN). The origin of this branch of the Presbyterian Church is given as follows by the Rev. Moses D. Hoge, D. D. (Schaff-Herzog: *Ency.*, vol. iii., pp. 1909–10): " In May, 1861, the General Assembly of the Presbyterian Church (Old School), which met in Philadelphia, adopted a paper in reference to the civil war, then impending, which undertook to decide for the whole constituency, North and South, a question upon which the most eminent statesmen had been divided in opinion from the time of the formation of the Constitution, viz.: whether the ultimate sovereignty, the *jus summi imperii*, resided in the people as a mass, or in the people as they were originally formed into colonies, and afterward into States. Presbyterians in the South believed that this deliverance, whether true or otherwise, was one which the Church was not authorized to make, and that in so doing, she had transcended her sphere, and usurped the duties of the State. Their views upon this subject found expression in a quarter which relieves them of all suspicion of coming from an interested party. A protest against this action was presented by the venerable Charles Hodge, D. D., of Princeton Theological Seminary, and by forty-five others who were members of that Assembly.

"In this protest it was asserted ' that the paper adopted by the Assembly does decide the political question just stated in our judgment is undeniable. It not only asserts the loyalty of this body to the Constitution and the Union, but it promises, in the name of all the churches and ministers whom it represents, to do all that in them lies to strengthen, uphold, and encourage the Federal Government. It is, however, a notorious fact, that many of our ministers and members conscientiously believe that the allegiance of the citizens of this country is primarily due to the States to which they respectively belong, and that therefore, whenever any State renounces its connection with the United States, and its allegiance to the Constitution, the citizens of that State are bound by the laws of God to continue loyal to their State, and obedient to its laws. The paper adopted by the Assembly virtually declares, on the other hand, that the allegiance of the citizen is due to the United States, anything in the Constitution or laws of the several States to the contrary notwithstanding. . . . . The General Assembly, in thus deciding a political question, and in making that decision practically a condition of church membership, has, in our judgment, violated the constitution of the Church, and usurped the prerogative of its divine Master.' Presbyterians in the South, coinciding in this view of the case, concluded that a separation from the General Assembly aforesaid was imperatively demanded, not in the spirit of schism, but for the sake of peace, and for the protection of the liberty with which Christ had made them free. Accordingly, ninety-three ministers and ruling elders, who had been commissioned for that purpose, met in the city of Augusta, Ga., on the 4th of December, 1861, and integrated in one body, under the title of the ' General Assembly of the Confederate States of America,' adopting at the same time as their constitution the standards of their faith and order which they had always held. After the close of the war the name of their Church was changed to that of ' The Presbyterian Church in the United States.' "

This body, in 1890, reported the following statistics: 2,321 churches, 1,145 ministers, more than 161,000 communicants, 100,000 scholars in the Sunday-schools, and benevolent contributions amounting, in 1889, to $1,612,865. It sustains missions in China, South America, Greece, Italy, Mexico, and among the Choctaw and Cherokee Indians, and sustains a flourishing college at Brazil. A number of educational institutions are under its care and direction.

Cumberland Presbyterian Church. See article.

The Synod of the Reformed Presbyterian Church in North America. This body of Presbyterians claims to be "the lineal ecclesiastical descendants of that part of the Presbyterian Church of Scotland which refused to accept of the Revolution settlement of 1688." They emigrated in small numbers to America, and the first Reformed Presbytery of North America was organized in Philadelphia in 1798, and the first synod in the same city in 1809. They accept the Westminster Confession of Faith as their chief doctrinal standard. In worship they find no warrant for the use of instrumental music, or hymns of human composition, and employ in this service the psalms of inspiration. They testify strongly against secret oath-bound associations, and do not allow their members to join such societies. They protest against the *secular* character of the United States Constitution, since it does not recognize the Bible or the Christian Sabbath, and does not require Christian qualifications for civil officers. For these reasons they refuse to take the oath to the Constitution, or perform any civil act that involves the oath, and are deeply interested in seeking amendments to the Constitution in the points they deem defective. The Church has now (1890) 10,817 members, 124 ministers, and 124 congregations. It has a theological seminary, and supports a foreign mission at Latakia, Syria.

Presbyterian (Reformed) Church in North America—General Synod. This ecclesiastical body, with the congregations under its care, claims to be a lineal descendant of the Reformed Presbyterian Church of Scotland. The line or links of descent may be easily traced in history. The interval of Scottish church annals, between 1638 and 1649 inclusive, has generally been regarded as the brightest period of reformation in the land of the covenants. During this interval the Westminster Confession of Faith, the Catechisms, Larger and Shorter, with several supplementary acts to the First and Second Books of Discipline had been adopted. The National Covenant had been renewed. The Solemn League and Covenant had been sworn and subscribed by all ranks throughout the kingdom. In this deed the rights of people, church, and sovereign had been sedulously guarded. Never since the days of covenanting in ancient Israel, were a people more solemnly bound to God and to duty than was the Reformed Church of Scotland, when Charles II., in 1650, was welcomed to the throne. With apparent sincerity the young king renounced popery and prelacy, and subscribed the covenant. His duplicity, however, soon became manifest, and the defeat of the loyalist forces by Cromwell, in 1651, compelled Charles to retire to France. His recall to the throne of Britain, in 1660, was a dark day for Presbyterianism in Scotland. Regardless of his oath, he proceeded to force upon the Scottish people prelatic forms and ceremonies. The Church was divided into factions, and twenty-eight years of persecution ensued. Many succumbed to the storm. A few remained faithful and became the true exponents of the Church's faith, as held during the period known in history as the Second Reformation. Among these Richard Cameron and Donald Cargill deserve honorable mention. In 1680, when the "Highland Host" had been let loose, and multitudes were being imprisoned and put to death because they dared to worship God in accordance with his word, these two worthies published the "Sanquhar Declaration." In this document the ground was taken that when a sovereign violates his solemn engagements with his subjects and becomes a tyrant his subjects are no longer bound to support or defend him. Although this sentiment was denounced as treason, and a price was set upon the heads of its authors, yet in less than ten years, by the coronation of William and Mary as king and queen of Britain, it received a most triumphant endorsement by the nation. The same sentiment received endorsement in the American Revolution of 1776.

The "revolution settlement" of 1688–89, by which Presbyterianism was established in Scotland, was hampered with so many Erastian principles that a large number of intelligent and faithful covenanters refused to enter into the communion of the Established Church. For more than sixteen years they remained without a stated ministry. At length, by the accession of Rev. John McMillan in 1706, and Rev. Mr. Nairn in 1743, the Reformed Presbytery of Scotland was constituted. Through this body Reformed Presbyterians in Scotland, Ireland, British America, the United States, Northern India, and Syria have received their ministry according to Presbyterian order. By ministers sent to the colonies of America from the Reformed Presbyteries of Scotland and Ireland a Reformed Presbytery was constituted on this continent in 1774. In 1781–82 this Presbytery was dissolved. In 1798, in the city of Philadelphia, the Reformed Presbytery was reconstituted by Rev. James McKinney and Rev. Wm. Gibson. In 1800 this Presbytery, believing that American slavery was contrary to God's word, adopted a resolution which excluded all who held slaves from her communion. In 1806 a formulary of doctrine and principle known as "Reformation Principles" the Testimony of the Church, was adopted. In this document there is a declaration of doctrinal truth, arranged under suitable heads, accompanied with the condemnation of error. In 1809, from the Reformed Presbytery, which had been divided into the Northern, Middle, and Southern Committees, was constituted the Synod of the Reformed Presbyterian Church in North America. This Synod adopted all the acts of the Reformed Presbytery of which it became the orderly successor. In 1823 the General Synod was constituted according to a certain ratio of representation from the different presbyteries. This synod meets once a year by adjournment, and not by being dissolved.

The Reformed Presbyterian Church has always been a zealous advocate of the mediatorial supremacy of the Lord Jesus Christ. As such she has contended that nations living under the light of the gospel should frame their constitutions and laws in accordance with the word of God, and recognize the Mediator as their Sovereign. At an early date in the history of the Reformed Presbyterian Church in the United States, differences of opinion among her members touching the character of the United States Constitution made their appearance. This subject had been made matter of "Free Discussions" in the Synod of 1831. When the General Synod met in Philadelphia in 1833, about half of the ministers and ruling elders who had been delegated withdrew, thus diminishing both the ministry and membership of the Church.

In 1836 General Synod established a mission in Northern India, and in 1837 the Presbytery of Saharanpur was organized in connection with said Synod. This mission has been successful in training up a number of native ministers, who are now doing a good work in Northern India. In 1863 Synod established a Freedmen's Mission in Alexandria, Virginia. For a time several ministers and two female teachers were engaged in this mission enterprise.

In 1883 Synod established a native mission at Rurki, Northern India. In 1884 the Synod brought from India to the United States Mr. Charles G. Scott. He has passed through the theological seminary, and, subsequently, he was graduated from the medical department of the University of Pennsylvania. Dr. Scott has since joined his brother, Rev. George W. Scott. The mission now numbers two native missionaries, eight catechists, four zenanas, sixteen boys in the orphan school, a congregation of eighteen communicants, and about fifty adherents.

This Church has one theological seminary, located in the city of Philadelphia, and organized in 1809, with the late Rev. Samuel B. Wylie, D. D., as its first professor. The faculty consists of three professors, and the number of students in attendance varies.

The form of government in this Church differs in no essential element from that of other Presbyterian bodies. Adherence to this form is not grounded on convenience or custom, but upon the teachings of Holy Scripture. This appears in the Church's third term of communion, which is: The Lord Jesus Christ has established one permanent form of church government, and this form is by divine right Presbyterian. The doctrinal principles of this Church are embodied in the Westminster Confession of Faith, Catechisms, Larger and Shorter and Reformation Principles Exhibited.

The Book of Psalms, in the best attainable version, prose or metrical, or both, is the matter of praise in this Church. This praise is conducted without the use of instrumental accompaniment, and congregational singing is a marked feature of worship on the Lord's Day.

Sealing ordinances are extended only to those who subscribe to the subordinate standards of the Church. The design of this is not to unchurch members of other denominations, but to promote order and exhibit the *real* unity of the Church.

The pulpit of this Church has been invariably noted for sound evangelical preaching. Endeavoring to be true to her name and history, this Church is an advocate of all the moral and scriptural reforms of the day. The movement to restrain intemperance and banish from the land the use of all intoxicants as a beverage is emphasized and commended by the supreme judicatory. All associations, secret or otherwise, professing to be of a religious character, and requiring of their members the solemnity of an oath, while excluding from their ritual the name of Christ, are condemned by this Church, and connection therewith is inconsistent with good standing in the same.

Qualification for membership in this Church has always been reckoned a matter of supreme importance; hence, Sabbath-school instruction, and, above all, family training, have been made prime factors in the preparing of youth for a place in the Church.

This Church at present numbers 40 ministers, about 6,500 members, and 4,000 Sabbath-school teachers and scholars. In various ways the growth of this Church has been retarded, but the day is breaking.

the shadows flee, and a brighter period undoubtedly approaches. See *Histories of the Church of Scotland*, *Reformation Principles Exhibited*, *Christian Expositor* (ed. by Rev. Alexander McLeod, D. D.), and *Minutes of General Synod.*

DAVID STEELE.

The United Presbyterian Church of North America was organized in the city of Pittsburg, Pa., on May 26, A. D., 1858, by the formal union of the Synod of the Associate Church and the General Synod of the Associate Reformed Church. It is descended from, and is the principal representative in America of, the dissenting Churches of Scotland, and retains their principal characteristics.

The Associate, or, as it was more popularly known, the Secession, Church, composed of those who separated with the Erskines from the Established Church on account of corruptions in doctrine and oppressive administration, was early represented in the American colonies, and in 1753 a presbytery was formed. The congregations increased, so that a few years later a second presbytery was organized. The Reformed, or Covenanting Church of Scotland also organized congregations in various parts of the colonies. These two bodies, separated by causes local to Scotland, were drawn toward each other by their common ancestry and their common interest in the struggle of the colonies for independence, and finally concluded a union in 1782, under the name of the Associate Reformed Church.

A few of the Associate people declined to accede to the union, and, being sustained by the Church in Scotland, maintained the organization. Both Churches rapidly increased, extending with the settlement of the country, until there were presbyteries in the South and in the West as far as the Scotch-Irish immigration pushed its way. They were distinguished not so much by real doctrinal differences as by tradition, spirit, and discipline, the Associate being the more conservative. Dissensions arose in the Associate Reformed Church, which resulted in the secession of a considerable number to the Presbyterian Church, and the separation of the body into three independent, coördinate synods—New York, the South and the West. In 1856 the Synod of New York and the General Synod of the West united; the Synod of the South remains a separate body, but correspondence is maintained.

The Congregations of the Associate and the Associate Reformed Churches were in substantially the same territory, and so were gradually drawn toward each other. After an extended correspondence and many conferences, a union was formed in the year 1858, under the name of The United Presbyterian Church of North America, on the doctrinal basis of the Westminster Confession of Faith, modified as to the power of the civil magistrate in reference to spiritual affairs, the Catechisms, Larger and Shorter, and a statement of doctrine, in eighteen articles, setting forth more clearly the distinguishing tenets of the body, and defining certain points not fully stated in the Confession of Faith. The government and discipline of each body was continued until a new book was prepared. In doctrine the United Presbyterian Church is strictly Calvinistic, giving great prominence to the absolute sovereignty of God in grace as well as in government, the infinite love in redemption in which no human merit has any place, and the unbounded freeness of the gospel offer and invitation. The verbal inspiration of the Scriptures is taught; the Word of God is held to be the supreme law for the conscience and life; human slavery is regarded as such a violation of the law of God as to exclude from the communion of the Church. Secret oath-bound societies are declared to be opposed to the genius and spirit of Christianity, and therefore Church members ought not to have connection with them. In the worship of God, the Psalms of the Bible are used to the exclusion of human compositions, on the ground that they were given by the Holy Spirit for such use to all ages, and the divine Word is the best expression of praise, and should not be displaced by the human. In relation to other Churches, the position is that of restricted communion; that is, members of other Churches are admitted to communion, not on a general and promiscuous invitation, but under the supervision of the Session, and on the same knowledge of faith and Christian character required of those seeking permanent membership. In government, the General Assembly has appellate power in all cases of discipline, and before any regulation can be made binding on the Church, or any change be made in the standards, it must be submitted by overture, and receive at least a majority of the votes of the whole Church cast in the Presbyteries, each minister and ruling elder in the Presbytery being entitled to vote.

The United Presbyterian Church has always held a high standard for the ministry, and has been very slow to admit to its pulpits any not qualified by a regular academic and theological course. In colonial times arrangements were made for the careful training of students; in 1794 the Associate

Seminary was opened, at Service, Pa., under Dr. John Anderson, and ten years later the Associate Reformed Seminary, under Dr. John M. Mason, of New York, began its good work. There are at present two Theological Seminaries; one at Allegheny, Pa., and the other at Xenia, O., with an attendance of about ninety students. There are four Colleges under synodical control, viz: Westminster, at New Wilmington, Pa.; Muskingum, at New Concord, O.; Monmouth, at Monmouth, Ill.; and Cooper Memorial, at Sterling, Kan.; Franklin, at New Athens, O., and Amity, at College Springs, Iowa, are practically institutions of this Church.

The spirit of the United Presbyterian Church is very conservative. Changes in law or custom are made very slowly. While evangelistic and revival services are much held in destitute places, pastors depend for the increase of their congregations on faithful preaching of the Word, pastoral labor, and family instruction. A special effort is made to maintain home instruction and family worship. While prominence is given to denominational doctrines and customs, cordial relations are maintained toward other Churches, and there is the most hearty coöperation in all the great evangelical agencies of the present day.

The mission work of the Church has been very greatly blessed. Its Home Mission work is carried on under the direction of a General Committee, composed of one member from each Presbytery, meeting a week before the General Assembly, with an Executive Board to have intermediate control. The work among the Freedmen has two collegiate institutions—Knoxville, Tenn., and Norfolk, Va., one normal school, and several others of common grade. The foreign missions are in the Punjab, India, and in Egypt, extending the whole length of the valley of the Nile; they rank as among the most successful of modern missions. In 1889 they reported 34 congregations, with 21 native pastors, and 8,812 communicants, 18 licentiates, 165 other presbyterial employés, and nearly 10,000 pupils in the schools.

The statistics of the whole Church in 1890 were as follows: Synods, 10; Presbyteries, 59; Ministers, 774; Licentiates, 60; Students of Theology, 71; Congregations, 904; Members, 103,921; Missionary Societies, 781; Sabbath-schools, 1,010, with 10,260 officers and teachers, and 92,557 scholars; Contributions, $1,134,223; Average per member, $12.34; Average salary of pastors, $1,000.

A. G. WALLACE.

Presbyterium, a term denoting the body of elders, whether Jewish (Luke xxii. 66; Acts xxii. 5) or Christian. (1 Tim. iv. 14.)

Presbytery, (1) the place behind the altar, provided with seats for the bishops and presbyters (priests), and protected by rails so that none but clergy might enter it. (2) An ecclesiastical court of Presbyterian churches, composed of all the ministers, and one elder from each church within certain stated local bounds. This court ranks next above the session, and has jurisdiction over the ministers composing it, over the churches within its bounds, and over candidates for the ministry and licentiates.

Presence, THE REAL. See LORD'S SUPPER.

Presiding Elders are officers of the Methodist Episcopal Church, appointed by the bishops, and having charge of local districts within the bounds of a conference. It is their duty to visit the churches at stated intervals, to be present at, as far as practicable, and hold all their quarterly meetings. They hear complaints, receive and try appeals, and renew all licenses approved by the quarterly conferences. Their decisions are subject to an appeal to the next Annual Conference. They are paid by their respective districts. The office is one of large power in its general oversight of spiritual and temporal affairs. See *Discipline of the Methodist Episcopal Church.*

Pressensé (*prā-son-sā'*), EDMOND (DEHAULT) DE, D. D. (*hon.*, Breslau, 1869; Montauban, 1876; Edinburgh, 1884), French Protestant; b. in Paris, Jan. 24, 1824; studied arts at the University of Paris; theology under Vinet at Lausanne (1842–45); and under Tholuck and Neander at Halle and Berlin (1846–47); was pastor of the Free Evangelical Congregation of the Taitbout at Paris (1847–70); deputy to the National Assembly from the Department of the Seine (1871–76); elected a life senator of France (1883). Among his numerous writings, some of the best known are his *Life of Christ* (1866); *Mystery of Suffering, and other Discourses* (1868); *Rome and Italy at the Opening of the Œcumenical Council* (1872); *Study of Origins: Problems of Being and Duty* (1883).

Pressly, JOHN TAYLOR, D. D., a prominent minister in the United Presbyterian Church; b. in Abbeville District, S. C., March 28, 1795; d. at Allegheny City, Penn., Aug. 13, 1870. He was graduated at Transylvania University, Ky., in 1812, and in 1816 was ordained pastor of the Cedar

Spring, S. C., Associate Reformed Church. He was called to the professorship of theology in the seminary at Pittsburg (1832), which was removed to Allegheny the following year. He here engaged in pastoral duties and took a prominent part in organizing the United Presbyterian Church, which was formed in 1858 from the Associate and Associate Reformed Presbyterian churches. He was eminently successful as a pastor, preacher, and teacher.

Priesthood and Priest, IN THE OLD TESTAMENT. "*Definition.*—By priesthood is meant the office of a priest, or the priestly order; and a priest is one consecrated to minister in matters pertaining to God; one appointed to a ministry through which spiritual as well as other help and guidance are ordained to be sought and secured from above. The institution of a class of men set apart to this office is, wherever it exists, witness to a sense of the need of such mediation, and to a faith in the fact of it, or, in other words, is both a confession of the sin of man and a recognition of the grace of God, as well as an assent on the part of the worshipper to the reception of the latter on God's own terms. The existence of such an institution among the Jews at any rate implies this much, and if this no longer exists within the Christian community, it is because the dividing wall between priest and people has been broken down, and each man has by Christ been admitted into the inner sanctuary, and himself consecrated a priest unto God for the salvation of other men, while Christ himself is revealed as the one High-Priest.

"The priests were the descendants of Aaron, and, according to the Levitical law, they possessed, in virtue of this descent, the exclusive right of offering to God the sacrifices of the people, at first in the Tabernacle and then in the Temple of Jerusalem.

"(*a*) *Qualifications.*—A priest must have been able to prove his descent from Aaron, and he was bound to observe certain rules in regard to marriage, with a view to preserve the purity of the priestly stock, and guard the sanctity of the priestly order. He must have been free from all physical defect, for if not he was debarred from officiating. These disqualifying defects are enumerated in Lev. xxi. 16–23, and were afterwards reckoned, by the subtle casuistry of the Jewish rabbis, to amount to 142. He must not touch the body of a dead person, or attend the obsequies of any one except a blood relation.

"(*b*) *Consecration.*—This consisted of three steps: (1) the washing of the body with pure water; (2) investiture with the priestly garments; and (3) a series of sacrifices, accompanied by certain symbolic acts significant of the priestly rank and function. (Exod. xxix., and Lev. viii.)

"(*c*) *The dress.*—The material of the dress which was worn by the priest only in the temple, whether on duty or off, was all of linen, and it consisted of: (1) short breeches drawn over the hips and thighs; (2) a white, tight-fitting cassock, with a diamond pattern upon it, of one woven piece, which reached nearly to the feet, and which was gathered round the body with a symbolically ornamented girdle; and (3) a turban or cap of a cup-shaped form. Besides these, all priests would appear to have also worn the ephod in later times, though at first this was confined to the High-Priest, and they always went barefoot when engaged in the service.

"(*d*) *Priestly courses.*—The priests were so numerous that they could not all officiate at once, so that an arrangement had to be made whereby they might do so in regular rotation. Accordingly the whole body of the order was divided into twenty-four families, or courses of service, each of which was to serve in rotation for a week—an arrangement which, though it is traced back to the time of David (1 Chron. xxix. 7–18), appears to have first consolidated itself after the return from the Captivity. The twenty-four divisions were broken up into more or fewer subordinate ones, each, both principal and subordinate, under a 'head,' who is sometimes designated an 'elder.' These divisions, though of equal standing in the services of the sanctuary, were of unequal rank in the state, those from which the high-priests were drawn naturally acquiring at length greater influence and importance than the rest, to the ruin, as it happened, not only of the order, but of the commonwealth itself.

"(*e*) *Emoluments.*—Before the Exile the revenues of the priests would appear to have been at once slender and uncertain, and to have been derived exclusively from the small fraction which fell to their share of the offerings made to Jehovah. But with the return from the Captivity these increased to an enormous extent, and this was due to the increase of political power which the new order of things put into the hands of the priesthood. The priestly function from this time became the sovereign one of the state, and more and more of the offerings of the people and the wealth of the community was dedicated to its maintenance, in a dignity and an efficiency proportionate to the importance now assigned to it. The priests acquired henceforward, if not earlier, a right to a larger share of, and a choicer selection from, the offerings, as well as a power to levy tithes of the whole people, and to lay claim for the service of the Lord to the first-born of men and cattle. (1) Of the offerings they now received the whole of the sin-offerings and the trespass-offerings, and nearly all of the meat-offerings, though of the thank-offerings they received only two parts—the breast and the right shoulder—and of the burnt-offerings little more than the skins, which, however, were a source of no small revenue. (2) But by far the greater portion of their revenue was derived from dues that were paid, irrespective of the sacrifices altogether, viewed in the light of a tax for the support of the temple service and its ministers. These were levied partly in the form of tithes, partly upon the produce of the soil, and partly upon the offspring of cattle. (3) In addition to imposts on these, there fell to the priests votive-offerings, or the ransom of them, things specially willed away to their benefit, and certain indemnities, as for property unlawfully appropriated, and that could not be restored to its rightful owner. (4) There were also imposts for their benefit intended to defray the expenses connected with public worship, the chief of which was the half-shekel tax, which every male Israelite of twenty years old and upwards was required to pay every year in the month Adar. All these and other imposts, added to the free-will offerings of the people, naturally contributed to increase the wealth and enhance the importance of the priestly order to an extent of which it is hardly possible to form any adequate conception."—Bagster: *Bible Helps.*

Priestley, JOSEPH, an eminent Unitarian writer and scientist; b. at Fieldhead, March 13, 1733; d. at Northumberland, Pa., Feb. 6, 1804. He early developed remarkable gifts as a scholar, and while attending the grammar-school he studied Latin, Greek, Hebrew, etc. Ill-health compelled him to relinquish his purpose to enter the ministry, and he engaged in mercantile pursuits. In 1752 he regained his strength sufficiently to enter the dissenting academy at Daventry. He became minister of an Independent congregation at Needham Market, Suffolk, in 1755, and at Nantwich, in Chester, in 1758. He was appointed professor of belles-lettres at the dissenting academy at Warrington, 1767; minister at Mill-Hill Chapel, Leeds; librarian and companion to the Earl of Shelburne, 1773; minister at Birmingham, 1780, and at Hackney, 1791. It was during these years that he became famous for his scientific discoveries. In the spring of 1794 he sailed foı America, and spent the remainder of his life on the farm of his son at Northumberland. Dr. Priestley was a sturdy champion of Unitarianism, and wrote several theological works, the principal of which are: *A History of the Corruptions of Christianity* (1782); *A History of the Early Opinions Concerning Jesus Christ, Compiled from Original Writers, Proving that the Christian Church was at first Unitarian* (1786). While at Birmingham he wrote a reply to Burke's *Reflections on the French Revolution*, that upheld the French Republic so earnestly that a brutal mob entered and sacked his house. His political and religious views made him unpopular in England, but his personal character was above reproach. He won enduring fame by his discoveries in chemistry and physics. His statue was placed in the museum of Oxford University in 1860, and another was unveiled at Birmingham, Eng., in 1874. Most of his laboratory came into the possession of the Smithsonian Institute, Washington, D. C., in 1883. See *Memoirs of Dr. Joseph Priestley, to the Year 1795, written by Himself; with a Continuation to the Time of his Decease, by his Son* (London, 1806–1807), 2 vols.

Primate, a title originally given to all metropolitans, then retained only by the vicars of the pope. "Their rights—defined partly by older canons, partly by custom—consisted in confirming the bishops and archbishops elected, convening national synods, and presiding over them, receiving appeals, superintending the districts, and crowning the kings. Gradually, however, their rights were absorbed by the pope, and their position became in reality only one of honor."—*Jacobsen.* The title has been retained in the Church of England, where the archbishop of Canterbury is primate of England; the archbishops of Armagh and Dublin, primates of Ireland; and St. Andrew's, of Scotland.

Prime, SAMUEL IRENÆUS, D. D., an eminent Presbyterian minister and editor; b. at Ballston, N. Y., Nov. 4, 1812; d. while on a vacation trip at Manchester, Vt., July 18, 1885. He was graduated at Williams College in 1829, and studied theology at Princeton Seminary, 1832–33. He was pastor at Ballston Spa, 1833–35; and at Matteawan, N. Y., 1837–40. In 1840 he became editor of the *New York Observer*, a position which he occupied until his death. He held many positions of trust and influence, but it was as an editor and author that he accomplished a noble life-work. Among his publications were: *Travels in Europe and the East* (1885); *Life of Samuel F. B. Morse* (1875); *Twenty-five Years of* *the Fulton Street Prayer-Meeting* (1882); *Irenæus' Letters*, (three series, 1882, 1885, and 1886, containing his autobiography in the form of letters).

Primitive Methodist Connection. See METHODISM, p. 596.

Prince, THOMAS, Congregational divine; b. at Sandwich, Mass., May 15, 1687; d. in Boston, Oct. 22, 1758. After graduating at Harvard College in 1707, he traveled abroad, and preached for several years at Combs, and other places in England. Returning to Boston in 1717, he was ordained the following year colleague pastor of the Rev. Dr. Sewall, of the Old South Church. He was a man of learning and pulpit ability. He wrote a *Chronological History of New England in the form of Annals.* This history, of deep interest to antiquarians, extends from 1602 to 1633. He also wrote: *An Account of the Earthquakes of New England* (1755); *New England Psalm-Book Revised and Improved* (1758), and other works. He bequeathed his library to the Old South Church, and by it it was deposited in the Boston Public Library, 1866.

Prior, the superior of certain convents, who ranked next to the abbot. Where a monastery was attached to a cathedral it was ruled by the prior, as in this case the abbot was the bishop. There were two kinds of priors: (1) the *priores claustrales*, who were subordinate to the abbots, or acted in their place, and (2) the *priores conventuales*, who were in charge of their monasteries.

Priscillian, an heresiarch of the fourth century, was a Spaniard of good family, considerable wealth, and great eloquence and learning. Numerous heresies, including Gnosticism, Manichæism, Arianism, and Sabellianism, contributed to form his system, and he was also addicted to the practice of astrology and magic. His principles were ascetic, and he has been falsely charged with secretly encouraging impurity. He allowed his followers to use deceit to conceal their opinions, and they were in the habit of attending Catholic services, and receiving, but not consuming, the consecrated elements. They held that Christ was not a real man, but had only assumed the appearance of one. They fasted on Sundays and Christmas-Day. Women were allowed to officiate in their service. The system was mainly built on some apocryphal books, but Priscillian recognized the complete canon of Scripture, altered and explained to support his views.

Priscillianism gained many converts, especially of the weaker sex. About A. D. 378 a provincial council was held at Saragossa, at which the heresy was condemned. Priscillian, however, found supporters in the Bishops Salvianus and Justantius, and Hyginus of Cordova who, wishing to convert the heretics, was consecrated bishop of Avila; but by the influence of the orthodox party these were banished from Spain, with the heresiarch. After a time they returned, and, by means of bribery, procured their restoration to their sees, and the banishment of Ithacius and Idacius, their chief opponents. But after the murder of Gratian, Ithacius succeeded in persuading the usurper Maximus to call a council at Bordeaux (A. D. 384), which condemned the heresy. Priscillian appealed to Maximus, but, after a formal trial, judgment was pronounced against him, and in spite of the remonstrance of Martin, bishop of Tours, he was put to death, with six of his companions, by beheading (A. D. 385). The heresy did not disappear with the death of its founder. His followers flourished, in spite of their further condemnation at the Synod of Toledo (in 400), till the sixth century, when they began to diminish, and received their death-blow at the Synod of Braga in 563. —Benham: *Dict. of Religion.*

Priscillianists. See above.

Probabilism, the theory that, in all matters where there is any doubt as to the right course of action, there is no sin as long as the *probable* course is taken. There are some glimpses of probabilism in the works of some of the early Greek Fathers, but the doctrine did not assume any importance till the sixteenth century, when it was adopted by Medina, a Spanish Dominican, and in the following century was held by many of the Jesuits. It soon divided into four classes: *Probabilism simple*, that is, the doctrine that it is lawful to act upon any probable opinion, however slight its probability; *Æqui-probabilism*, which declares that an opinion may be acted upon if it is equally probable with another; *Probabiliorism*, in which only the *more probable* opinion may be acted upon; and *Tertiorism*, which required that the *more safe* opinion shall be followed, even if it be the less probable. The first Jesuit to adopt probabilism was Gabriel Vasquez. It was further developed by Escobar, Coninch, Hurtado de Mendoza, and Henriquez. There were very many who were hostile to the doctrines, especially in France, the most famous being among the Jansenists. It was first condemned at the Council of the Sorbonne in 1620, and it was afterward condemned by several of the popes, notably by Innocent XI. In the last century probabiliorism was the more popular doctrine, but in the present century that theory has entirely disappeared, and probabilism is the only existent theory. The greatest modern probabilist writer has been Liguori (*q. v.*).—Benham: *Dict. of Religion.*

Probation, FUTURE, a term used to denote the doctrine, held by some modern divines, that the offers of the gospel will be made to men in the next life, who never had a probation in the present life. See Dorner: *System Christian Doctrine;* Schaff: *Com.* (Lange) on Matt. xii. 32; Craven: *Excursus on Hades* (Lange's *Com.* on Revelation); Farrar: *Eternal Hope.*

Procession of the Holy Ghost. See FILIOQUE.

Processions. Ecclesiastical processions are first mentioned in the fourth century. When the Arians of Constantinople were not allowed to worship within the walls, they marched morning and evening in long processions through the streets to their meeting-places outside the gates. These processions made such an impression that Chrysostom, with much pomp, gathered the orthodox, and with the priests at their head they marched through the streets singing hymns, and carrying large silver crosses and lighted wax tapers. During the Middle Ages processions were a very important part of the ceremonial life of the Roman Church. The custom of having them held annually in Ascension week (*Rogation* days) still survives in the annual marching about the boundaries of parishes in England, known as "beating the bounds." Processions, especially on Palm Sunday, are still retained in Roman Catholic countries.

Procopius, a Bohemian priest who succeeded Ziska in 1424, as leader of the Hussite army. He proved himself a skillful leader and wise statesman. In 1426 he defeated the Germans at Aussig, routed an army of Crusaders in 1427, and again put to flight the forces of Germany at Tauss in 1431. These victories were followed by the Council of Basel, in which Procopius and fourteen other Bohemian leaders met for conference in Jan., 1433. At the close of the conference envoys were sent to Prague. The Bohemians sought to reduce the town of Pilsen that alone gave allegiance to the Roman Catholic side. The siege was unsuccessful, and opposition arose in the army against Procopius, who retired from leadership (1433). A party was organized that favored the restoration of Sigismund as king of Bohemia. The barons of Bohemia and Moravia formed a royalist league. Again Procopius placed himself at the head of the Taborites, and met the army of the barons at Lipan, in May, 1434. Procopius was killed, and the defeat of the Taborites (*q. v.*) left affairs in the hands of the moderate party.

Prodicians, a sect founded by Prodicus, a heretic of the second century. Their views were similar to those of the Antinomian Gnostics. As the sons of God they declared that they were exempt from all law. They did not keep the Sabbath, and refused to submit to the external ordinances of religion. They accepted the apocryphal writings of Zoroaster, and quoted them as authority.

Propaganda, a committee of cardinals and others who have in charge the missionary operations of the Roman Catholic Church. This society for the "Propagation of the Faith," was founded in 1622 by Gregory XV. It meets at Rome weekly under the presidency of the pope.

Prophetic Office in the Old Testament. "Nothing is more peculiarly characteristic of the religion and history of Israel than the mission of the prophets, and the exercise of their unique gifts. Greece is famous for its poets, philosophers, and artists; Rome for its soldiers, statesmen, and legislators; Israel for its prophets. The prophet was not simply, nor was he chiefly, a seer of the future. He was a messenger of Jehovah, a man inspired by God to see his Lord's will, and sent forth to declare it. But while the true prophet of God was all this, a multitude of professional prophets existed—people who were trained to exercise prophetic functions, and who practiced them as a profession—exciting themselves with music and wild dances. They were the dervishes of the Jews. Many of these men were not divinely inspired, and some of them were directly opposed to the mind and will of God. It is important to observe the distinction between the two classes of men. Sometimes they are directly opposed to one another—the true prophets denouncing the professional prophets, and the latter persecuting the former. In course of time the professional order of prophets lost every spark of divine inspiration, and every trace of a special mission. Then it became a mere echo of popular cries, and a base organ for the flattery of king and court. The true prophets, on the contrary, were too often 'in opposition.' They were driven to take up a post of antagonism to popular habits and royal wishes. Sometimes, Cassandra-like, they only earned hatred for their faithful warnings. But they always endeavored to keep before the nation the high ideal of its true life. Their avocation was public and largely political. They performed the function in the state which the leader-writer of the modern newspaper, at his best, aims at exercising, *i. e.*, they were the critics and censors of public policy. At the same time they took note of private morals. This was on the grounds of a theocratic government. God was the true King of Israel, and the prophets constituted his ministry. Austere and sublime, they stood out as the national conscience incarnate, as the voice of God pleading with his people. This lofty vocation was not confined to men. It was seen in women—anticipated by Deborah in a very early age (Judg. iv. 5), and fulfilled also by Huldah at a later date. (2 Kings xxii. 14.)

"The prophets, whose special function it was to interpret from time to time the meaning of Jehovah's dealings with the nation, may be distributed into five different classes, according to the part they played in the history of the theocracy, each one affirming a principle and taking a step in advance of his predecessor, as well as defining more clearly the ultimate destiny of the nation, and the final purpose of God in its election. These classes may be named after their conspicuous and representative members: that of (1) the Nebiim (*i. e.*, *prophets*), (2) Elijah, (3) Amos, (4) Isaiah, and (5) Jeremiah."—Bagster: *Bible Helps*. See Oehler: *Old Testament Theology*, trans. by Professor Day (New York, 1883); W. Robertson Smith: *The Prophets of Israel* (1882); Green: *Moses and the Prophets* (1883).

Propitiation, a sacrifice offered to God to arrest the punishment of sin and secure the bestowment of his favor. Such an effectual sacrifice was Jesus Christ; he is, therefore, our propitiation. For the doctrinal statements, see ATONEMENT.

Proselytes. While this term is applied to converts to any religion, or religious sect, it is especially applied to those converted from heathenism to the Jewish faith. There were two classes of these proselytes: (1) "Full proselytes, called 'proselytes of righteousness,' who were circumcised, and in full communion with the synagogue. They were usually more fanatical than the native Jews (comp. Matt. xxiii. 15). (2) Half proselytes, called 'proselytes of the gate' (from Ex. xx. 10, 'Thy stranger that is within thy gate'), who embraced the monotheism and Messianic hopes of the Jews, without submitting to circumcision, and conforming to the Jewish ritual. The latter class are called in the New Testament religious, devout, God-fearing persons. (Acts xiii. 43, 50; xvi. 14; xvii. 4, 17; xviii. 7.) They were among the first converts, and formed generally the nucleus of Paul's congregations. To these half-proselytes belonged Cornelius, Lydia, Timothy, and Titus."—Schaff: *Bible Dict.*

Protestanten-Verein (*Protestant Union*), an association of German rationalistic ministers and professors, organized in 1865 at Eisenach. It has been earnestly opposed by the orthodox influence in the German Church, and has made but little progress.

Protestants, a name first given to the followers of Luther, who protested against the decree of the Diet of Spires, signed by Charles V. and other Roman Catholic princes in 1592. See REFORMATION.

Prote'vangelium. See APOCRYPHA.

Proverbs. "The Hebrew title of this book is *Mishlê* (by-words, proverbs, similitudes); in the LXX. it is called *Paroimiai* (Proverbs), and similarly, in the Vulgate, *Liber Proverbiorum*.

"It is a manual of practical rules of life, as the Psalms are a manual of daily devotion; the former guiding the actions, the latter the thoughts. It is a book of daily lessons for all ages and states of men and women. 'Wisdom' is religion; and 'folly' is irreligion.

"It may be divided as follows: (1) Introduction, the value of wisdom (i.–ix.). (2) The Proverbs (strictly so called) of Solomon (x.–xxii. 16). (3) Another introduction on the study of wisdom (xxii. 17–xxiv.). (4) A second volume of true Proverbs, collected by those who were set by Hezekiah to restore the temple worship, among whom were Isaiah and Hosea (xxv.–xxix.). (5) An Appendix, containing the instructions of Agur to his pupils, Ithiel and Ucal, and of the mother of Lemuel to her son (xxx., xxxi.).

"It is generally allowed that the main portion (x.–xxii. 16) is the work of Solomon, consisting of Proverbs composed or collected by himself, and that the other portions have been collected and added to it subsequently, the original title being preserved for the whole of the compilation, just as was done for the Psalms.

"*Date and Authorship.*—The date of this final arrangement is uncertain, but it was most probably in the time of Hezekiah. Modern critics are divided in their opinion whether the first part of the book (i.–ix.) belongs to the seventh or ninth century B. C., and the arguments on either side are alike inconclusive. It is also a matter of dispute whether it is earlier or later than the Song of Solomon and the Book of Job, many passages in the latter bearing such a striking resemblance to the Proverbs as to leave no doubt that the writer of the one book was familiar with the other. The Jews attributed the Song of Solomon to the early youth, the Proverbs to the mature age, and Ecclesiastes to the declining years, of Solomon, while others have assigned them all to the last portion of his life. There has never been any doubt of the canonicity of the book, except on the part of some writers among the Jews themselves."—"Oxford" *Bible Helps*.

Providence, the superintending care which God exercises over creation. The arguments for the providence of God are generally drawn from the light of nature; the being of a God; the creation of the world; the wonderful disposing and controlling of the affairs and actions of men; the various blessings enjoyed by God's creatures; the awful judgments that have been inflicted, and the wonderful preservation of the Bible and the Church throughout every age,notwithstanding the attempts of earth and hell against them. Some have denied that the providence of God reaches beyond a general superintendence of the laws of nature, and say that he never interposes in the particular concerns of individuals. This would be to render his government imperfect, and would leave no ground for reposing any trust under its protection, for then the majority of human affairs would be fortuitous, without any regular direction, and tending to no special scope. But the uniform doctrine of Scripture is that nothing in the universe happens without God, that his hand is ever active, his decree or permission intervening in all; that nothing is too great or unwieldy for his management, nothing too minute or commonplace to be beneath his care; that while he is guiding the planets in their course through the heaven, or ruling the nations of the world, he is still watching over and guiding the humblest of his creatures. We cannot, it is true, understand the manner in which Providence interposes in human affairs, and we are equally at a loss to explain how it directs the motions of the heavenly bodies; but the fact remains that there does exist an overruling influence in the moral world, as certainly as in the natural. It would be impossible to conceive God acting as the Governor of the world, unless he were to govern all the events which happen in it; he would then be no more than an unconcerned spectator of the behavior of his subjects, regarding the obedient and the rebellious alike with an eye of indifference. From the imperfection of our knowledge to ascertain what is good for us, and from the defect of our power to bring about that good when known, arise all those disappointments which continually prove that man is not master of his own lot; that, though he may *devise*, it is God who *directs*—God who can make the smallest incident an effectual instrument of his providence for overturning the most carefully elaborated plans of man. *Accident*, *chance*, and *fortune* are words to which much is ascribed in the life of man; but what are they but synonyms for the unknown operations of Providence? In God's universe nothing happens in vain or without a cause: in that chaos of human affairs and intrigues, or that mass of confusion and disorder in which we can see no light, all is clearness and order in the sight of him who is governing and directing all, and bringing forward every event in its due time and place.—Benham: *Dict. of Religion*.

Provost (*præpositus*), a name first given to the official next in authority to the abbot in a monastery. According to the rules of St. Benedict, he was of equal rank with the *diaconus*. The term is now used in the Roman Catholic Church to denote the head of the cathedral chapter.

Prudentius of Troyes, a native of Spain, whose real name was Galindo. He was appointed bishop of Troyes in 847, and d. April 6, 861. He supported Gottschalk in the predestination controversy, and wrote *Ad Hinkmarum* and *De Præd. contra Jo. Scotum*. He was revered as a saint by his diocese.

Prussia contained, according to the census of 1880, a population of 27,279,111, of which 17,613,530 belonged to the Evangelical State Church, 9,205,136 to the Roman Catholic Church, 96,655 to other Christian denominations, and 363,970 Jews. The Protestants are chiefly found in the provinces of Brandenburg, Pomerania, Saxony, Hanover, and Schleswig-Holstein; the Roman Catholics in the provinces of East Prussia, Silesia, Westphalia, and Rhenish Prussia.

Prynne, William, b. at Swanswick, near Bath, 1600; d. in London, Oct. 24, 1669. He was graduated at Oxford, and gained great notoriety by his *Histriomastix; or, A Scourge for Stage Players*, for which he was condemned by Archbishop Laud to pay a fine of three thousand pounds, to stand in the pillory, and to lose both his ears. He was again imprisoned for libel in 1637, but was released by the Long Parliament. He became member of Parliament for Newport in 1648, and was the solicitor in the trial of Laud (1644), and arranged the proceedings. He advocated the cause of Charles, and in 1650 was expelled from the House of Commons because of his active opposition to Cromwell. After the Restoration he was appointed Keeper of the Records of the Tower. His publications, chiefly on religion and politics, amount to nearly two hundred.

Psalms, Book of. " The present Hebrew name of the book is *Tehillîm*, ' Praises.' But in the actual superscriptions of the Psalms, the word *Tehillâh* is applied only to one, Psalm cxlv., which is, indeed, emphatically a praise-hymn. The LXX. entitled them *Psalmoi*, or ' Psalms.' The Christian Church obviously received the Psalter from the Jews, not only as a constituent portion of the sacred volume of Holy Scripture, but also as the liturgical hymn-book which the Jewish Church had regularly used in the temple. The book contains 150 psalms, and may be divided into five great divisions or books, which must have been originally formed at different periods. This is by various further considerations rendered all but certain. Thus, there is a remarkable difference between the several books, in their use of the divine names Jehovah and Elohim, to designate Almighty God. In Book I. (i.–xli.), the former name prevails: it is found 272 times, while Elohim occurs but fifteen times. In Book II. (xlii.–lxxii.), Elohim is found more than five times as often as Jehovah. In Book III. (lxxiii.–lxxxix.), the preponderance of Elohim in the earlier is balanced by that of Jehovah in the latter psalms of the book. In Book IV. (xc.–cvi.), the name Jehovah is exclusively employed; and so also, virtually, in Book V. (cvii.–cl.), Elohim being there found only in two passages incorporated from earlier psalms. We find the several groups of psalms which form the respective five books distinguished, in great measure, by their superscriptions from each other. Book I. is, by the superscriptions, entirely Davidic; nor do we find in it a trace of any but David's authorship. We may well believe that the compilation of the book was also David's work. Book II. appears by the date of its latest psalm, Psa. xlvi., to have been compiled in the reign of King Hezekiah. It would naturally comprise, first, several or most of the Levitical psalms anterior to that date; and, secondly, the remainder of the psalms of David previously uncompiled. To these latter, the collector, after properly appending the single psalm of Solomon, has affixed the notice that ' the prayers of David, the son of Jesse, are ended ' (Psa. lxxii. 20); evidently implying, at least on the *primâ facie* view, that no more compositions of the royal Psalmist remained. How then, do we find, in the later books, III., IV., V., further psalms yet marked with David's name? The name David is used to denote in other parts of Scripture, after the original David's death, the then head of the Davidic family; and so, in prophecy, the Messiah of the seed of David, who was to sit on David's throne. (1 Kings xii. 16; Hos. iii. 5; Isa. lv. 3; Jer. xxx. 9; Ezek. xxxiv. 23–24.) And thus, then, we may explain the meaning of the later Davidic superscriptions in the Psalter. The psalms to which they belong were written by Hezekiah, by Josiah, by Zerubbabel, or others of David's posterity. The above explanation removes all serious difficulty respecting the history of the later books of the Psalter. Book III., the interest of which centres in the times of Hezekiah, stretches out, by its last two psalms, to the reign of Manasseh: it was probably compiled in the reign of Josiah. Book IV. contains the remainder of the psalms up to the date of the captivity; Book V., the psalms of the return. There is nothing to distinguish these two books from each other in respect of outward decoration or arrangement, and they may have been compiled together in the days of Nehemiah.

" *Connection of the Psalms with the Israelitish History.*—The psalm of Moses, Psa. xc., which is in point of actual date the earliest, faithfully reflects the long, weary wanderings, the multiplied provocations, and the consequent punishments, of the wilderness. It is, however, with David that Israelitish psalmody may be said virtually to commence. Previous mastery over his harp had probably already prepared the way for his future strains, when the anointing oil of Samuel descended upon him, and he began to drink in special measure, from that day forward, of the Spirit of the Lord. It was then that, victorious at home over the mysterious melancholy of Saul, and in the field over the vaunting champion of the Philistine hosts, he sang how from even babes and sucklings God had ordained strength because of his enemies. (Psa. viii.) His next psalms are of a different character; his persecutions at the hands of Saul had commenced. When David's reign has begun, it is still with the most exciting incidents of his history, private or public, that his psalms are mainly associated. There are none to which the period of his reign at Hebron can lay exclusive claim. But after the conquest of Jerusalem his psalmody opened afresh with the solemn removal of the ark to Mount Zion; and in Psa. xxiv.–xxix., which belong together, we have the earliest definite instance of David's systematic composition or arrangement of psalms for public use. Even of those psalms which cannot be referred to any definite occasion, several reflect the general historical circumstances of the times. Thus Psa. ix. is a thanksgiving for the deliverance of Israel from its former heathen oppressors. Psa. x. is a prayer for the deliverance of the Church from the high-handed oppression exercised from within. The succeeding psalms dwell on the same theme, the virtual internal heathenism by which the Church of God was weighed down. So that there remain very few, *e. g.*, Psa. xv.–xvii., xix., xxxii. (with its choral appendage, xxiii.), xxxvii., of which some historical account may not be given. A season of repose near the close of his reign induced David to compose his grand personal thanksgiving for the deliverances of his whole life, Psa. xviii.; the date of which is approximately determined by the place at which it is inserted in the history. (2 Sam. xxii.) It was probably at this period that he finally arranged for the sanctuary service that collection of his psalms which now constitutes the First Book of the Psalter.

"The course of David's reign was not, however, as yet complete. The solemn assembly convened by him for the dedication of the materials of the future temple (1 Chron. xxviii., xxix.), would naturally call forth a renewal of his best efforts to glorify the God of Israel in psalms; and to this occasion we doubtless owe the great festal hymns, Psa. lxv.–lxvii., lxviii., containing a large review of the past history, present position, and prospective glories, of God's chosen people. The supplications of Psa. lxix. suit best with the renewed distress occasioned by the sedition of Adonijah. Psa. lxxi., to which Psa. lxx., a fragment of a former psalm, is introductory, forms David's parting strain. Yet that the psalmody of Israel may not seem finally to terminate with him, the glories of the future are forthwith anticipated by his son in Psa. lxxii. For a time, the single psalm of Solomon remained the only addition to those of David. If, however, religious psalmody were to revive, somewhat might be not unreasonably anticipated from the great assembly of King Asa (2 Chron. xv); and Psa. l. suits so exactly with the circumstances of that occasion, that it may well be assigned to it. The great prophetical ode, Psa. xlv., connects itself most readily with the splendors of Jehoshaphat's reign. And after that psalmody had thus definitely revived, there would be no reason why it should not thenceforward manifest itself in seasons of anxiety, as well as of festivity and thanksgiving—hence Psa. xlix. Yet the psalms of this period flow but sparingly. Psa. xlii.–xliv., lxxiv. are best assigned to the reign of Ahaz. The reign of Hezekiah is naturally rich in psalmody. Psa. xlvi., lxxiii., lxxv., lxxvi. connect themselves with the resistance to the supremacy of the Assyrians and the divine destruction of their host.

"We are now brought to a series of psalms of peculiar interest, springing out of the political and religious history of the separated ten tribes. In date of actual composition, they commence before the times of Hezekiah. The earliest is probably Psa. lxxx., a supplication for the Israelitish people at the time of the Syrian oppression. All these psalms (lxxx.–lxxxiii.) are referred by their superscriptions to the Levite singers, and thus bear witness to the efforts of the Levites to reconcile the two branches of the chosen nation. The captivity of Manasseh himself proved to be but temporary; but the sentence which his sins had provoked upon Judah and Jerusalem still remained to be executed, and precluded the hope that God's salvation could be revealed until after such an outpouring of his judgments as the nation never yet had known. Labor and sorrow must be the lot of the present generation; through these mercy might occasionally gleam, but the glory which was eventually to be manifested must be for posterity alone. The psalms of Book IV. bear generally the impress of this feeling.

"We pass to Book V. Psa. cvii. is the opening psalm of the return, sung probably at the first Feast of Tabernacles. (Ezra iii.) The ensuing Davidic psalms may well be ascribed to Zerubbabel. We here pass over the questions connected with Psa. cxix.; but a directly historical character belongs to Psa. cxx.–cxxxiv., styled in our A. V. 'Songs of Degrees.' Internal evidence refers these to the period when the Jews under Nehemiah were, in the very face of the enemy, repairing the walls of Jerusalem, and the title may well signify 'Songs of goings-up upon the walls,' the psalms being, from their brevity, well adapted to be sung by the workmen and guards while engaged in their respective duties. Of somewhat earlier date, it may be, are Psa. cxxxvii. and the ensuing Davidic psalms. Of these, Psa. cxxxix. is a psalm of the new birth of Israel, from the womb of the Babylonish captivity to a life of righteousness; Psa. cxl.–cxliii. may be a picture of the trials to which the unrestored exiles were still exposed in the realms of the Gentiles. Henceforward, as we approach the close of the Psalter, its strains rise in cheerfulness; and it fittingly terminates with Psa. cxlvii.–cl., which were probably sung on the occasion of the thanksgiving procession of Neh. xii., after the rebuilding of the walls of Jerusalem had been completed.

"*Moral Characteristics of the Psalms.*—Foremost among these meets us, undoubtedly, the universal recourse to communion with God. Connected with this is the faith by which the Psalmist everywhere lives in God rather than in himself. It is of the essence of such faith that his view of the perfections of God should be true and vivid. The Psalter describes God as he is; it glows with testimonies to his power and providence, his love and faithfulness, his holiness and righteousness. The Psalms not only set forth the perfections of God, they proclaim also the duty of worshipping him by the acknowledgment and adoration of his perfections. They encourage all outward rites and means of worship. Among these they recognize the ordinance of sacrifice as an expression of the worshipper's consecration of himself to God's service. But not the less do they repudiate the outward rite when separated from that which it was designed to express. Similar depth is observable in the view taken, by the psalmists, of human sin. In regard to the law, the psalmist, while warmly acknowledging its excellence, feels yet that it cannot so effectually guide his own unassisted exertions as to preserve him from error. (Psa. xix.) The Psalms bear repeated testimony to the duty of instructing others in the ways of holiness. (Psa. xxxii., xxxiv., li.) This brings us to notice, lastly, the faith of the psalmists in a righteous recompense to all men according to their deeds. (Psa. xxxvii., etc.)

"*Prophetical Character of the Psalms.*—The moral struggle between godliness and ungodliness, so vividly depicted in the Psalms, culminates, in Holy Scripture, in the life of the Incarnate Son of God upon earth. It only remains to show that the Psalms themselves definitely anticipated this culmination. Now there are in the Psalter at least three psalms of which the interest evidently centres in a person distinct from the speaker, and which, since they cannot without violence to the language be interpreted of any but the Messiah, may be termed directly and exclusively Messianic. We refer to Psa. ii., xlv., cx.; to which may, perhaps, be added Psa. lxxii. It would be strange if these few psalms stood, in their prophetical significance, absolutely alone among the rest: the more so, inasmuch as Psa. ii. forms part of the preface to the First Book of the Psalter, and would, as such, be entirely out of place, did not its general theme virtually extend itself over those which follow, in which the interest generally centres in the figure of the suppliant or worshipper himself. And hence the impossibility of viewing the Psalms generally, notwithstanding the historical drapery in which they are outwardly clothed, as simply the past devotions of the historical David or the historical Israel. All of these psalms which are of a personal rather than of a national character are marked in the superscriptions with the name of David, as proceeding either from David himself, or from one of his descendants. It results from this, that while the Davidic psalms are partly personal, partly national, the Levitic psalms are uniformly national. It thus follows that it was only those psalmists who were types of Christ by external office and lineage, as well as by inward piety, that were charged by the Holy Spirit to set forth beforehand, in Christ's own name and person, the sufferings that awaited him, and the glory that should follow. The national hymns of Israel are, indeed, also prospective; but in general they anticipate rather the struggles and the triumphs of the Christian Church than those of Christ himself."—Smith: *Dict. of the Bible.* See Commentaries of Delitzsch (Eng. trans. 1871), 3 vols.; Alexander (1850), 3 vols.; Perowne (1864, new ed., 1879), 2 vols.; Spurgeon: *Treasury of David*, 7 vols.; T. W. Chambers: *The Psalter a Witness to the Divine Origin of the Bible* (1876).

Psalter, the Book of Psalms arranged for use in worship. In the Roman Catholic Church the psalter has the Psalms arranged to fit different services, while in the Prayer-Book they are divided into sections for reading in the daily morning or evening service. The translation is that of Cranmer's, known as the Greek Bible.

Pseudepigrapha of the Old Testament. See APOCRYPHA OF THE OLD TESTAMENT.

Pseudo-Isidorian Decretals is the common designation of a large collection of spurious letters ascribed to the popes of the first three centuries, which was brought into circulation in the ninth century.

Ptolemæ'us, PTOL'EMY (*the warlike*), the dynastic name of the thirteen Macedonian kings of Egypt, who reigned from the death of Alexander the Great down to B. C. 43. See art. " Ptolemæus," in Smith's *Dict. of Biography* and *Dict. of the Bible.*

Publican, an under-collector of the Roman tribute. (Matt. xviii. 17.) The chief collectors were men of wealth and political influence, but they farmed out the direct work of gathering the revenue to a class who were notorious for their greed and extortion. Those who engaged in this service were despised by the Jews, and they were not allowed to enter the temple or the synagogues, or to give testimony in a court of justice. From this despised class our Lord chose one of his apostles (Matthew, or Levi), and from its ranks Zaccheus was converted.

Publicani, or PAULICIANI, a name given to the Western Cathari by the crusaders of the twelfth century, because like the Paulicians of the East, they were dualists.

Pulpit, an elevated place in a church, from which the sermon is preached. Formerly the pulpit was used for the reading of the Gospel, and the sermon was preached from the altar steps. Since the thirteenth century pulpits of great architectural beauty have been built in connection with noted cathedrals. In Protestant churches the pulpit is more conspicuous than in the Roman Catholic. This is especially true in the United States.

Punishment Among the Hebrews. " Death was the punishment of striking or even reviling a parent (Exod. xxi. 15, 17); blasphemy (Lev. xxiv. 14, 16, 23); Sabbath-breaking (Num. xv. 32 – 36); witchcraft (Exod. xxii. 18); adultery (Lev. xx. 10); rape (Deut. xxii. 25); incestuous and unnatural connection (Lev. xx. 11. 14, 16); man-stealing (Exod. xxi. 16); idolatry (Lev. xx. 2). ' Cutting off from the people ' is *ipso facto* excommunication or outlawry, forfeiture of the privileges of the covenant people. (Lev. xviii. 29.) The hand of God executed the sentence in some cases. (Gen. xvii. 14; Lev. xxiii. 30; xx. 3, 6; Num. iv. 15, 18, 20.) Capital punishments were *stoning* (Exod. xvii. 4); *burning* (Lev. xx. 14); the *sword* (Exod. xxxii. 27); and *strangulation*, not in Scripture, but in rabbinical writings. The command (Num. xxv. 4, 5) was that the Baal-peor sinners should be slain first, then *impaled* or nailed to crosses; the Heb. there (*hoqua'*) means *dislocated*, and is different from that in Deut. xxi. 22 (*thalitha tolvi*), 23. The hanged were accounted *accursed;* so were buried at evening, as the hanging body defiled the land; so Christ. (Gal. iii. 13.) The malefactor was to be removed by burial from off the face of the earth speedily, that the curse might be removed off the land. (Lev. xviii. 25, 28; 2 Sam. xxi. 6, 9.) Punishments not ordained by law: *sawing asunder*, and *cutting with iron harrows* (Isaiah, Heb. xi. 37); Ammon, in retaliation for their cruelties (2 Sam. xii. 31; 1 Sam. xi. 2); *pounding in a mortar* (Prov. xxvii. 22); *precipitation* (Luke iv. 29; 2 Chron. xxv. 12); *stripes*, forty only allowed (Deut. xxv. 3), the Jews therefore gave only thirty-nine; the convict received the stripes from a three-thonged whip, stripped to the waist, in a bent position, tied to a pillar; if the executioner exceeded the number he was punished, a minute accuracy observed in 2 Cor. xi. 24. The Abyssinians use the same number (Wolff: *Travels*, ii. 276). Heaps of stones were flung upon the graves of executed criminals (Josh. xv. 25, 26; 2 Sam. xviii. 17); to this day stones are flung on Absalom's supposed tomb. Outside the city gates. (Jer. xxii. 19; Heb. xiii. 12.) *Punishment in kind* (*lex talionis*) was a common principle. (Exod. xxi. 24, 25.) Also compensation, restitution of the thing or its equivalent (vers. 18–36). Slander of a wife's honor was punished by fine and stripes (Deut. xxii. 18, 19)." —Fausset: *Bible Cyclopædia.*

Punishment, FUTURE. The moral government of the universe is a guarantee of the punishment of evil. The punishment inflicted in this life is confessedly only partial, and it is a matter of common observation that the most wicked often go unwhipped of justice. Misery is, indeed, inseparable from sin, yet the longer and the deeper man's continuance in sin, the more insensible he becomes to its consequences. The more a man deserves penalty the less he suffers its infliction. Independent of the Scriptures, accordingly, reason utters the direful prophecy of an ultimate retribution. The divine government becomes an appalling riddle, if, at the end of their course, there remains no punishment for the wicked. But for the conviction that retribution is only delayed and that it is absolutely certain, despair must settle down upon the moral universe and society undergo inevitable dissolution. God is not mocked. His righteous abhorrence of sin is no mere dream. He endures, indeed, with divine long-suffering, the disobedience of his creatures, yet this only argues that as the supreme moral judge he reserves the final verdict and its execution to the great and terrible day of his wrath.

The Scriptures are fearfully explicit on this subject. They denounce frightful punishments upon all who continue in disobedience, rebellion and unbelief. They employ the most horrible imagery to exhibit the nature of the sufferings impending over those who die in their sins. The fact that these representations are largely figurative does not relieve, but heighten, their awful meaning. They show that whatever may be the nature of the torments of the damned, it is something so dreadful that only the terrific description of him who wept over sinners, and died for them, can properly and faithfully represent it. (John iii. 36; Matt. xiii. 41, 42; 2 Thess. i. 8, 9; Rev. xxi. 8; xiv. 10; xix. 20; xx. 14, 15; Matt. ii. 30; v. 22, 29, 30; xviii. 8; xxv. 41; Mark ix. 43–45; Jude 6, 13.

Future punishment will necessarily differ in many respects from temporal retribution. "The latter," says Van Oosterzee, "was partly delayed by the long-suffering, partly lessened by the mercy, of God, partly concealed from the eyes of others, partly confined within a certain space; in the future retribution the opposite of all this will be the case." The Scripture representations point to a local habitation, an infernal prison-house, an environment in every way calculated to aggravate the woe of the lost. Viewed subjectively their extreme misery may be regarded negatively as the privation of all good, the desire for sensuous things remaining and increasing, while the means of obtaining them are no more at hand; eternal exclusion from the favor of God, and a total separation from every element of joy and blessedness; with a terrible realization of failure, loss, disgrace, and despair. Such are the inevitable results, the unfailing natural fruits of a course of evil. But God will also visit positive, judicial, punitive inflictions upon incorrigible transgressors. The activity of conscience, which even here can render existence insupportable, may be reckoned in part with the natural, in part with the positive punishments of sin. But furthermore, God, the absolute judge of the living and the dead, will, by a distinct personal revelation of his wrath, by his own judicial act, smite the enemies of his law. This is the supreme import of future retribution. It is not mercy that casts sinners into hell, and the soul is not subjected to ineffable pain for the sake of amendment, or for the protection of others, or for the moral good of the universe. They are put there because that is their fit place; because they have deserved it; because God is angry with the wicked, and because he is just and cannot deny himself.

The Scriptures teach unmistakably that this punishment will endure forever. So they have been almost invariably interpreted by those who accept this authority as final; and, on the other hand, some of the most intelligent opponents of the Bible have made the doctrine of everlasting woe contained in it a ground of their hostility to it. The crucial word *aiōnios* receives from the Standard Greek lexicographers the interpretation of duration without end, perpetual, never-ceasing, eternal, everlasting. It occurs seventy-one times in the New Testament, there being in no instance a probability of its implying limited duration. The blessedness of saints is paralleled in Matt. xxv. 46 cf. 41 with the misery of the damned by this term, eternal life and eternal pain being, without any qualification, set over against each other. Meyer holds that the absolute idea of eternity in regard to the punishment of hell is to be regarded as exegetically established in this passage. The Scriptures admit of no other deduction than that the sentence of the damned is irreversible, and its enforcement absolutely interminable. (Luke xvi. 26; Rev. xiv. 11; xxii. 11; Matt. xii. 32.)

This doctrine has, accordingly, formed a part of the universal faith of the Church since the days of the apostles. It is found alike in all the Protestant creeds as well as the Roman Catholic. Its denial or qualification has been uniformly condemned as heresy. There is no tenet of Christianity on which the whole Church has been more unanimous or more explicit.

Against a doctrine so horrible to contemplate various arguments have been urged, especially that it is in conflict both with the justice and the mercy of God. But man must be sure that he has an adequate conception of the turpitude of sin before he assumes to review the justice of infinite holiness in punishing it eternally. This cannot be reduced to a question of eternal pains for temporal sins, for there is every reason to believe that the sinner will inexorably continue in his opposition to the divine will. The objection urged on the score of infinite benevolence would bear equally against all retributive consequences of sin upon earth. And it is, in fact, not the endless duration of evil, but the origin of it under the reign of infinite goodness, that is the appalling problem of the universe. If the presence of wickedness and pain in this world are not incompatible with the divine benevolence, how can their endless continuance be?

Stagger as it may at this doctrine of revelation, reason has failed to offer any valid objections to it, and the theories which have been devised as an escape from it, Universalism, Restorationism, and Annihilationism, create insuperable difficulties, as irreconcilable with general principles as they are with the specific teachings of the gospel. For a summary of the historic belief in eternal punishment, see Remensnyder's *Doom Eternal* (New York).

E. J. Wolf.

Punshon, William Morley, LL. D., a distinguished Wesleyan minister; b. at Doncaster, May 29, 1824; d. in London, April 14, 1881. In 1842 he became a local preacher in the Wesleyan Connection, and in 1844 entered the college at Richmond, and the following year was stationed at Marden, Kent. His fame as a pulpit orator spread rapidly. After filling important stations he came to London, where he remained for nine years. In 1868 he visited Canada as a delegate from the British Wesleyan Conference. While there he married the sister of his deceased wife and remained for some time in Canada, where he was honored in many ways. He preached and lectured to great audiences, both in the Dominion and the United States. After the death of his second wife he returned to England in 1873, and was elected president of the Wesleyan Conference. He was elected one of the secretaries of the Wesleyan Missionary Society in 1875, and continued in this service until his death. As a pulpit orator he was almost without a peer in his generation. He published: *Life Thoughts* (1863); *Sabbath Chimes* (verses); *Sermons and Addresses.*

Purgatory is, according to Roman Catholic teaching, "a place or state where souls departing this life with remission of their sins as to the guilt or eternal pain, but yet liable to some temporary punishment still remaining due, or not perfectly freed from the blemish of some defects which we call venial sins, are purged before their admittance into heaven, where nothing that is defiled can enter."—*Faith of Catholics* (London, 1846).

The sufferings of those in this state are both punitive and refining, and they may be alleviated and abridged by the prayers of their brethren still in the flesh, but principally by the oblation of the bloodless sacrifice of the body and blood of Christ, and also "by works of mercy done in faith for their memory." The Scriptures, while speaking of fire as a figure of purification, and even as a symbol of punishment and damnation, contain no allusion to any purifying process between death and resurrection. Judas Maccabæus offered prayers and sacrifices for the dead (2 Macc. xii. 40–46), and the acceptance of the Apocrypha as canonical by Romanists enables them to cite this passage as supporting the dogma.

Although not derived from the Scriptures, great antiquity can be claimed for the doctrine. A number of things coöperated in its development. The early Christians, assured of inseparable fellowship with those who had departed in the Lord, not only continued praying for them at the family altar, but brought oblations for them to the Eucharist, which they were wont to celebrate over their graves on the anniversary of their decease, and special intercessions were made for them in connection with the Sacrament. When the idea of a sacrifice was substituted for that of a sacrament these oblations, which had been merely symbols of the living communion which continued between the departed and those who remained, were regarded as an atoning sacrifice offered for the deceased as "masses for their souls." The doctrine of penance and the belief in an intermediate state contributed also to the establishment of the idea. Some of the earliest Fathers refer to the oblations for the dead, and the view of a spiritual burning in this world, which Origen held continued beyond the grave, was not unknown, but the idea of a place of punishment between death and the resurrection, in which the venial sins of believers must be atoned for, was, according to Kurtz, quite unknown to the whole ancient Church down to the age of Augustine, and to the Greek Church till even after his day. Gregory the Great (d. 604) raised it into an established dogma of the Western Church.

The Scholastics generally taught a material fire, a point on which the Greeks differed from the Latins. The precursors of the Reformation assailed the whole doctrine of purgatory, and the Reformers with one mind repudiated it.

While rejecting all purgatorial views of the intermediate state, eminent Anglican divines have argued in favor of prayers for souls already in joy and felicity from the practice unanimously attested by the ancient liturgies, from the inscriptions on the catacombs, and even from the Scriptures. (2 Tim. i. 16, 17; iv. 19.) E. J. Wolf.

Purification, "in a biblical sense, is the act through which an individual became fit to approach the Deity, or to mix freely in the community, in cases where a certain bodily or other disability had kept him out of the pale of the latter. The purification consisted chiefly in expiations and ablutions, sometimes accompanied by special sacrifices. Priests and Levites were consecrated for the divine service by 'purification;' proselytes had to undergo it at baptism;

and special religious acts could only be performed by those who had 'bathed their bodies.' Generally, no one was allowed to enter the temple or synagogue without having washed or 'sanctified' himself; and in the post-exilian period bathing was considered (chiefly by the Pharisees and Essenes) as one of the chief duties of piety. In general, the Mosaic law distinguishes between 'clean' and 'unclean' persons as well as things, calling 'unclean' all that with which an Israelite is not to come in contact. It has been erroneously assumed that all the Levitical laws of purity and purification have a physical or medical reason—that is, that infection was to be prevented through them; but this can only have been the case in some instances. At the same time, we cannot deny that we are at a loss for the general principle on which they were based. There can be no doubt that cleanness, like every other virtue, if not enforced on religious grounds, would have had few devotees in those days, and among an Eastern people; while, again, a hot climate requires a much greater attention to outward purity than more temperate zones. Compared with the Indian and Persian laws in this respect, the Jewish ones seem much less minute and harassing. For the purification from the severer kinds of uncleanness, a certain 'water of uncleanness' (Lev. xv.) was prepared; and the different acts to be performed for the readmission of the leper into the community (Lev. xiv. 4–32) show plainly that his was considered the last stage of impurity. Identical with the first stage of the leper's purification are the ceremonies to be performed in the case of infected houses and garments. The sixth Seder of the Mishna, in 11 treatises (there is no Gemara to this portion, except to Niddah), contains the most detailed regulations (as fixed by tradition) on this point. The washing of hands, we may add in conclusion, was in later times considered ritually necessary, in accordance with the Talmudical maxim, that 'every table should properly be sanctified unto an altar.' All the Jewish ceremonial purifications are commonly regarded by Christian theologians as emblematic of the necessity of holiness in the people of the Lord, and particularly in all acts of worship."—Chambers: *Cyclopædia*.

Pu'rim (*lots*), a Jewish festival instituted to commemorate the preservation of the Jews from the massacre ordered by Haman. (Esth. ix. 20–32.) The name had its origin from the circumstance that Haman endeavored to decide by lots as to the day on which the massacre should take place. The festival is celebrated on the fourteenth and fifteenth of the month Adar (March). The book of Esther is read aloud in the synagogue, and whenever the name of Haman occurs all of the congregation shout "Let his name be blotted out." The festival ends with great merriment.

Puritans. This name was used in the primitive Church for the Novatians, because they would never admit to communion any one who from dread of death had apostatized from the faith. In the sixteenth century it was given in derision by their adversaries to the Nonconformists and Presbyterians. These, as an English body, first arose from those who had fled to Germany during the reign of Queen Mary, and who returned to England with new ideas at the accession of Queen Elizabeth. They refused to agree to the Act of Uniformity which the queen had published, on the ground that it was too favorable to popery. Unfortunately, the way that they were met did not tend to peace whilst peace was still within reach. They urged the Presbyterian form of government as that of the New Testament; Archbishop Whitgift met them, not by defending the Episcopal form, and maintaining that it was in accordance with primitive Christianity, but by the argument that the form of church government was a thing indifferent, and therefore the nation might choose whichever it thought most advisable. Such an argument was hardly one to offer to deeply religious men, as certainly some of them were, and when they resisted it they were sent to prison. But, moreover, the old-fashioned clergy who had sung mass in the days of Mary, and now conformed to the Prayer-Book, were unhappy and listless under the change. The younger spirits had no lingering regrets for the past, and inclined to Puritanism. Their zeal was on this side, though toward the end of Elizabeth's reign there was a reaction in favor of "comely forms and decent order," which the Puritans in their hatred of mediævalism had somewhat set at nought. They strove hard for ascendancy in Parliament, preparing the *Book of Discipline* for acceptance, and urging the abolition of the Book of Common Prayer. But public opinion as well as the queen's minister went against them.

On the accession of King James I. the Puritans presented a petition demanding a revision of the Prayer-Book. A conference was called to discuss the matter, and the Puritans were defeated, and treated uncourteously and harshly. About 1620 some of them began to emigrate to America, and founded the colonies of Massachusetts and Connecticut. It is said that during twelve years the emigrants amounted to 21,000 persons. The tyrannical conduct of Charles I., both in the Church and Government, resulted in the Great Rebellion, and the overthrow, for the time being, of Church and Throne. In September, 1642, an act was published abolishing prelacy in England, and commanding all to take the covenant. It is said that the number of clergymen who were rejected for refusing amounted to 7,000, and that more were turned out by the Presbyterians in three years than were deprived by the Roman Catholics in Queen Mary's time. After the Restoration the name "Puritans" was dropped, and that of Nonconformists (*q. v.*) adopted.—Benham: *Dict. of Religion.* See CONGREGATIONALISTS; WESTMINSTER ASSEMBLY; PRESBYTERIAN CHURCHES. Neal: *History of the Puritans;* Bacon: *The Genesis of the New England Churches.*

Pu'sey, EDWARD BOUVERIE, b. 1800; d. at Ascot Priory, Oxford, Sept. 16, 1882; "a distinguished clergyman of the Church of England; from 1828 to his death Regius-professor of Hebrew, and canon of Christ Church, Oxford. He was the second son of the Hon. Philip Bouverie Pusey, who was the youngest brother of the first Earl of Radnor; and he was educated first at Eton, and afterward at Christ Church, Oxford, where he attained high honors. Having been appointed to the Regius-professorship at the early age of twenty-eight, he at once took a very considerable position among his contemporaries, in the list of whom appear the names of some of the most eminent scholars and churchmen of the time; and when, in 1833–40, the *Tracts for the Times* appeared (from which the name of 'Tractarians,' given to a section of the clergy, was derived), Pusey contributed to the series the Tracts on Fasting and on Baptism. Indeed, he threw himself so heartily into the movement represented by the Tracts, that the form of ecclesiasticism and of doctrine they advocated became popularly known by the name of 'Puseyism;' and when the series came to a close, on account of the excitement caused by the publication of Tract XC. (written by Dr. John Henry Newman, and which argued that the 'Articles' did not prevent the holding of Roman Catholic doctrine), Dr. Pusey continued, through a succession of letters and pamphlets, several of which were in many ways very remarkable, to maintain the doctrines which the Tracts had been designed to enforce. Eventually, in 1843, in consequence of a sermon preached by him before the University on the subject of the 'Holy Eucharist,' in which he was believed to have argued in favor of transubstantiation, he was interdicted from preaching for two years. From this time forward, however, he continued his career, exerting an influence almost unparalleled both in Oxford and throughout England: an influence which was due, not so much to his teaching, as to his pure and noble character and his profound conscientiousness. Among his many works may be mentioned his *Commentary on the Minor Prophets* (1862); *Lectures on the Prophet Daniel* (1864), and *The Church of England a Portion of the One Holy Catholic Church, an Eirenicon*, in reply to Dr. Manning (1865). He also projected and edited throughout *The Anglo-Catholic Library*, and was one of the working editors of *The Oxford Library of the Fathers.* His last years were spent in a seclusion rarely broken by controversial strife. His death took place at Ascot Priory, and he was buried in the Cathedral at Oxford, beside his wife and daughter, some of the most distinguished men in England following his remains to the grave. Since Dr. Pusey's death, a large Memorial Fund has been raised by subscription to be devoted to objects in harmony with the tenor of his life."—Cassell: *Cyclopædia.* See TRACTARIANISM.

Pyx, the box or vessel in which the consecrated bread is kept in Roman Catholic Churches. When it contains the Host, a lighted lamp is kept before it. Its use was prescribed by Innocent III. in 1215.

Q.

Quadragesima. See LENT.

Quakers. See FRIENDS.

Quarles (*kwärlz*), **FRANCIS**, b. at Stewards, Essex, 1592; d. in London, Sept. 8, 1644. After graduating at Cambridge he studied law at Lincoln's Inn; was a servant of Queen Elizabeth of Bohemia; secretary to Archbishop Ussher. He espoused the cause of Charles I., and lost all in the fall of that monarch. He is remembered as a sacred poet, in whose verses, quaint and labored, there are many noble lines. His *Divine Poems* were published in 1630, and have run through many editions: *Emblems, Divine and Moral* (1635); *School of the Heart*: *Hieroglyphics of the Life of Man* (1638).

Quarterly Meeting. See FRIENDS.

Quartodecimani. See PASCHAL CONTROVERSY.

Queen Anne's Bounty, the name given

to a fund appropriated to increase the incomes of the poorer clergy of England, created out of the first-fruits and tenths, which before the Reformation formed part of the papal exactions from the clergy. The first-fruits are the first whole year's profit of all spiritual preferments, and the tenths are one-tenth of their annual profits, both chargeable according to the ancient declared value of the benefice; but the poorer livings are now exempted from the tax.

Quesnel (*kā'nel*), PASQUIER, b. in Paris, July 14, 1634; d. in Amsterdam, Dec. 2, 1719. He studied theology at the Sorbonne, and was ordained in 1659. Soon after his appointment as Director of the Seminary of the Oratory he began the publication of his *Réflexions Morales*. The work met with great public favor, but his advocacy of Jansenist views incurred the hostility of the Jesuits, and he was compelled to seek refuge in the Netherlands. Here he continued his publication of the *Réflexions*. In 1703 he was arrested and put in the dungeon of the archiepiscopal palace at Brussels, but he escaped to Holland, and made his home at Amsterdam, where he died at an advanced age. He also wrote a *Life of Arnauld*, *Traditions of the Roman Church*, etc.

Quinquagesima, the Sunday before Ash Wednesday. It was so named from the fact that it is fifty days before Easter.

Quietism. See MOLINOS; GUYON.

Quirinius (Greek *Cyrenius*, Luke ii. 2.) His full name was Publius Sulpicius Quirinius. It is probable that he was twice governor of Syria; the first time from the year of our Lord's birth, B. C. 4 to B. C. 1, and again from A. D. 6 to A. D. 11. The "first taxing" or enrollment which made it necessary for Mary and Joseph to come to Bethlehem occurred during the first governorship of Quirinius. The second census, mentioned by Luke (Acts v. 37) and by Josephus, took place A. D. 6.

R.

Rabanus (*rä-bä'noos*), MAURUS MAGNENTIUS, b. at Mayence about 776; d. there, Feb. 4, 856. He was educated at the cloister-school of Fulda, and for a time was a pupil of Alcuin in Tours. From here he was called to the principalship of the school in Fulda, which under his guidance became very prosperous, and in 822 he was elected abbot of the monastery. This position he resigned in 842 on account of political disturbances, and retired to a church which he had built at Petersberg. In 847 he was again called into active life by his election as archbishop of Mayence. Eminent as a teacher and administrator, his fame rests on his literary works. He wrote Commentaries on the Old Testament, on the Gospels of Matthew and John, and on the Pauline Epistles, two collections of homilies, hymns, text-books for his school, and, among other polemical treatises, one relating to the book on Transubstantiation, by Paschasius Radbertus. His collected works were published at Cologne, 1627. *Life*, by Spingler (Ratisbon, 1856).

Rabaut (*rä'bō*), PAUL, a celebrated French Protestant preacher and leader in a time of persecution; b. at Bédarieux, Jan. 9, 1718; d. at Nimes, Sept. 25, 1794. After studying theology at Lausanne he became pastor of Nimes in 1744. The following year the spirit of persecution again broke out against the Protestants in a decree forbidding the assembling of congregations. Rabaut continued to preach, and although a price of a thousand livres was put upon his head, he escaped arrest, often in ways that seemed miraculous. His efforts to secure the release of those Protestants who had been sent to the galleys, and to gain a legal recognition of the baptism and marriage of those connected with Protestant families were met by further persecutions, and when, in 1761, the governor of Guienne proposed to compel Protestants by force to have their children baptized and their marriages consecrated by Roman Catholic priests, Rabaut in a pastoral letter advised his people to emigrate rather than to submit to the Government. Meanwhile increasing sympathy was elicited in favor of the Protestants, and in 1787 the Edict of Toleration was issued, and Rabaut spent his last years in peace.

Rab'bah. See AMMONITES.

Rabbinism, a form of Judaism which prevailed among the Jews from the dispersion to the end of the last century. It may be divided into two periods, the first from the fifth century B. C. to the fifth century A. D., and the second from the fifth century A. D. to its disappearance. It was caused by the reorganization of the social, moral, and religious life of the Jews according to the Mosaic Law, which brought about a union between school and government. The Hebrew was rendered into Chaldee, and was added to by explanations, illustrations, etc., and a tradition was formed which became in the eyes of the people of equal importance with the written Law.

Later on, the Mishna was edited by Hillel and Jehuda; by it the Mosaic Law, which had formerly been treated under 613 heads, was now reduced to six. During the latter part of the fourth century a rivalry grew up between the Persian and Babylonian schools. The Babylonian Talmud was rearranged by Rabbi Ashe, the head of the Rabbinical schools; the Rabbinical schools throughout Persia were closed.

The second epoch of Rabbinism is less interesting than the first. The Babylonian Talmud was brought to Europe and translated into Arabic. Maimonides succeeded in reconciling the liberal form of Rabbinism which had grown up in Spain, and the orthodox form which had appeared in Gaul and Italy, and it flourished till the thirteenth century, when the persecutions of the Inquisition partly destroyed it. However, the Cabbala was studied till the last century, when Moses Mendelssohn rose against it. At the present time Rabbinism is superseded by rationalism.—Benham: *Dict. of Religion.*

Rab'saris, the title of an Assyrian officer mentioned in 2 Kings xviii. 17; Jer. xxxix. 3, 13.

Rab'shakeh, the title of an Assyrian officer, sent with Rabsaris and Tartan, by Sennacherib to Hezekiah with a demand, couched in insolent terms, that he should surrender Jerusalem. (2 Kings xviii. 17–37.)

Ra'ca, a term of contempt often used by the Jews. (Matt. v. 22.) It is derived from the Aramaic *rêka*, "worthless." It is a less severe term of opprobrium than "fool."

Ra'chel. See JACOB.

Radbertus, PASCHASIUS, a prominent ecclesiastical writer who flourished in the first half of the ninth century. Very little is known of his personal life. Born at Soissons, toward the close of the eighth century, he entered the monastery of Corbie in 814, where he became abbot in 844. Ten of his works have been preserved, but the most important is his *De Corpore et Sanguine Domini*, the first comprehensive treatise regarding the Lord's Supper. Up to this time two entirely opposite views had been held regarding this doctrine, without controversy; one considering the elements of the Supper as mere symbols, while the other saw in the bread and wine the actual body and blood of Christ. Radbertus attempted to combine and harmonize these views. His book was attacked both by Ratramus and Rabanus Maurus. According to later Roman Catholic writers, he is the champion of transubstantiation.

Raffles, THOMAS, D. D., LL. D., an eminent Congregational minister; b. in London, May 17, 1788; and from 1812 until his death, Aug. 18, 1863, was pastor at Liverpool. Among other writings he produced some hymns that have been widely used. See his *Life*, by his son, T. S. Raffles (1864).

Ragged Schools have for their purpose the teaching of vagrant children and their rescue from a criminal life. The earliest school of the kind is said to have been organized in Rome, near the close of the last century, by Giovanni Borgia, an illiterate mason. The name, however, came into general use to designate the schools instituted by John Pounds, a poor shoemaker, at Portsmouth, in 1819. He kept up this work, with great success, until his death in 1839. In 1838 a Ragged Sunday-school was opened in London, and at the present time there are a large number of the schools doing an efficient work in that city. Dr. Thomas Guthrie became deeply interested in the organization of these schools at Edinburgh and elsewhere. His famous *Plea for Ragged Schools* appeared in 1847.

Ra'hab, the harlot of Jericho, who hid and protected the spies of Israel, and as a reward was saved with her family when Jericho was destroyed. (Josh. ii.; vi. 22–25.) Her name is found among the heroes of faith (Heb. xi. 13), and in James ii. 25 she is said to have been justified by works. According to 1 Chron. ii. 4, compared with Matt. i. 4, she married Salmon, "prince" of Judah, and thus became the ancestress of David and our Lord. *Rahab* is used as a symbolical term for Egypt. (Psa. lxxxvii. 4; lxxxix. 10; Isa. li. 9.)

Raikes, ROBERT, founder of Sunday-schools; b. at Gloucester, Eng., Sept. 14, 1735; d. there, April 5, 1811. His father was a printer, and edited and published the *Gloucester Journal.* The son in after-life succeeded to this business. When but a young man he often visited the jail of the city, and called public attention to its bad condition in his paper, until a radical change for the better was brought about. In 1781 he became interested in the welfare of the poor and ragged groups of children, whom he met playing on the streets. Securing the hired services of four women, he opened schools to teach them to read, and on Sunday they instructed all who would come together in reading and the catechism. His work met with great success, and the plan was taken up in other places, and has grown into the system of Sunday-schools that gathers millions for instruction each Lord's Day. See SUNDAY-SCHOOLS.

Rale (*räl*), SÉBASTIAN, French Jesuit missionary to the North American Indians; b. in Franche-Comté, 1657 or 1658; d. at Norridgewock, Me., Aug. 23, 1724. He came to Quebec in 1689, and labored among the Abnakis, a few miles above the city. In 1691 or 1692 he was with the Algonquins in the Illinois country. Returning to the East he settled at Norridgewock, on the Kennebec, where he built a chapel (1698), and gained so great an influence among the Abnakis that he was accused of inciting the attacks on the Protestant settlers of the Maine coast. In 1705, 1722, and 1724 Norridgewock was attacked by the settlers, who had put a price on the head of Rale. The first time the chapel was burned, and the second time his house was pillaged, and his papers carried off, among them a manuscript dictionary of Abnaki, now at Harvard College Library (printed in 1833); the third time Rale was killed. See his *Memoir*, by Convers Francis in Spark's *Am. Biog.* (2d series, vol. vii.).

Raleigh, ALEXANDER, an English Independent minister; b. at Kirkcudbright, Scotland, Jan. 3, 1817; d. in London, April 19, 1880. With limited school advantages he was in business in London from 1835 to 1840, when he studied theology at Blackburn College. He was first settled in Greenock, Scotland, 1844; Rotherham, Eng., 1850–55; Glasgow, 1855–59; and from 1859 to his death, in London. His chief works are: *Quiet Resting-Places; The Story of Jonah the Prophet; The Little Sanctuary, and Other Meditations; Thoughts for the Weary and Sorrowful.* Dr. Raleigh was twice elected chairman of the Congregational Union.

Ramadan (from *ramida*, to glow with heat), the ninth month of the Mohammedan year, observed as a fast in honor of the giving of the Koran. The month of fasting is followed by three days of feasting, called the Little Beiram.

Ra'mah (*high place*), the name of several towns in Palestine. (1) A city in Benjamin, near Gibeah (Josh. xviii. 25; Judg. xix. 13), occupied by Saul. (1 Sam. xxii. 6.) Its naturally strong site was fortified by Baasha, but his work was stopped by the king of Judah, aided by the Syrians. (1 Kings xv. 17–22; 2 Chron. xvi. 1–6.) It was here that Nebuchadnezzar placed under guard the captives he had taken at Jerusalem, among whom was the prophet Jeremiah. (Jer. xxxi. 15; xxxix. 8–12; xl. 1.) The place was reoccupied after the captivity. (Ezra ii. 26; Neh. vii. 30.) It is identified with *er-Ram*, about five miles north of Jerusalem. (2) A place on the border of Asher, identified by Robinson with *Rameh*, about thirteen miles southeast of Tyre. This site is accepted by the *Pal. Memoirs*, but they call the place Râmia. (3) A fortified place of Naphtali (Josh. xix. 36); it is probably identical with *Rameh*, ten miles northwest of the sea of Galilee. (4) A name for Ramoth-gilead. (2 Kings viii. 29; xxix.; 2 Chron. xxii. 6); a city of the Amorites (Deut. iv. 43), then of Gaul, and a city of refuge. Many travelers have identified it with Es-Salt, twenty-five miles east of the Jordan, and thirteen miles south of the Jabbok. Dr. Merrill, after most careful explorations in this region, identifies it with Gerosh, about twenty-five miles northeast of Es-Salt. (5) A place inhabited by the Benjamites after the exile. (Neh. xi. 33.) (6) The birthplace, home and burial-place of the prophet Samuel. (1 Sam. i. 1; ii. 11; viii. 4; xv. 34; xvi. 13; xix. 18; xxv. 1; xxviii. 3.) The name was a contraction of Ramathaim-zophim. It was on an eminence south of Gibeah, and in the district called "Mount Ephraim." The exact position of the place is a much-disputed and, as yet, unsolved problem.

Rame'ses (*son of the sun*), a city and province in Egypt; called also Raam'ses. (Gen. xlvii. 11; Ex. xii. 37; Num. xxxiii. 3, 5.) It corresponds without doubt to the district of Goshen. The precise location of the city is unknown. See EXODUS.

Ram'mohun, ROY, a Hindoo religious reformer; b. at Burdwan, Bengal, 1772; d. at Stapleton Park, near Bristol, Eng., Sept. 27, 1833. He was a Brahman, but was led to renounce polytheism by the reading of the Koran. He translated the *Vedanta*, or *Resolution of all the Veds*, and in 1820 published selections from the New Testament under the title, *The Precepts of Jesus, the Guide to Peace and Happiness.* He wrote an *Apology for the Pursuit of Final Beatitude.* He believed in the divine mission of Jesus, but did not accept his divinity. In the early part of 1830 he founded at Calcutta the Brahmiya Somaj from which came the *Brahmo Somaj* (*q. v.*). In the same year he came to England as representative of the sovereign of Delhi to obtain an increase of stipend, which was granted by the East India Company. While in England he worshiped with the Unitarians.

Rancé (*ron'sā*), ARMAND JEAN LE BOUTHILLIER DE, b. in Paris, Jan. 9, 1626; d. at Soligny-la-Trappe, Oct. 12, 1700. He was a precocious scholar, and in youth pleasure-loving. Converted at twenty-five he resigned all his benefices, distributed his wealth among the poor, and retired to La Trappe, where he spent the rest of his life, and organized the most severe discipline known in the monastic system. He was a prolific writer. See TRAPPISTS.

Randell, BENJAMIN. See FREE-WILL BAPTISTS.

Ranke, LEOPOLD VON, a famous historian; b. at Wiche, Thuringia, Dec. 21, 1795; d. in Berlin, May 23, 1886. He studied at Leipzig; became head teacher in the Frankfort (on the Oder) gymnasium in 1818; and after 1825 was professor of history at the University of Berlin. In 1827, under the direction of the Prussian Government, he conducted historical researches at Rome, Venice, and Vienna. In 1841 he was appointed historiographer of Prussia, and in 1866 ennobled. He continued his labors as a historian with great success into advanced life. Of his works pertaining to religious history that have been translated, the most important are: *The History of the Roman and Germanic Peoples, from 1494 to 1538; The Popes of Rome, their Church and their State, especially of the Conflict with Protestantism in the Sixteenth and Seventeenth Centuries*, 3 vols.; *German History in the Times of the Reformation; Universal History*, vol. i.

Ranters, an Antinomian sect which appeared in England in 1645. They professed themselves incapable of sinning and in the condition of Adam in Paradise. At their public meetings they stripped themselves naked and were guilty of gross lewdness. The name was afterward applied to the Primitive Methodists, because of their vociferous earnestness and violent gesticulations.

Raph'ael, "one of the seven holy angels which . . . go in and out before the glory of the Holy One." (Tob. xii. 15.) According to another Jewish tradition, Raphael was one of the *four* angels which stood round the throne of God (Michael, Uriel, Gabriel, Raphael). In Tobit he appears as the guide and counselor of Tobias.

Rappists, a name given the followers of George Rapp, a weaver by trade, who was b. at Iptingen, Würtemberg, 1770, and d. at Economy, Penn., Aug. 7, 1847. He became the leader of a society which sought to carry out the principles which they thought were inculcated in the New Testament. They held their property in common, and for this reason soon came into conflict with the government authorities. Emigrating to the United States in 1803, they first settled on Conequenessing Creek, in Butler County, Penn., and called the place Harmony. In 1815 they bought a tract of twenty-four thousand acres on the Wabash, Ind., and removed thither. New Harmony, as it was called, was sold to Robert Owen, in 1824, and the Rappists then made their home at Economy, seventeen miles northwest of Pittsburg, on the Ohio River.

Rashi, the celebrated Jewish commentator; b. in 1040 at Troyes in France. He was a man of extraordinary attainments in many branches of learning, and traveled in Italy, Greece, Germany, Palestine, Egypt, and Persia, studying under the greatest scholars of the time. His chief work is a commentary on the entire Old Testament, giving both the literal sense and also allegorical illustrations. The first volume appeared at Reggio in 1475 and was the first book ever printed in Hebrew.

Raskolniks. See RUSSIAN CHURCH.

Rationalism, the setting up of reason as the supreme arbiter, and causing the Scriptures and the mysteries of Christianity to be interpreted and judged by it alone. Such a system was the natural outcome of the Reformation so far as this: the traditional method was abandoned, for men claimed the right of appealing to the Scriptures against it. The authority of the Church to impose fetters on opinion was denied when Luther burned the pope's bull. It thus became necessary to find another basis of belief, and it was in good faith that the early German rationalists declared that the evidence for Christianity was found in its harmonizing with the instincts and needs of the soul. It was later developments, which, ignoring the presence of sin in the world, and of the darkness produced by sin, exalted reason above mystery, and proceeded to eliminate everything supernatural from religion, to discredit miracles, or to regard them as Oriental exaggerations of natural operations, and to question the inspiration of the Bible.—Benham: *Dict. of Religion.* See KANT; DEISM; MIRACLES; EVIDENCES; INSPIRATION, and REVELATION.

Ratisbon, CONFERENCE OF, which met in May, 1541, was a continuation of the one held in Worms the previous year. It was the last attempt which Charles V. made to settle the religious differences of the time without resort to arms.

Ratramnus, a monk in the monastery of Corbie, Picardy, in the ninth century. He wrote against the doctrine of transubstantiation as taught by Paschasius Radbertus. This book, *De Corpore et Sanguine Domini*, was condemned two centuries later as a supposed work of John Scotus Erigena. In 1526 John Fisher, bishop of Rochester, quoted it against Œcolampadius as a representative of the Roman Catholic doctrine of the Eucharist.

Rauch, FREDERICK AUGUSTUS, Ph. D., first president of Marshall College, Mercersburg, Penn.; b. at Kirckbracht, Hesse-Darmstadt, July 27, 1806; d. at Mercersburg, Penn., March 2, 1841. He was educated at the University of Marburg, and studied theology and philosophy at Giessen and Heidelberg. Just after receiving an appointment to an ordinary professorship at Heidelberg, he came under the displeasure of the government for some political sentiments he had expressed, and he found refuge in this country, in 1831. He taught at Easton and then at York, Penn., and in 1835, when Marshall College was founded at Mercersburg, he was chosen president, and professor of biblical literature in the theological seminary. His early death frustrated his literary plans, but his ability as a scholar and thinker left an abiding influence upon the college and the circle in which he moved. See MERCERSBURG THEOLOGY.

Rauhe Haus. See WICHERN.

Ravenna was founded, according to Strabo, by the Thessalians. From the time of Julius Cæsar far on in the history of the later empire, it was an important military and naval station, and a place of confinement for military prisoners. It was originally situated on the Adriatic, but owing to the deposits from the delta of the river Po, it is now distant five or six miles from the sea. Ravenna has an interesting ecclesiastical history. According to a doubtful tradition Christianity was introduced here as early as 79 A. D. by Apollinaris, a disciple of Peter, who is said to have suffered martyrdom for the destruction of a temple of Apollo. Ravenna has been the seat of twenty-five synods, and while the Emperor Honorius made it his residence he convened there, about 419, an assembly of bishops to decide the rival claims of Boniface and Eulalius to the papal chair. This was the beginning of a long struggle for the independence of the Roman see.

Raymond Martini, a Dominican monk and learned Orientalist; b. at Suberts in Catalonia, early in the thirteenth century; d. after 1284. He was a missionary among the Spanish Jews, and went to Tunis to convert the Mohammedans, against whom he wrote *Pugio fidei*, and a work refuting the Koran, which has perished.

Reader. See LECTOR.

Real Presence. See LORD'S SUPPER; TRANSUBSTANTIATION.

Realists, the opponents of the Nominalists (*q. v.*) among the Schoolmen of the Middle Ages. Their main doctrine, which is also attributed to Aristotle, was that "Universals" (*q. v.*) have an independent existence; nay, that they, or *Ideas*, are the only real existences, inasmuch as all visible things grow, change, and perish. Wise men perish, but their wisdom is eternal. Universals exist, therefore, independently of things, and of our conceptions of them, in the divine intellect. And the supreme reason of man is to have his thoughts in conformity with the divine ideals. Realism, therefore, accepting the divine origin of the Church, taught complete submission to authority, and the necessity of looking to God only for revelation and light. The founder of this school of thought was Anselm, and the work was taken up and carried on by Thomas Aquinas and William of Champeaux.—Benham: *Dict. of Religion.*

Re'chabites, descendants of Jonadab or Jehonadab, son of Rechab. (2 Kings x. 15.) They worshiped the true God, and practised circumcision, but they were not reckoned among the children of Israel. Jonadab gave command to his people not to drink wine, build houses, or plant vineyards, but to dwell always in tents. The loyalty with which the Rechabites kept these counsels is held up as an example of constancy to Judah by the prophet Jeremiah. (Jer. xxxv.) The Rechabites still dwell in the northeast of Medina. They do not mingle with the Jews, who consider them as "false brethren" because they do not observe the Law.

Recluse, a term frequently given to all persons who withdraw from the world to spend their days in meditation, but properly applied to those hermits, especially monks and nuns, who, at their own request, were sealed up in their cells, to remain until death. This privilege was only accorded by the express permission of the abbot, and only a bishop could allow recluses to leave their cells. This practice prevailed most widely in the eleventh and twelfth centuries.

Recollects, a minor branch of the Franciscan order of monks. The name is supposed to have been given them by Clement VII., who, in 1531, granted houses to such as possessed "the Spirit of Recollection." From its foundation the Order of St. Francis has been divided into two parties, the Conventualists and the Observants, the former living in monasteries under a not very strict rule, and the latter following more exactly the laws of their founder, especially those relating to poverty. At the end of the sixteenth century the Observants in Italy were named by the reigning pope "Reformed Franciscans." They spread very rapidly in France during the seventeenth century, and were in great favor at court. It was in this country that we find the term "Recollects" most frequently in use. They stood their ground well all through the agitation caused by the Jansenist movement, and refused to relax their rules in the slightest degree. The order was suppressed at the Revolution, but has lately reappeared in a few towns in France.—Benham: *Dict. of Religion.*

Reconciliation. See ATONEMENT.

Rector, a clergyman who has the charge and care of a parish, and possesses all of the tithes.

Redeemer, ORDERS OF THE. (1) The order in Spain was founded by Alfonso I., as a reward for courage in fighting against the Moors. It was abolished after their conquest. (2) In Italy, by Vincenzo of Mantua, for the defence of the Catholic faith: abolished in the eighteenth century. (3) In Greece, by King Otto I., in 1844, as a reward of merit. The king is the Grand Master.

Redemption "is a fundamental conception of Christianity, and the name Redeemer is applied to Christ as a comprehensive designation of his work. It presupposes a state of bondage and restraint, in which man fails to reach the development for which his powers adapt him, and stands in a false relation to God. This disturbance of our relation to God is called sin. If there were no sin, there would be no redemption. Redemption is, therefore, liberation from sin and its evil consequences. The promise of redemption which God gave after the fall (Gen. iii. 15) was renewed to the children of Israel in various forms: as a deliverance from enemies (Exod. xx. 2), and from the hand of the ungodly (Psa. xii.; xxxi. 15), a conception which still prevailed in New Testament times (Luke i. 71), and from guilt and sin (Psa. li.; Isa. xliii. 24, 25; liii., etc.) Jehovah is expressly called the Redeemer of Israel. The promises of the Old Testament were fulfilled in Christ. The redemption from the yoke of the Roman dominion, which the mass of his contemporaries expected, he did not procure. His redemption is an infinitely higher and better one, from sin and all evil, and extends to all mankind. (John iii. 16, 17.) The New Testament speaks of it under a variety of figures, as a payment of a ransom (*lutrou*), and a rescue from a lost condition (*apōleia*). It is regarded as a deliverance from guilt, whereby the forgiveness of sins is made possible (Eph. i. 7; Col. i. 14, etc.), the curse of the law (Gal. iii. 13; iv. 5); and the wrath of God. (Rom. v. 9; 1 Thess. i. 10; v. 9.) This is the *juridical* side of redemption. It has also an *ethical* side, and includes deliverance from the power and dominion of sin. In this sense, Christ has redeemed us from all unrighteousness, as his own possession, purifying us unto good works (Tit. ii. 14; 1 Pet. i. 18 *sq.*), and has overcome the world, whose temptation leads us into evil (John xvi. 33; 1 John v. 4, etc.), and has broken the power of the prince of this world—the devil. (John xii. 31; Col. ii. 15.) Redemption also has a *physical* aspect, and when Christ returns again to raise the quick and the dead there will be no more pain and death for the believing (Rev. xxi. 4), but eternal life. (Rom. v. 10; vi. 22.) The original motive of redemption was the love of God, which wills not the death of the sinner. (John iii. 16; 1 Tim. ii. 4.) In order to accomplish it God sent his Son into the world, who gave himself as our ransom, even unto death (Matt. xx. 28; John x. 11, 15; 1 Tim. ii. 6), becoming a curse on the cross to deliver us from the curse of the law. (2 Cor. v. 21; Gal. iii. 13.) What he began in his humiliation on earth, he is consummating in his state of exaltation. Christ is himself redemption (John xiv. 6; xi. 25, 26), offered to all men, on condition of their repentance and turning from their evil ways (2 Cor. vii. 10; James v. 20, etc.), believing in the Lord Jesus Christ (Rom. i. 16; Eph. ii. 8), and confessing his name. (Rom. x. 9, 13.) The sinner must work out his own salvation with fear and trembling (Phil. ii. 12), dying to sin, and living unto righteousness. (1 Pet. ii. 24.) The post-apostolic writers bring out the different aspects under which the work of redemption is presented in the New Testament; but the majority of the Fathers (Irenæus, Origen, Gregory of Nyssa, Ambrose, Augustine, etc.), treated it as a judicial transaction, in which Jesus gave up his life to the devil in payment for mankind. Gregory Nazianzen, opposing this conception, treated it as a conflict between Christ and Satan for the possession of man. (*Orat.* xlv.) As heathenism, the manifestation of sin's dominion, began to be overcome, the Church began to regard redemption from the standpoint of its power and effects upon the soul itself. Athanasius carried out the idea that the Logos assumed human nature, and gave himself up to death because the justice and veracity of God demanded the death of mankind, as he had threatened, for sin. Basil the Great, Cyril of Alexandria, Cyril of Jerusalem, Hilary, and John of Damascus held to this conception. It was Anselm of Canterbury who laid the most stress on man's guilt, and worked out his doctrine in the famous treatise, *Why God Became Man* (*Cur Deus Homo*). Starting with the conception of the divine justice and the majesty of the law, he asserted the necessity of an equivalent for the violation of the law. This could be furnished only by the innocent and infinite Son of God. This doctrine of the atonement was further developed by Hugo of St. Victor, Alexander of Hales, Albertus Magnus, Bonaventura, Thomas Aquinas, and Duns Scotus. The Reformers, accepting this view, developed the doctrine in such a way as to render its practical workings very different from what they are in the Roman Catholic Church, which imposes burdens and penances upon the sinner, admits works of supererogation, and grants to the priesthood the powers of binding and loosing. The Protestant churches regard redemption as the work of divine mercy, accomplished by the incarnation, obedience, and death of Christ, and made efficacious by the faith of the sinner. This work, which is already accomplished, acts upon the intellectual nature of man as a deliverance from darkness unto light (Col. i. 13), and upon his moral nature, delivering his will from the bondage of sin, and endowing it with the power to choose and execute works of righteousness. Christ redeems us from the world, the flesh, and the devil; and faith in him overcomes the world. (1 John v. 4.) Redemption also affects man's physical nature by delivering him from death; Christ himself being the resurrection and the life (John xi. 25), having broken the power of death by his own resurrection. He who believes in Christ already has eternal life (John iii. 36) dwelling in him. And, when Christ returns, our vile bodies shall be changed into the likeness of his glorious body (Phil. iii. 21), and we shall be translated into the communion of the blessed. This is redemption in its narrowest sense. (Rom. viii. 23; 1 Cor. i. 30; Eph. i. 14.)"—*Schöberlein* in Schaff-Herzog: *Ency.*, vol. iii., pp. 2002, 2003. See ATONEMENT.

Redemptorists, an order founded in 1732 by St. Alphonsus Maria de Liguori (*q. v.*), its chief object being to provide a set of men to work amongst the poor. In this he received the assistance of Falcoia, bishop of Castellamare, and the work was begun at Scala, where he had previously founded a community of nuns. In 1749 the order was confirmed, and its rules approved by Benedict XIV. He gave it first the title of the "Congregation of the Most Holy Saviour," but as there was an order of the same name in another part of Italy, the pope ordained that the title should be changed to that of the "Most Holy Redeemer," to prevent confusion. The members, who were called Redemptorists, had, in addition to the general vows of obedience, poverty, and chastity, to take an oath that they would work diligently in the order till their death. Their great object was to be the conversion of the most poor and miserable, especially those living in great cities, who would otherwise be left to a large extent destitute. Besides this, Liguori insisted on constant study among his disciples as a means toward being of more use to the Church. The order still exists in most countries of Europe, although at different times, through revolutions and various other causes, it has been banished. It was introduced into England in 1843, and has now six houses in the British Isles. The nuns are called Redemptoristines; they live in strict enclosure, and employ their whole time in praying for the success of the Redemptorist missions. The chief seat of government is Rome, where the head of the order, who has the title of Rector Major, superintends the general working of the society in all parts of the world. He is elected for life, but the heads of the different houses, who are appointed by him, assisted by six councillors, can only hold office for three years.—Benham: *Dict. of Religion.*

Red Sea, the sea between Egypt and Arabia, 1,450 miles long, and 230 miles broad. At its northern extremity, it is divided into two gulfs, the Gulf of Suez, about 180 miles long and the Gulf of Akabah, about 100 miles long. Its name among the Hebrews, Syrians, and Egyptians was

"The Sea of Reeds;" and the "Red Sea" among the Greeks and Romans. The derivation of the Hebrew name is uncertain; reeds are rare along the shores of the sea although it is said they are found at the two points familiar to the Hebrews. Some think the derivation of the Greek-Roman name is from the red corals which abound in the waters and were much used as ornaments by the Hebrews and Syrians; others derive it from *Edom* (red). For reference to the passage of the Israelites through the Red Sea, see EXODUS OF ISRAEL.

Reformation. To give in detail the history of the great religious revolution of the sixteenth century would be almost to write the history of Europe. Our object in the following article will simply be to indicate the causes and the occasions which produced the mighty changes in the several countries, and the most prominent results. Let it be remembered that causes and occasions are by no means synonyms. An occasion furnishes reason for present action, but the causes lie further back. Henry VIII.'s divorce was the occasion of England's breach with Rome, but the causes had been gathering for whole generations before.

As far back as the twelfth century St. Bernard, called "the last of the Fathers," had sadly cried out that he longed before he died to see the Church of God as it was in the ancient days. And the cry had gathered strength in succeeding years. The great councils of the fifteenth century —Pisa, Constance, Basel—had called for "purification of head and members." And so there is also a long list of illustrious names— Gerson, Grostête, Bradwardine, Colet, Sir Thomas More—men who would have been indignant at any suspicion thrown upon their faithfulness to the Church, who were urgent in their demands for reform. Bossuet, in his *Variations des Églises Protestantes*, attempts to break the force of this fact by saying that these doctors never thought of changing the faith of the Church, or of correcting her worship, or of subverting the authority of her prelates, and chiefly that of the pope. But unhappily the conscience of men came to the conviction that the practical evils of the Church had their root in doctrine. The shameful sale of indulgences and masses came out of corrupt teaching concerning the intermediate state. So, again, when it was seen that in one year nearly a thousand pounds were offered at the shrine of St. Thomas à Becket, and during the same period not one penny at the altar of Christ, it is no wonder if the suspicion arose that errors had crept into the Church concerning saintly intercession and invocation.

Of the manifold causes which wrought together to produce the Reformation, three stand out the most prominent:

(1) The Papacy.—No Roman pontiff— not Gregory VII., nor Innocent III.—ever advanced loftier claims than did Boniface VIII., when, in 1302, he addressed to the Christian world his bull Unam Sanctam (*q. v.*). That was the culminating point of papal power, and the two centuries that followed saw its rapid decline. The removal of the papal court to Avignon brought more clearly to the light its corruptions and cruelties, and exhibited the supreme pontiff as the puppet of the French king. The Great Schism, which followed and lasted through forty years, gave a still ruder shock to traditional reverence for the see. At this moment, too, the nations of modern Europe were consolidating and settling their national life, a state of things which "could not fail to give an impulse, hitherto unknown, in calling up the nationality of many a Western State, in satisfying it that the papal rule was not essential to its welfare, and in thereby adding strength to local jurisdictions." (Hardwick's *Reformation*.) How strong this impulse was may be seen in the fact that at the Council of Constance the vote was taken, not by individuals, but by nations— viz., the English, German, French, and Italian. That method of voting was the precursor of national reformations. To this must be added the personal character of the popes themselves. Blunt's statement is no exaggeration when he says that "for sixty years before the final breach was made, there had not been a pope, except Clement VII., who could be called even a decent Christian." (Blunt's *Reformation*, p. 242.) It is a shame even to mention the deeds of vileness which make up the life of such men as Pope Alexander VI.

(2) The revival of letters and the impulse given by it to human intellect was a second cause of the demand for reformation. The revival of learning in Italy — and Italy led the way in everything in those days—was, in its temper, simply pagan. The *Decameron* of Boccaccio was saturated with the pagan spirit. An eclogue of Geraldini on the Passion spoke of the Lord Jesus Christ as "Daphnis," and "Daphnis in an odoriferous garden" is the commencement of the agony in Gethsemane. At the court of the Medici it was a characteristic of good society to dispute the fundamental principles of Christianity; and the narratives of Holy Scripture and the mysteries of the Faith became subjects of derision. Leo X., in all probability, was an infidel. "Marvelous,"

says Dr. J. M. Neale, "was the infatuation which could expend all its zeal in the discovery of the last books of Tacitus and Livy, in the production of the purest Ciceronian Latin, in the erection of Classical churches, and which could pay for all these pagan amusements by the infamous mission of Tetzel, unconscious of the approaching earthquake, regarding the discontent of one German monk as something that might—it mattered not which of the two—be hushed at the stake or silenced by the sop of a fat benefice." The very greatness of the evil brought a reaction, and thoughtful men endeavored to stay the general corruption by revived religious conviction. But the attempt failed through two causes. The one was the timidity expressed in the saying attributed to Cardinal Pole, that men "ought to content themselves with their own inward convictions, and not concern themselves to know if errors and abuses existed in the Church." The other was the irreformable character of the Roman court. Meanwhile, let the causes have been what they may, this pagan tendency was remarkably kept in check in England, though signs of it appeared all through from Chaucer to Shakespeare. Signs—but only on the surface: none of the great English writers can be charged with the moral foulness and scornful unbelief of the Continental paganism.

(3) The third cause of the cry for reformation lay in the tremendous sense of responsibility which rests on the reason and conscience of individuals with reference to their belief, and the necessity which they feel rests upon them of personal faith in, and personal communion with, the Lord. The other causes live in the outward world: this dwells in each man's soul. It was a mark of Western theology, as contrasted with the Eastern, that whereas the latter loved to meditate upon God and upon the Christian doctrines as defined in the creeds, the Western Church contemplated more practically the great phenomena of human nature and the relation of the soul to God. And Christian anthropology, it has been well said, "ranged itself under two heads—the objective one of the sacraments and ordinances of the Church as such; and the subjective one of the progress of grace in the heart of each one of us." (Foulkes's *Divisions of Christendom.*) The mediæval divines had mainly concerned themselves with the former of these two heads, though not exclusively so, for the "Friends of God" and the Mystics had eagerly inculcated personal earnestness in religious life. But, taken as a whole, mediæval Christianity was preëminently the sense of corporate membership, and an exaggerated idea of the value of a perfunctory discharge of routine and merely external duties; "the form of godliness without the power" was the result. This, probably, more than anything else, honeycombed the Church with corruption. And this furnishes the key to the preaching of Luther and its mighty effect upon men. It was the passionate assertion of personal religion and individual responsibility.

The cry for reform, then, was general before the great revolution appeared. By what method might it be looked for? That which most commended itself to the thoughtful men of those days was the convoking of a general council. Attempts had been made, but in vain; and in 1460 Pope Pius II. forbade any attempt "to invoke the aid of councils, under pain of damnation." This seemed to close that door. Yet men hoped even against hope. Constitutional reform had taken strong hold in France. When pagan Leo X. was succeeded by Adrian VI. men hoped again, especially when that pontiff declared that "many abominations had existed for a long time, yea in the Holy See itself;" but he died after a brief pontificate, and the Roman Curia was confirmed in its resolution to resist all change. But Luther's preaching had by this time stirred the waters too profoundly to suffer any further stagnation. Men's hearts were moved to their very depths, and the cry for reformation was too universal to be put down. Two methods remained. The one was a movement under individual leaders, the other the assertion of the rights of autonomous national Churches, as against papal centralization. The one marked the movement in Germany and Switzerland: the other was pursued in England. And this last was no afterthought. It was a recurrence to the practice of the purest ages of the faith. In all time and everywhere, national synods had discussed and dealt with the heresies, errors, and evils of national churches, whether such evils and heresies had grown up within or been thrust in from without. The method was an old one revived, not a new one invented. (Hardwick on the *Articles*, ch. i.) The special occasions which set the causes in operation will be seen as we now glance through the history of each nation.

Germany.—On Oct. 31, 1517, Luther's conflict with the Church of Rome began, when he boldly attacked the doctrine of "Indulgences." This date has been kept throughout Protestant Germany as the Festival of the Reformation. Luther soon had to defend himself against the charge of insubordination. The arguments which his opponents advanced rested upon the supreme power of the pope; *e. g.*, one of these arguments was that "the pope alone has power to determine those things which are of faith," and another was that "Christians are to be taught that the Church holds many things as Catholic verities which yet are placed neither in the Canon of the Bible, nor among the more ancient Fathers." Luther replied, quoting Augustine, that the canonical books of Scripture alone are an infallible guide. Luther was now led to inquire more fully into the authority of the pope; consequently he was cited on Aug. 7, 1518, to appear in Rome, to answer the charge of heresy. Eventually, however, his trial took place before the papal legate, Cardinal Cajetanus, at Augsburg, on Oct. 10. Luther persisted in denouncing the doctrine of indulgences, and denied the authority of papal edicts when unsupported by Holy Scripture, the ancient Fathers, or the decisions of General Councils. He was ordered peremptorily to recant. Luther, however, fearing violence, escaped by night from Augsburg (Oct. 16), and returned to Wittenberg. In July, 1519, an important theological debate took place at Leipzig, between Carlstadt (who had joined the new movement, but who eventually pushed his principles to such extravagant lengths that he was silenced by Luther) on the one side, and Eck, a very learned champion of the papacy, on the other. During the debate Luther spoke, and advanced a step farther in his conflict with the papal power. He denied (1) that the Latin Church is exclusively the Church of Christ; (2) that the ascendancy of the pope of Rome was of Divine institution; (3) that the councils of the Church are infallible. The result of this boldness was his excommunication by Pope Leo X. in June, 1520. The papal bull was publicly burnt at Wittenberg the same year. Luther at this time attracted many followers; among others, Martin Bucer—who subsequently took refuge in England, and received a theological professorship at Cambridge—and Melanchthon, a brilliant and earnest student at Wittenberg. In 1521, Melanchthon drew up a text-book for Lutheran divines, entitled *Loci Communes Rerum Theologicarum;* it contained a calm statement of their special doctrines, supported by Scriptural proofs. Meanwhile, in 1520, Luther had appealed to the Christian potentates of the German nation to summon a council for redressing grievances and removing abuses in the Church; and later in the same year he published *The Babylonish Captivity of the Church*, a violent treatise against the mediæval doctrine concerning the Sacraments; he reduces them in number from seven to two, and lays very great stress on the necessity of faith, without which the sacraments convey no benefit. The prospect of his excommunication caused Luther to bring forward another doctrine of great importance, viz., that all Christians are the priests of God, quoting Rev. i. 6 and other texts in support. Henry VIII. replied to this by stating that for the same reason all Christians must be kings. Luther, however, used this doctrine for giving more importance to the laity, and for reducing the tyranny of the papal priesthood. Luther's views were popular, and at length the Elector Frederick became an ardent champion of the Reformation movement. In 1521 Luther was summoned by the Emperor Charles V. to appear before the Diet at Worms. On this occasion he made his memorable stand, saying that unless he were convicted of heresy by the testimony of Scripture, he could not and would not retract anything, adding, "Here stand I, I can no farther; God help me. Amen." In spite of opposition, the Diet eventually proclaimed the imperial bann against Luther as a heretic and outcast from the Church of God, and his writings were prohibited. On his way back to Wittenberg, he was secured by the order of his friend and patron, the Elector of Saxony, and carried off to a safe shelter in the Castle of Wartburg. Here Luther worked actively with his pen, his most important work being the Translation of the New Testament into the Saxon dialect. During Luther's retirement, some of the Reformers, headed by Carlstadt, had broken out into extravagances, and many sympathizers had in consequence shrunk from throwing in their lot with the Reformers. At this period, too, the fanatical and lawless sect of the Anabaptists had started into birth. Luther, in consternation, reappeared at Wittenberg on March 7, 1552, to save his work from destruction; he silenced the ultra-Reformers, undid their work, and in his own teaching laid great stress on the necessity of Christian quietness and charity. The Peasants' War, in 1524, brought the Lutheran doctrines into fresh discredit; although Luther sternly denounced the insurgents, and preached obedience to the civil magistrate, still much of his influence was gone, owing to the revolutionary proceedings of fanatical Reformers. In this year, Erasmus, who had been an exceedingly able advocate of Reformation principles, went over to the opposite side, and violently attacked Luther and his teaching. The states of the empire now formed themselves into religious leagues, either in opposition to or in defense of the new doctrines. The

"League of Torgau" (1526) was constituted of those princes who supported reform; they agreed to stand by each other in case they were attacked "on account of the Word of God, or the removal of abuses." The Diet of Spires, which opened immediately afterward, recommended many reforms, such as allowing the clergy to marry (Luther had already married an escaped nun), restoring the chalice in the Eucharist to the laity, and that private masses should be abolished. The emperor, however, refused his sanction to these reforms; whereupon the individual States took it upon themselves to work out their own reforms; so, in 1527, in Saxony, "visitors" were nominated by the Elector to examine into the condition of each parish; the visitors did not interfere with old institutions, provided they were not repugnant to Scripture; their motto was to reform and correct, not to destroy and abolish. The Reformation, however, received a check at the new Diet of Spires, which assembled in 1529. The reforming edict of the former Diet (1526) was repealed, and the emperor was angry and intolerant. The Reformers hereupon drew up their protest against these proceedings, and so obtained for themselves and their posterity the name of "Protestants." Their influence, however, was now much weakened by internal divisions. A new set of Reformers, headed by Zwingli, and opposed to the Lutherans in their opinions as to the sacraments and other doctrines of the Gospel, arose in parts of southern Germany, and in Switzerland. The Conference of Marburg was held in 1529, in order to bring about an understanding between the two sets of Reformers, but without success. At this conference the Lutherans drew up and agreed upon fifteen dogmatic definitions; these were revised and increased to seventeen at the Conference of Schwabach (Oct., 1529), and subscription to them became a necessary condition of membership in the league of Reformers referred to previously. These seventeen articles were finally revised by Melanchthon, and were incorporated in the celebrated *Confession of Augsburg*—an apology for Lutheranism, presented to the Emperor Charles V. at the Diet of Augsburg (1530). The Confession is remarkably clear and outspoken, but humble and modest in tone. In setting forth the articles of the Lutheran Reformed Faith, it was seen that the Reformers held almost everything in common with the Catholic Church; for the errors and abuses which they rejected they gave their reasons, taken from Scripture and the early Fathers of the Church. After the Lutheran views had been discussed, the Diet, with threats, ordered the Reformers to conform in all things to the established usage of the Roman Church. Owing to these threats the Reformers entered into a covenant, called the "Smalcald League" (1531), by which they agreed to help each other for six years in defending their faith. They also sought the aid of France against their own emperor—a fatal and unpatriotic thing to do. Charles V. was now glad to pacify the Protestant Reformers, in order to concentrate his forces against the Ottoman Turks, who were attacking his dominions. Accordingly the Peace of Nüremburg was signed (July, 1532), by which it was agreed that the present state of things was to continue until a "General Free Council" could authoritatively settle the matters in dispute. Pope Paul III. attempted to call a council at Mantua in 1537, but the Lutherans could not regard it as a free council, so the attempt failed. The Lutherans then issued a manifesto, embodying their principles, and called the "Smalcald Articles," because issued by the Protestant League of that name (1537). At the same time the emperor, his brother Ferdinand, and many powerful princes formed themselves into "the Holy League," for the purpose of opposing the Reformation. In 1541 the Colloquy of Ratisbon was held between champions of the Reformed and Unreformed faith, and, although an agreement was nearly arrived at, yet in the end the matters in dispute were in the same position as before. Another fruitless council was held at Ratisbon in the beginning of 1546, followed quickly by the death of the great Reformer, Luther, in February of the same year. He held his opinions firmly to the last. He had proved them, and found that they did not fail him in the hour of his need; but his last days were saddened by the religious animosities of the age, by the divisions among the Reformers themselves, and especially by the rise and growth of Zwinglianism. Immediately after his death a terrible religious war broke out between the Romanists and Reformers. The Lutherans struck the first blow, but the emperor had been openly making his preparations for bloodshed before this. The pope granted plenary indulgence to all who fought against the Lutheran "heresy." The Protestants were utterly defeated at the battle of Mühlberg (April 24, 1547). In May of the following year the Diet of Augsburg, under Charles V., issued an edict called the *Interim Augustanum*. This was a formulary of faith and worship for the Protestants to adopt, as a temporary arrangement, until a general council settled matters. The "Interim" was opposed to the Reformed faith, but it made two concessions, by legalizing the marriage of such ecclesiastics as had already taken wives, and by tolerating communion in both kinds. It met with great opposition among the more strict Lutherans: the more moderate tried to modify its operation, and were in danger of compromising their faith, when, in 1552, Maurice, the Elector of Saxony, took the field on their behalf. The war was ended honorably for the Reformers by the "Peace of Augsburg" (1555). It was agreed that every land proprietor should be free to choose between the old religion and that embodied in the *Confession of Augsburg* (1530); his tenants and dependents were expected to follow his example. Meanwhile the long-promised council met at Trent in 1545, but by its protracted and wearying disputes all hope was dispelled of its effecting any speedy reformation of existing abuses. The two great religious parties, the Romanists and the Reformers or Protestants, lived in comparative quietness for the remainder of the century; but in the latter part of it, owing to the divisions among the Lutheran and Swiss Reformers, and to the persevering zeal of the Jesuits, founded in 1540, Protestantism in Germany greatly declined; whole districts were gradually brought back to allegiance to Rome. The Reformed faith was to go through another terrible ordeal—the Thirty Years' War (1618–48)—before it was finally recognized and supported by the German Government by the Peace of Westphalia (1648).

The Reformation spread through the following States in the German Empire:

The Electorate of Saxony, the starting-place of the movement, and where as early as 1527 the majority of the people embraced the Reformed Faith.

Ducal Saxony yielded in 1539, Leipzig, Dresden, and other chief towns joining the movement.

Hessen, under Philip, eagerly received Lutheran doctrines in 1526.

Bavarian *Brandenburg* joined in 1528, at the Diet of Anspach.

Electoral Brandenburg did not cast off the papal yoke till 1539.

Lüneburg joined in 1527; Scriptural preaching was enforced, but ritual and worship remained much as before.

Mecklenburg, *Holstein*, and *Pomerania* also were among the first to join.

A few years later, in 1535, *Würtemberg* and other minor States joined the Protestant League.

Frederick, Elector Palatine, and his people, took the same side in 1546.

In the *Duchy of Bavaria*, the Reformation made much progress at first among the people, but owing to the opposition of the civil power, and to the efforts of the Jesuits, Lutheranism was extinguished in the duchy before the century closed.

In *East Friesland* and in *Silesia* Lutheranism had a peaceful triumph about the year 1527.

The rapid spread of the movement in Germany was almost entirely owing to the influence of Luther; in 1523 he is said to have issued as many as 183 books or pamphlets in promoting the cause; his writings were perfectly clear and practical, and adapted to influence the people. The force of his arguments, his homely illustrations, his simple boldness, and especially his deep earnestness, completely won the people and made them ardent champions of the Reformation. Melanchthon's influence, though of a different nature, was also very great in forwarding the movement; his learned lectures at the University of Wittenberg were the means of raising up many able coadjutors in the work of Reformation; but the Lutherans were chiefly indebted to Melanchthon for the Confession of Augsburg and other symbolical writings containing systematic statements of Lutheran doctrines; by these the truth, after it had been discovered, was preserved and kept intact for themselves and their posterity. He died in 1560. The masses of the people, however, were probably most influenced by the itinerant friars who went from village to village, and town to town, preaching the doctrines of Luther.

Eastern Prussia received Lutheran preachers in 1523, and George Polentz, one of the Prussian bishops, embraced the Lutheran doctrines, and promoted the Reformation. In 1525 the whole country was converted. A German liturgy, adhering as much as possible to ancient usage, was introduced. Convents were converted into hospitals, and, for the instruction of the clergy, Postils, or explanatory sermons on the Epistles and Gospels, were regularly sent from Wittenberg. In 1548 the Reformers were aided by a large influx of Bohemian Protestant refugees, and so became independent of aid from Wittenberg.

Polish Prussia became reformed about 1560, Sigismund Augustus being their sovereign.

In *Denmark* Lutheranism was first taught at Wiburg, in Jutland, by John Tausen, who had studied under Melanchthon at Wittenberg. Lutheran preachers came in 1526. When Frederick I. was crowned King of Denmark (1523), the Danish hierarchy required him to extirpate the "heretics of Luther's school." Hence the king, though personally favorable to reform, was unable to advance the work immediately; but in 1526 he passed over to the side of the Reformers, and in 1527, at a diet held at Odense, "liberty of conscience", was granted to both parties. In 1530 the Danish Protestants issued a manifesto at Copenhagen similar to the Augsburg Confession, holding fast to all Lutheran doctrines. Christian III., who succeeded his father on the throne in 1533, was an ardent Reformer; he had attended the Diet at Worms (1521), and had listened with admiration to Luther. The Reformation now spread throughout the whole of Denmark; bishops were deposed, and twelve Superintendents established in the ancient sees. In the University of Copenhagen three Divinity professors were appointed to lecture on the Old and New Testaments and on the Fathers. A Danish liturgy was compiled on Lutheran models. Christian III. joined the Protestant League in 1538. The Confession of Augsburg was accepted by Denmark in 1569.

Norway and Iceland, after brief struggles, gave in their adherence to Lutheranism about 1539.

All these countries have remained Lutheran to the present day.

Sweden.—Students from Wittenberg had brought Lutheranism into Sweden in 1519. Gustavus Vasa, crowned in 1523, supported the Reformers in his kingdom. Accordingly when Brask, bishop of Linköping, began a persecution of "the heretics," the king interfered on their behalf. In 1524 a council was called to prepare the Church for the changes that were to be made by the court. The king constituted himself supreme in matters ecclesiastical, appointed and deposed bishops on his own authority, seized a large part of the ecclesiastical revenues, suppressed monasteries, and organized the Church much on the same model as the Reformed Church in Denmark. He advocated the use of nearly all the ancient service-books and ritual, until the people were better instructed; and this course was adopted by the clergy at the Synod of Orebro in 1529. One great characteristic of the Reformed Church of Sweden is that the government of the Church by bishops has been preserved and perpetuated to the present day. Lawrence Peterson, a moderate Lutheran, was made archbishop of Upsala. In 1539, however, the king threatened to constitute the Swedish Church on the Presbyterian model, but the threat was not accomplished. In 1544 the Reformation changes were established throughout the kingdom. These changes, however, led to an insurrection among the poorer classes, urged on in several cases by the Romish priests (1537–1543). The insurrection was quelled, but another reaction occurred in 1576, when King John introduced a new liturgy, based on the missal authorized by the Council of Trent; it was adopted by the diet in 1577, two bishops strongly protesting against it, viz., Linköping and Strengness; the king, moreover, entrusted the management of a college at Stockholm to certain Jesuits whom he had invited from Louvain. But when Lutheranism was just at its lowest ebb, the king suddenly changed his course; the Jesuits were compelled to leave the country, and Lutheranism regained the ground it had lost. At the kirk-mote held at Upsala in 1593, the Augsburg Confession was adopted by Sweden; the followers of Zwingli and Calvin were denounced, the Romanizing liturgy of King John was revoked, and the service-book of Lawrence Peterson took its place. Luther's short catechism became also the recognized manual of instruction.

Poland.—Sigismund I., king of Poland from 1548 to 1572, tolerated Lutheranism, and during his reign it penetrated among all classes. Large numbers of Protestant refugees from Bohemia came to Poland in 1548, and aided in spreading the Lutheran doctrines. An ecclesiastical synod held at Piotrkow, in 1551, advocated the most bitter persecution of the Protestants. On the other hand, the Polish Diet in 1552 was favorable to them. The Protestant Reformers, however, were greatly weakened by the desertion of their champion, Orichovius, formerly a student at Wittenberg, who rejoined the Roman Church in 1559. After Sigismund's death, most of the succeeding kings favored the Romanists. Stephen Bathori came to the throne in 1575, and proclaimed himself favorable to religious toleration, saying that God had reserved to himself the government of men's consciences. He was, notwithstanding, a patron of the Jesuits, and winked at their persecution of the Protestants. He was succeeded by Sigismund III. (1587–1632), Crown Prince of Sweden, whose parents had resisted Protestantism in Sweden. In this reign Protestantism in Poland was completely overthrown. This result was brought about partly by the Jesuits, and partly by serious divisions among the Reformers themselves. The cause of the Reformers was also greatly weakened by some of their number adopting the Anti-Trinitarian heresy.

Bohemia and Moravia.—The followers of John Huss, the great Bohemian Reformer, entered into negotiations with Luther in 1519. In Feb., 1520, Luther writes, after reading the works of John Huss, that "I, without being conscious of it, have both taught and held all the things of John Huss . . . in brief, we are all Hussites without knowing it." An alliance was soon formed between the Bohemians and Lutherans. In 1532 the Bohemians, with the sanction of Luther, presented a formal statement of their tenets to George, Margrave of Brandenburg, followed in 1535 by a regular "Confession of Faith to Ferdinand, King of Bohemia." At the breaking out of the religious war in 1546, the country sent an army to aid the Protestants; after the disastrous battle at Mühlberg (April 24, 1547), they were subject to severe persecution. Many were ordered to leave their country within six weeks, and a thousand of them settled in Prussia (1548). The Jesuits began to work against them in 1552. The three divisions of Protestants, viz., Lutheran, Swiss, and Bohemian Brethren, now united and presented the Confession of their faith to Maximilian II. in 1575, and again to Rudolph II. in 1608. In 1609 perfect religious equality was granted to them, but it was soon withdrawn. The Jesuits were successful in once more getting rid of Protestantism in 1627, when Ferdinand II., a former pupil in their school, rigorously banished all who had held fast to the Reformed Faith. Many fled to Moravia and formed the nucleus of the Moravian Church, which continues to this day. Protestantism subsequently revived in Bohemia, and in 1781 Joseph II. issued in its behalf the Edict of Toleration. There are now about 100 Protestant congregations in the country, the majority of them belonging to the Swiss or Calvinistic division of Reformers.

Hungary and Transylvania.—As early as 1521 we find traces of Protestantism in these countries, for in that year George Szàkmàry, archbishop of Gràn, ordered a condemnation of Luther's books to be read from the pulpits of the principal churches. Severe edicts against Lutheranism were issued in 1523 and 1525. But in spite of these the Reformation triumphed in several towns and districts; students who had been sent to Wittenberg returned and taught the Lutheran doctrines. In 1527 King Ferdinand I. complained that even Anabaptists and Zwinglians were gaining ground. Monks and nuns were driven from their cloisters. In 1533 John Honter, on his return from Switzerland, established a printing-office at Cronstadt for publishing Protestant teaching. About the same time a Magyar translation of the New Testament by Matthew Devay, a former pupil at Wittenberg, appeared. He was called the Luther of Hungary. Eventually he joined the Swiss school of Reformers (about 1544), and was followed by the great majority of Hungarian Protestants. They drew up their Confession of Csenger in 1557, and it still remains their standard of orthodoxy. In Transylvania the majority of the Reformers were Lutheran; religious liberty was granted to them in 1557. It is said that only three families of the magnates then adhered to the pope, the nobility were nearly all reformed, and the people thirty to one in favor of the new doctrine; but owing to divisions, and the heresy of the Anti-Trinitarians, the Jesuits regained a great part of the country (1579-1588). In the latter year, however, the Jesuits were forcibly expelled. After a further reaction under Rudolph II., full religious liberty was secured by the treaties of Nikolsburg (1622) and Linz (1645).

Spain.—Luther's writings were circulated in Spain as early as 1520, and converts were made in great numbers, especially in Seville and Valladolid. But the cruelties of the Inquisition successfully extirpated Protestantism from the country, and in 1570 hardly a trace of it remained. The accession of Philip II., in 1559, "the Nero of Spain," had made its destruction only a matter of time. Among the more prominent of Spanish Reformers were two brothers, Juan and Alfonso de Valdés, Rodrigo de Valero, Egidius, Domingo de Rojas, and Dryander, who published a Castilian translation of the New Testament in 1543, and in 1548 took refuge in England, and was made professor of Greek at Cambridge.

Italy.—Lutheranism, between the years 1530 and 1542, made good progress in different parts of the country, *e. g.*, in the Duchy of Ferrara, where Calvin and other Reformers took refuge about 1535; in Naples, where Juan de Valdés was Spanish Secretary; throughout the Republic of Venice, in Modena, Milan, Lucca, and other places, and even at Bologna in the Papal States. But in 1542 Cardinal Caraffa, afterwards Pope Paul IV., brought the cruelties of the Inquisition to bear upon the Protestants, and quickly exterminated them. Two of the principal Reformers, Bernardino Ochino and Peter Martyr, an able scholar and formerly canon of the Augustinians, took refuge in England in 1547. Ochino was made a prebend of Canterbury, and Peter Martyr, professor of divinity at Oxford. At the accession of Queen Mary, in 1553, both fled from England and took refuge at Zürich. Ochino was subsequently accused of advocating Anti - Trinitarianism and polygamy.

Switzerland.—The Reformation in Switzerland was commenced under the leadership of Huldreich Zwingli, born in 1484, seven weeks after the birth of Luther; he, too, like Luther, was educated for the priesthood, being ordained in 1506. In 1513 he began to devote himself to the study of the Bible, and especially to the New Testament, in order, as he says, that he might draw the doctrine of Christ direct from the fountain; he did not place much value on the writings of the Fathers, but looked forward to a time when "Divine Scripture alone would be precious among Christians." Unlike Luther, he had no reverence for ancient uses and traditions of the Church, and abolished as far as he could every such use not specially mentioned in the New Testament. He came into contact with, and was greatly influenced by, Erasmus in 1514 and following years. His first efforts at reform began in 1517, when at Einsiedeln he exerted himself to abolish image-worship and other corruptions. In 1519 he was appointed to a preachership at Zürich, and here he soon took a commanding position, his talents and force of character being very conspicuous. It was his custom to explain the Scriptures to his people, instead of reproducing the mediæval interpretations of them; he is said also to have done a good work in purifying the morals as well as the worship of the citizens. In 1519 we find him successfully resisting the disgraceful sale of Indulgences. The papal authorities evidently wished to retain Zwingli on their side. For this purpose the pope, Leo X., granted him a pension of fifty gulden, and made him one of his chaplains in 1518. Pope Adrian also wrote him a cajoling letter. But in 1512 the bishop of Constance formally accused the Zwinglians of disobedience, in breaking the fasts of Lent; public opinion, however, was now entirely on the side of Zwingli, and the bishop's action was futile. Zwingli about this time married, against the law of the Church; he kept his marriage secret, however, till 1524. In 1523 a sweeping change was effected in Zürich, the authority of the bishop was destroyed, the ancient liturgy was swept away, the mass was reduced to a memorial, and the monasteries were converted into schools. The bishop of Constance and several cantons, including Lucerne, Freyburg, and Zug, protested in vain at these changes—Zwingli's ascendancy was now complete. Meanwhile, the Reformation had been making headway in Basel. Its chief author was Œcolampadius, a friend of Melanchthon and Erasmus; he was made a preacher in the cathedral of Basel in 1515, where he set forth the Reformed opinions; in 1522 he allied himself to Zwingli. The bishop and his party opposed the movement, but the Senate asserted the supremacy of the Bible, and permitted disputations to be held, in which many papal doctrines were openly attacked (1524). The canton of Berne was disposed to follow in the footsteps of Zürich and Basel. In 1526 a general assembly of twelve Swiss cantons was held at Baden, and the Zwinglian doctrines condemned by a majority of nine out of the twelve cantons. Yet the Reformation, in spite of this severe check, still continued to make way. The hatred, however, between the opposing parties culminated on the battlefield of Cappel, where Zwingli was slain (1531) and his followers routed. Zwingli's teaching in regard to original sin, the sacraments, and predestination was at variance with all other branches of the Church. With regard to Christian baptism, he represented it as standing on the same level with John's baptism—merely a sign; yet at the Conference of Marburg, in 1529, he signed the statement of the Lutherans that baptism is not "a naked sign, but a work of God, by which we are regenerated." Hence Luther considered him guilty of dishonesty and insincerity.

The death of Zwingli was closely followed by that of Œcolampadius; but the work of reformation was carried on by two able successors, Henry Bullinger and Oswald Myconius; the latter, a bosom friend of Zwingli, had been forcibly expelled from Lucerne in 1522. Another prominent Reformer was William Farel, a refugee from France, who was very successful at Berne, Neufchâtel, Basel, and especially in Geneva, where he brought about the overthrow of the papal power in 1535. But a far greater leader now appeared on the scene in the person of John Calvin; in him began the second generation of Reformers. Born in 1509, at Noyon, in Picardy, he was originally destined for holy orders, but eventually devoted himself to jurisprudence at Orléans and Bourges Universities. He first began the work of reformation in Paris, but some of the more violent and indiscreet Reformers there having posted up anti-papal placards, he fled to Basel in October, 1534. It is remarkable that although Calvin was unusually severe in his general character, yet he was deficient in Christian heroism, and describes himself as being "naturally timid, and of a soft and faint-hearted disposition."

At Basel Calvin drew up, in 1536, his *Institutes of the Christian Religion*, which quickly became the text-book for Calvinists generally. In it are contained all his distinctive doctrines. Calvin succeeded in getting his principles adopted in Lausanne this same year. But in Geneva the people rebelled against the severity of his discipline, and both he and Farel were banished in 1538. He was invited to return, however, and he did so in 1541, thenceforth exercising despotic power. He established a consistory, consisting of twelve lay elders and six ministers, Calvin himself presiding, and exercising a controlling influence. To this body was entrusted the jurisdiction over the religion and morals of the whole community, together with the power of excommunication. The decisions of this tribunal were marked by great sternness and severity; in 1553, by its orders Servetus was burned for heresy. In 1549 Calvin brought about the religious union of the cantons of Switzerland by the *Consensus Tigurinus*, and so consolidated the Swiss Reformation. By this Consensus the sacraments are treated as much more than mere outward signs, as Zwingli treated them. Calvin spoke of them as "organs" which God uses for conferring grace; but he restricted the benefits of the sacraments to "the elect." Cavin died in 1564, and was succeeded by Beza, who continued for a time to uphold the standard of Geneva. But in 1569 a powerful reaction began under Carlo Borromeo, archbishop of Milan, a man of great piety, and devoted to the Church of Rome. The Jesuits were busy in different parts of the country, and in 1586 the Romish cantons formed themselves into "The Golden League," to resist the Calvinists, and at the beginning of the next century the Calvinists lost still more ground, owing to the inroads of the Duke of Savoy, and the titular bishop of Geneva, François de Sales. Peace was not finally concluded till after the battle of Vilmergen, 1712.

France. — The earliest Reformer in France was Jacques Lefèvre, who in 1512 was engaged with Briçonnet, bishop of Meaux, in the reformation of that diocese, both men being persuaded that the papal religion of that day was not a true form of Christianity. In 1523 the Theological Faculty of Paris, called the Sorbonne, having previously condemned Luther's writings, began the work of persecuting the French Reformers. The monarch, Francis I., professed to be neutral, but he took no measures to pacify the perpetrators of the savage massacres of the Protestants. In 1534 Calvin and others fled from the country; in 1545 the towns of Merindol and Cabrières, with twenty-eight villages, were literally destroyed, as many as 4,000 people being slain. In spite of all this, the Reformers had increased in importance in 1547, when Francis I. was succeeded by his son, Henry II., who married Catherine de' Medici, niece of Pope Clement VII. During this reign the persecution went on with even greater severity; but, nothing daunted, the Reformers in Paris organized themselves, in 1555, as a distinct congregation, adopting the Calvinistic discipline of Geneva, and in 1559 they issued their first Confession of Faith.

France, at this time, was divided into two rival parties, one headed by the Dukes of Guise, the other by the Bourbon family. The Bourbons now allied themselves with the Protestants, or Huguenots, as they were called in France, and the Guises became the champions of the Roman Catholics. The two parties were inspired with mutual hatred of each other. In 1560 a Huguenot conspiracy to rid the kingdom of the Guises was discovered; the chief mover was Geoffrey de la Barre, a friend of Calvin. On the other hand, the cardinal of Lorraine tried to force every Frenchman, at the peril of his life, to sign a creed, drawn up by the Sorbonne, and which he called the "Huguenots' rat-trap." A conference between the two parties took place at Poissy in 1561, Theodore Beza and Peter Martyr representing the Huguenots; but no good result followed. By this time the Huguenots had greatly increased in the country, and were being continually aided by disciples of Calvin sent from Geneva; in January, 1562, they were granted religious liberty, but shortly afterward the massacre of several of their number at Vassy rekindled the strife, and civil war broke out. The Huguenot leaders were the Prince of Condé and Admiral de Coligny. At the battle of Dreux (Dec., 1562), the Huguenots were routed; immediately afterward the Duke of Guise was assassinated by a fanatical Huguenot. Peace was concluded at Orléans, and the Pacification of Amboise (March, 1563) secured a certain amount of religious liberty to the Huguenots. A second religious war raged from 1567–70. At the battle of Jarnac (1569) the Prince of Condé was taken prisoner, and subsequently assassinated. The peace of St. Germain-en-Laye was concluded in 1570, by which the Huguenots were to be free to worship in their own way; but in 1572, by an act of gross treachery, under the guidance of Catherine de' Medici, a massacre of the Huguenots was planned, and carried out under circumstances of great atrocity on St. Bartholomew's Day (1572). Over twenty thousand Protestants were murdered in different parts of France, among them Admiral Coligny. The Calvinists rose again, and the Guise family entered into an alliance with Philip II. of Spain in order to extirpate Protestantism. But in 1589 the Protestant prince, Henry of Navarre, came to the throne as Henry

IV. Four years later, in order to stop further bloodshed, Henry IV. renounced Protestantism; perfect religious liberty, however, was granted to the Huguenots by the "Edict of Nantes" (1598), solemnly declared to be perpetual and irrevocable. But the despotism of Richelieu, and the revocation of the Edict of Nantes by Louis XIV., in 1685, overthrew the Reformation in France.

Netherlands.—The country had been prepared for the Reformation (1) by the cruelties of the Spanish Inquisition, which had aroused hatred to the papal power; (2) by the writings of Erasmus, a native of Rotterdam, exposing the vices of the age, in 1500; (3) by the writings of Luther. The Emperor Charles V., born at Ghent in 1500, was lord of these provinces, and mercilessly persecuted all who held the "new opinions;" in 1521 he issued an edict against the writings of Luther, "whether in Latin, Flemish, or any other modern language." The first two martyrs suffered at Brussels in 1523, whereupon Luther wrote his *Epistle to the Christians in Holland and Brabant.* In 1525 converts abounded, and executions became fearfully numerous, the victims during Charles's reign being reckoned by thousands, among them being the Englishman, William Tyndale, who, in 1536, was put to death at Vilvorden, near Brussels; he had translated the New Testament into English in 1525, and had also exerted great influence in Belgium. These measures not succeeding, Charles V. introduced the terrors of the Inquisition to subdue Protestantism (in 1550). Philip II., who succeeded his father in 1560, carried on the work of persecution. Many troubles came upon the Reformers, owing to their being confounded with the fanatical and lawless Anabaptists, who abounded in the country; so in 1562 they drew up *The Belgic Confession,* containing the doctrines of their faith. This Confession is based on *The Confession of the French Reformers*, and so is distinctly Calvinistic. In 1566 the Belgic Confession was ratified at a Synod of Reformers, held at Antwerp. Meanwhile the continued persecution was exasperating all classes against the Government. At length, when the Duke of Alva, at the head of a Spanish army, renewed the massacres, the Protestants took the field under the Prince of Orange, Philip van Marnix, and many other nobles, in 1568. A desperate struggle ensued, ending in the independence of Holland in 1579, the seven northern provinces separating from the remaining ten. In 1581 the Roman religion was forbidden in the new kingdom, and Protestantism had triumphed in every quarter, aided materially by the Protestant University of Leyden. The neighboring provinces, under the Spanish Duke of Parma, entered into an agreement at Arras, in 1579, to help in counteracting the Reformation; and this, coupled with the aid of the Jesuits, finally caused the papacy to be reëstablished in a great part of the country.

England.—It has been thoughtfully said that the downfall of the papal power in England began from the shameful day when the miserable King John laid his crown at the feet of Cardinal Pandulph, and shocked the sense of the English nation by that shameful enormity. From that time a reaction against papal tyranny began, and the history of the Plantagenet kings is continually marked by struggles between papal tyranny and national independence. The growth of intelligence and piety in the English universities, as witnessed in the lives of such men as Dean Colet, Sir Thomas More, Linacre, and others, was another factor in the great movement. Erasmus had visited Oxford in 1497, and was professor of Greek at Cambridge in 1505–1508. The immediate occasion of the breach was the quarrel between Henry VIII. and Pope Clement VII. concerning the king's divorce, which resulted, in 1534, in the overthrow of the pope's authority in England. Henry had already assumed the title of "Supreme Head of the Church in England," and the Convocations of Canterbury and York had acknowledged the title, with this limitation, "so far as may be consistent with the law of Christ" (1531). Henceforth, appeals to Rome were forbidden, and a Court of Delegates appointed by the king was the ultimate Court of Appeal in all ecclesiastical cases. Thus far the English bishops and clergy had accepted the changes; but beyond this neither they nor the king seemed to contemplate any reformation of doctrine or manners. Henry VIII. remained attached to the mediæval system until his death. Although he suppressed monasteries, it was not done to benefit the Church, but to meet his own requirement. So far from being a Reformer, he was the great obstacle to the progress of Reformation. Cranmer, who had been made archbishop of Canterbury in 1532 for espousing the king's cause in the matter of his divorce, was still a believer in the Roman doctrine of transubstantiation. In 1536 the Convocation of Canterbury issued ten Articles of Religion, retaining all the old doctrines, but cutting away flagrant abuses connected with them. The sermon at the opening of this Convocation was preached by Latimer, bishop of Worcester, who afterward was one of the most prominent of the Reformers. In 1537 an English translation of the

Bible was presented by Cranmer to Henry VIII., and *The Bishop's Book; or, The Institution of a Christian Man*, was issued. But from this time the Anti-Reforming party, headed by Gardiner, bishop of Winchester, and Tunstall, bishop of Durham, gained the upper hand, the king siding with them. Thus, in 1539, "The Six Articles" were enacted for abolishing diversity of opinion. They enforced belief in (1) transubstantiation; (2) communion in one kind; (3) celibacy of the clergy; (4) absolute obligation of vows of chastity, etc.; (5) private masses; (6) compulsory confession. In 1543 an Act of Parliament was passed denouncing Tyndale's "false translation" of the Bible, and forbidding the use of the New Testament in English to "women and artificers, prentices, journeymen, serving-men, husbandmen, and laborers." Cranmer, however, still managed to retain his influence with the king, and in 1541 and 1542 a revised and purified form of the Sarum Breviary was issued for use in the Canterbury diocese. In 1544 a Litany in English was published by Convocation, and preparations were being made for a new service-book in English up to the time of the king's death in 1547.

In the reign of Edward VI. (1547–1553) the Reformation made rapid strides. The Protector, Somerset, supported the movement, though probably on selfish grounds. Royal injunctions were at once issued directing the clergy to provide one book of the whole Bible, of the largest volume, in English, within three months, and within twelve months, the Paraphrase of Erasmus, also in English, upon the Gospels; both of these being set up in churches for the use of parishioners. Gardiner, bishop of Winchester, refused to obey, and was committed to the Fleet (Sept. 25, 1547); he was deposed from his bishopric for nonconformity in 1551. The first act in Edward's reign legalized communion in both kinds. The first book of Homilies also appeared this year, for the instruction of ignorant preachers and their flocks. Meanwhile a Committee of Divines, under Archbishop Cranmer, was engaged in compiling Service-Books in English. In 1548 they produced an English *Order of the Communion*, and shortly afterward the Book of Common Prayer, which came into general use on Whitsunday, 1549. Bonner, bishop of London, refused to adopt its use, and was deprived, Sept. 21, 1549. This book was compiled from the old Offices; it retained all the traditions and sentiments of the past that were not considered wrong in themselves. The compilers sought to restore the worship of the Church to the model of the early Church before the rise of mediæval errors. On this account the book was obnoxious to many ultra-Reformers, especially to John Knox, who had received a preachership at Berwick-on-Tweed, and who was even offered the Bishopric of Rochester, in order to urge Cranmer on to a more violent Reformation.

The state of parties in England was now greatly affected by the arrival of a multitude of foreign Protestants in 1549. Bucer, a Lutheran, became professor of divinity at Cambridge, and Peter Martyr, a follower of Zwingli, at Oxford. John Hooper, also, who had retreated to Zürich in 1539, returned to England this year, an ardent and persistent advocate of Zwingli's views concerning the sacraments; he refused to wear the vestments prescribed in the Prayer-Book, and was committed to the Fleet, 1551. He soon complied, however, and was consecrated bishop of Gloucester in the same year. All these sought to introduce much greater changes. Meanwhile, Cranmer's views concerning the Eucharist had undergone a change: he had renounced transubstantiation, and followed Calvin in believing a real, virtual, but not a corporal presence. Ridley, bishop of London, held the same views; the result was, that a second Prayer-Book was introduced in November, 1552, with a few alterations in the Communion Service to suit the modified views, but the book still remained in accordance with the doctrines of the early Church. In 1553 a regular Confession of Faith of forty-two articles was published, based upon the Confession of Augsburg of 1530, differing in one important point, viz., in the doctrine of the Eucharist, which followed Calvin's tenets.

The death of Edward VI., in July, 1553, and the accession of Queen Mary threatened utter destruction to the Reformation. Mary had inherited from her mother, Catherine of Aragon, a thorough hatred of the Reformers' teachings. Immediately, therefore, the old Latin service-books were reintroduced; the Book of Common Prayer forbidden; the Romish doctrine of transubstantiation reaffirmed by Convocation, five members only opposing it. This may be accounted for partly by the fact that the rapid changes during the latter part of the last reign, under the influence of the foreign Reformers and the extreme views of Hooper, had caused a reaction, and partly by the fact that the leading Reformers were silenced and imprisoned, including Bishops Coverdale, Hooper, Latimer, Cranmer, Ridley, Holgate of York, and Farrar of St. David's. Many more, reckoned at 800, fled from the country. Bishops Bonner, Tunstall, and Gardiner, who had been deprived in the last reign, were now restored to their sees, and in 1554 England was once more brought under the supremacy of Rome, through the agency of Cardinal Pole. Meanwhile, some of the Reformers, who had settled at Frankfort (1554), sought to reject the second Prayer-Book, on the ground of its being still superstitious. Calvin and Knox joined in condemning the book, but through the influence of Dean Cox, in March, 1555, the English residents were ordered by the Senate of Frankfort to conform to the Prayer-Book, whereupon the malcontents, under John Knox, retired to Geneva, and cut themselves off from the English Reformers. Far worse troubles were occurring in England. Mary, provoked by the violent language of some of the Reformers, and by the insurrection under Wyatt, and influenced by her marriage with the bigoted Philip of Spain, began a most bitter persecution in 1555. As many as 288 persons are said to have been burnt for their religion, including Cranmer and four other bishops, Hooper, Farrar, Ridley, and Latimer. Cranmer, after being induced by disgraceful artifices to make a recantation, was executed at Oxford (March 21, 1556), holding fast to the Reformed faith. Cardinal Pole was consecrated archbishop of Canterbury on the following morning; but both he and the Queen died in November, 1558. The mistaken policy of persecution had destroyed any chance the papal supremacy might have had in England. The death of Mary was felt as a relief, and the accession of Elizabeth hailed with joy.

Elizabeth's first efforts were directed to quieting religious controversy and strife. A royal order, dated December 27, 1558, silenced all pulpits. In 1559 the acts of the late reign in reference to religion were all repealed, and the royal supremacy once more established, the Queen, however, refusing the title of "Supreme Head," preferring to be called "Supreme Governor." The Prayer-Book, revised by Edmund Guest, bishop of Rochester, was reissued on June 24. A few of the changes in the second book of Edward VI. were omitted or modified, and the whole book was brought more into conformity with the first book of Edward VI. With one exception—Kitchen, bishop of Llandaff—all the Marian bishops refused to take the Oath of Supremacy to Queen Elizabeth, and were deprived of their sees. Matthew Parker was duly consecrated archbishop of Canterbury at Lambeth by Bishops Barlow, Scory, Coverdale, and Hodgkin; the remaining bishoprics were filled by Reforming prelates. When Convocation assembled in 1562 the Forty-two Articles of Edward VI. were remodeled and reissued as the Thirty-nine Articles in their present form. New troubles now began to vex the Reformed Church. The refugees, some of whom we saw quarreling among themselves at Frankfort, 1554, now flocked back to England, many of them imbued with Genevan principles. On their arrival they immediately raised opposition to the Prayer-Book, and the established customs of the Church, advocating a more *radical* reformation. The malcontents were nicknamed Puritans (*q. v.*), and some of the more advanced of them separated themselves entirely from the communion of the Church (1567) but, owing to the firmness of Archbishop Parker, the doctrines and discipline of the Church, as it had been established, were preserved intact.

A second separation began in 1570, when the Romanists, on the arrival of Pope Pius V.'s Bull of Excommunication, cut themselves off from the Church of England. Shortly afterward Romish plots and intrigues came to light, resulting in repressive measures being taken against the Catholics. Executions became frequent, especially after Babington's plot to assassinate the queen; and all their hopes were shattered by the destruction of the Spanish Armada in 1588. As the Romanists declined, the Puritans increased in numbers and influence; but all their endeavors to model the Church after the fashion of the Reformed Churches on the continent were frustrated by the firm rule of Archbishops Whitgift and Bancroft (1604). Thus the Reformed Church of England has come down to us—not a new Church, but merely purged from distinctively Romish doctrine, and freed from papal oppression. Cranmer, in all the changes that he made, continually appealed to the Word of God and the custom of the primitive Church as his authority. Unbroken ties of holy orders, the preservation of the ancient doctrines, organization and traditions of the Church, a Prayer-Book compiled almost entirely of pre-Reformation materials, prove the present Reformed Church of England to be one and the same with the Church of Christ that had existed in this land from the earliest times.

Scotland.—Owing to the frequent alliances between Scotland and France, the work of Reformation did not begin under favorable auspices in Scotland, the French influence being employed to uphold the "old religion." Accordingly, when Patrick Hamilton, a student at the Protestant University at Marburg, in Hesse, returned to Scotland, and preached against the corruptions of the Church, he was burnt at the stake (1528). Yet after Hamilton's death the new opinions rapidly spread—so rapidly that in 1535 the Scotch Parliament passed a severe Act against all who held "the damnable opinions of the great heretic, Luther." Many Reformers took refuge in England, as that country had, in 1534, thrown off its allegiance to the pope. The Papal Church in Scotland now saw the need of reformation, and in 1541 passed an Act requiring clerics of every rank "to reform themselves in habit and manners to God and man;" and in 1543 the Parliament allowed all persons to have "a good and true translation," in English or Scotch, of the Holy Bible. In 1545 Cardinal Beatoun, the "Wolsey of Scotland," an able and powerful man, but guilty of the grossest irregularities, began a bitter persecution. Among his victims was George Wishart, who was put to death March 1, 1546. This act of violence caused the celebrated John Knox, Scotland's Reformer, to rebel against Rome, and to avow his sympathy with the Protestants. Cardinal Beatoun was himself murdered on May 29 following, and Knox showed his approval by taking refuge with the murderers in the town of St. Andrew's (April, 1547). The town capitulated to the French (July), and Knox was taken, with other prisoners, to Rouen, and detained there till February, 1549. Knox had been ordained to the priesthood in 1530; after studying the writings of St. Augustine, his fiery and fearless temper roused him into the greatest hostility to the Church of Rome; justly indignant at her many abuses, he speaks of that Church as "the synagogue of Satan," and of the pope as "the man of sin." Upon his release from Rouen, the English Privy Council gave him a preachership at Berwick-on-Tweed, and in 1551 a royal chaplaincy. But on the accession of Queen Mary, in 1553, Knox left England and settled at Geneva, where for about five years he lived in constant intercourse with Calvin. Meanwhile, in Scotland, the Reformers, under the Earl of Argyle, renounced "the congregation of Satan, with all the superstitious abomination and idolatry thereof," and formed themselves into what they called "the Congregation of Jesus Christ" (1558), adopting for their liturgy the English Prayer-Book of 1552. (In 1564 the English Liturgy was replaced by the Prayer-Book used by the English at Geneva, and which had received the approval of Calvin.) Knox returned to Scotland on May 2, 1559, a thorough Calvinist. The violence of his preaching at once roused the passions of the people to such a height that abbeys and churches were sacked, monuments destroyed, and many kindred acts of violence perpetrated. Knox lost no time in completing the work of reformation. A Protestant League was formed on May 31, and began its work by decreeing the suspension of the queen regent, Mary of Guise. The queen now placed herself at the head of her army, and troops were sent from France to aid her in subduing her disaffected subjects. Knox and his party made a treaty with England, Feb. 27, 1560. A religious war was only prevented by the death of Mary of Guise on June 10. On Aug. 17 "The Confession of Faith" of the Protestants was adopted by the Scotch Parliament, and immediately afterward bills were passed abolishing the mass and the jurisdiction of the pope. The Reformers, considering themselves as exclusively the "Congregation of Christ Jesus," felt it their duty to utterly eradicate all traces of the old religion, just as the Canaanites were driven out by the Hebrews. So not only old customs and traditions in worship and ritual, but Episcopacy, also, was abolished in 1562, and "Superintendents" appointed in their place. Two bishops, viz., Alexander Gordon, of Galloway, and Adam Bothwell, of Orkney, conformed to the new religion. In the midst of these changes (1561) Mary Queen of Scots returned from France; but the Reformed Faith was so firmly planted that she was powerless to prevent its growth. Knox and his followers assailed her with great harshness and severity, boldly calling upon her to renounce her idolatrous religion, and protesting against the mass in her private chapel. Eventually she was forced to abdicate (1567), partly on the ground that she was plotting to restore the old religion. It is said that the murders of Rizzio (the queen's secretary, and also a pensioner of the pope) and of John Black, a learned champion of mediævalism, on the same night in Holyrood Palace, were committed in order to frustrate the intended persecution. In January, 1572, the titles of "Archbishop" and "Bishop" were restored to the "Superintendents," but they were still only bishops in name. In November of the same year Knox died. A further change took place in 1592, when, under the influence of Andrew Melville, Presbyterianism was established in the place of the nominal Episcopacy. In 1610 Episcopacy in its English form was established by the king, but only to be again rejected by the people in 1639. The last hopes of a reaction in Scotland had been extinguished with the execution of Mary Queen of Scots in 1587. Except as regards Church government, the Scotch Reformation was entirely Calvinistic.

Ireland.—The Irish Parliament in 1537 rejected the papal supremacy at the instigation of Henry VIII., and accepted the royal supremacy in its place. A great part of the clergy, however, headed by Archbishop Cromer, of Armagh, remained faithful to the pope. But as the sees fell vacant, English prelates were appointed in their place favorable to the reform of the Church; very little, however, was done during Henry's reign, beyond suppressing monasteries. Edward VI.'s first act enjoined communion under both kinds in Ireland as well as in England. The first Prayer-Book of Edward VI. was used for the first time on Easter Day, 1551, in Christchurch Cathedral, Dublin, George Browne being archbishop; arrangements were made for the Prayer-Book to be translated into Irish, and also into Latin, but the plan fell through. Archbishop Dowdall, who succeeded Cromer in 1543, was deprived for refusing to use the English Prayer-Book (Oct., 1551), and henceforth the archbishops of Dublin held the Primacy. In Mary's reign the papal supremacy was restored, and with it the mediæval ritual and doctrines. In 1554 Archbishop Dowdall, restored to his see, acting under a commission, deprived the archbishop of Dublin and three other prelates favorable to the Reformation. In Elizabeth's reign, with two exceptions, the Irish bishops retained their sees; but after 1570, the date of the pope's Bull of Excommunication, rival bishops were nominated both by the queen and the pope. The Irish translation of the New Testament was not issued till 1602. In 1585 Bishop Walsh, of Ossory, was murdered in his house while engaged on the work. The degraded and ignorant state of the people, and of many of their ministers, was the great barrier which stood in the way of a general Reformation.—Benham: *Dict. of Religion.* For a full index of the literature of the Reformation, see Appendix to Professor George P. Fisher's able and interesting *History of the Reformation* (New York, 1873).

Reformed Church, The, in America. This body was formerly known as the Reformed Dutch Church, but the word *Dutch*, which indicated the nationality and language of its founders, was removed from its title in the year 1867. It is Calvinistic in doctrine, Presbyterian in government, and partly liturgical in worship. The doctrinal standards are threefold: (1) The Belgic Confession, so called, because its author, Guido de Brès, was a Belgian. It comprises 37 articles, was adopted by the Synod of Antwerp in 1566, and has ever since been held as a standard by the Churches in the Netherlands and in America. (2) The Catechisms: (*a*) The Heidelberg. This was prepared at Heidelberg in 1563, by Ursinus and Olevianus, by direction of the Elector, Frederick III., to be used in the churches and schools of the Palatinate. It is the exponent of a living Christianity rather than a dogmatic system. It was adopted at once by the Reformed Church of the Netherlands. That Church, as well as the Reformed Church in America, requires the regular exposition of the Catechism from the pulpit on the Lord's Day. (*b*) The Compendium of the Christian religion, which is an abridgment of the Heidelberg Catechism, and which was adopted by the Synod of Dort as a manual of instruction of candidates for the Lord's Supper. (3) The Canons of the Synod of Dort, which contain the explanations made by that synod of such portions of the Confession and Catechism as relate to the five points in controversy between the Remonstrants and Contra-Remonstrants. The doctrine of the Church may be fairly stated as moderate Calvinism. Ministers and professors of theology are required to subscribe to these standards, but of private members a knowledge only of the great fundamentals of the Christian religion is required.

The form of government is Presbyterian, and of presbyters or elders there are two classes: those who both teach and rule, who are called ministers, and those who only rule, who are called elders. Besides these is the office of professor of theology, who trains men for the ministry, and of deacon, whose peculiar function it is to take care of the poor. The minister is the official teacher and pastor, the elders and deacons are associated with him in the consistory, of which body he is *ex-officio* president. Elders and deacons are chosen or approved by the communicants, and a church may have as many as it deems necessary, and there need not be the same number of each. In all spiritual matters, as admitting, dismissing or disciplining members, or appointing delegates to the Classis, or whatever pertains to doctrine or worship, the elders alone have a voice, as constituting with the pastor the spiritual court, which corresponds to the session in the Presbyterian Church. They are also charged to assist the pastor in visitations of the flock, and to be vigilant against the intrusion into the pulpit of preachers of unsound doctrine, or of immoral life. The deacons, besides their peculiar function of care for the poor, are joined with the ministers and elders in one board, and as such they "have an equal voice in whatever relates to the temporalities of the Church, to the calling or dismission of a minister, or the choice of their own successors." The title of incorporation of a church is usually "minister, elders and deacons." Elders and deacons are elected for a term of two years, but may be reëlected indefinitely. The mode of election is threefold; it may be made by the consistory; or the consistory may submit a double number of nominations to the choice of the communicants, or the communicants may nominate and elect, without the intervention of the consistory. In all cases the names are published on three successive Lord's Days to the congregation, to give opportunity for objections, and so to secure the tacit approval of all. The Great Consistory is composed of all the members who have been elders or deacons, but are out of active service. It is an advisory body which may be called for consultation when a minister is to be chosen, or some other matter of great importance demands consideration.

The next higher assembly is the Classis, which is a court of appeal from the decision of the consistory. It is composed of the ministers within a certain district, and an elder delegated from each one of the churches of the district. It licenses and ordains, dismisses and disciplines ministers, approves calls, forms and disbands congregations. It has a general oversight of the churches, and makes an annual report to the Particular Synod. It corresponds to the presbytery of the Presbyterian Church.

The Particular Synod is a court of appeal from the decisions of the Classis. It is constituted of ministers and elders delegated by the Classes, and has the power to form new Classes, and to transfer a Church from one Classis to another. It reports annually to the General Synod.

The General Synod is the final court of appeal in all judicial cases. It is the highest judicatory of the Church, meeting annually, and is composed of ministers and elders nominated by the Classes, and appointed by the Particular Synods. It has entire control of the theological schools, corresponds with other bodies of Christians, has charge of missionary and other agencies, and a general superintendence of the work of the Church.

The worship is partly free and partly liturgical. There is an order of worship prescribed by the Constitution; and forms for the administration of the sacraments, for ordaining ministers, elders, and deacons, and for excommunication and readmission are prescribed. The Liturgy contains many other forms, the use of which is optional. The present tendency is to restore much of the liturgical element that prevailed in the time of the Reformation. In many Churches not only are the commandments read, but the Lord's Prayer and Creed are recited and the psalter is read responsively. No psalms or hymns may be sung in public worship but such as have been approved by the General Synod.

This church is one of the smaller denominations of Christians in the country, numbering at the present time 546 churches, 566 ministers, and 88,812 communicants. At the same time it is one of the oldest of the denominations. From its history the causes of its limited spread may be learned. As early as 1626 public worship was established in New Amsterdam by two Krankbesoeckers, or visitors of the sick, officials of the Reformed Church of the Netherlands, and in 1628 a church was organized by the Rev. Jonas Michaelius with fifty members, Dutch and Walloons, which exists at the present day under the title of the Collegiate Reformed Dutch Church of New York City. Michaelius was succeeded by Rev. Everardus Bogardus in 1633, and with him came Adam Roelandsen to take charge of the parochial school which has maintained an uninterrupted existence to the present time. Bogardus married the widow, Annetie Jans, whose farm came into the possession of Trinity (Episcopal) Church, and brought in time great wealth to that corporation. The first church edifice was a plain wooden structure on Broad Street between Pearl and Bridge Streets, and the second was built in 1642 within the walls of Fort Amsterdam on the Battery. The surrender of the province of New Netherlands to the English took place in 1664, at which time it contained less than 10,000 Dutch inhabitants, and New Amsterdam was a village containing about 1,500 people. There were eleven churches and seven ministers in the whole province, including one church at New Amstel, Del. By the Articles of Surrender, the Dutch were guaranteed many rights and privileges, and especially all that pertained to ecclesiastical relations and affairs. The English military chaplains were courteously allowed to officiate in the church in the Fort whenever it was not occupied by the Dutch congregation. The Dutch withdrew from it entirely in 1693, when their new church in Garden Street was completed, after which time only the English used it until its destruction by fire in 1741. Although the Dutch immigration well-nigh ceased after the surrender, yet churches were formed by the Dutch-speaking people in all their settlements. These were chiefly along the Hudson and Mohawk rivers, on Long and Staten Islands, in northern New Jersey, in the valley of the Raritan, and in eastern Pennsylvania. Very many Huguenots identified themselves with these churches, and they were a very important element in them. Most of them were familiar with the Dutch language, for they had found refuge and had sojourned in Holland after leaving their native France.

The long period of 144 years, from 1628 to 1772, was a period of contest with difficulties and of struggles for life. The churches were not, during these years, united in an independent American organization, but were completely under the jurisdiction of the ecclesiastical authorities in the Netherlands. From them they received their ministers, and by them alone cases of discipline could be finally decided. The great distance between the two countries, the infrequency of communication, the expense and danger attending intercourse, the poverty of the churches, the lack of educational institutions, and of authority to ordain even well-qualified persons made continuous vacancies in many churches inevitable, and a settlement of difficulties and progressive measures well-nigh impossible. Two parties naturally arose out of this state of things, the one zealous for immediate ecclesiastical independence, the other opposing it. The progressive party was called the Coetus, from the name of the advisory body that had been formed in 1747; the other was called the Conferentie. The bitter controversy that was carried on by these parties for fifteen years was a great hindrance to the prosperity and progress of the Church, for many were led to seek peace in other communions. In 1772 a plan of union which had been agreed upon the previous year by the two parties was approved by the Classis of Amsterdam, and by this plan provision was made for the education and ordination of ministers in this country, and the virtual independence of the American churches was secured. Complete independence, however, was not obtained until 1794, when a constitution embracing the church orders of the Synod of Dort and a body of explanatory articles was adopted.

The transfer of the government to the English was a disadvantage to the Dutch churches; for thenceforth the colony was English, the English language was used in the courts and legislative bodies, and all official acts were published in it; the Dutch schools were rapidly superseded by the English; the royal governors were the official patrons of the Episcopal Church and labored for its interests, claiming that in the colonies, as in the mother-country, it was the church by law established; moreover, all who were ambitious for advancement in public life were tempted to become its adherents.

But perhaps the most serious hindrance of all was the persistent, exclusive use of the Dutch language in public worship, until the year 1764, when the Rev. Archibald Laidlie, D. D., was called from Flushing, Zeeland, to officiate in English, in the Collegiate Church of New York. His first sermon in that language was preached in the Middle Dutch Church, corner of Liberty and Nassau Streets. This was the small beginning only. The Dutch language maintained its supremacy, even in New York, until after the Revolution; and in many country churches English was scarcely known until after the opening of the present century. Immigrants from Great Britain of the Calvinistic faith and Presbyterian order could not worship where the Dutch language was used; the young people of Dutch families, whose education had been in English, and whose knowledge of the Dutch was confined to the colloquialisms of domestic life, naturally resorted to English services. Where the question of introducing English was proposed, it awakened strong opposition on the part of the older people, and resulted in delay, strife and litigation. Many who desired peace resorted to other churches, and then the innovation was made: the strong opposers of it went to the Episcopal and Presbyterian churches, where they could hear nothing but English. Such were the chief difficulties which the Dutch churches encountered, and wrestled with so many years, causing a loss of ground that can never be recovered, and giving to other Protestant denominations advantages that can never be taken from them.

The early and long-continued efforts of the churches were directed to making provision for the training of young men for the ministry. In 1766 a charter was obtained for a college called Queen's, to be established in New Jersey. On account of some defects in this charter, a new one was sought and obtained in 1770, under which it went into operation, and continued, with several interruptions, until 1825, when it was revived under the name of Rutgers, and has since advanced to its present flourishing condition. In 1784 the Synod elected Rev. Dr. John H. Livingston professor of theology, and Rev. Dr. Hermanus Meyer instructor in sacred literature. In 1807 a union was formed between the college and the theological school, and, until long after the revival of the college in 1825, the professors of theology taught in the college. Dr. Livingston had been educated at the University of Utrecht; was a pastor of the Collegiate Church of New York City, presided over the convention that adopted the plan of union in 1771; was the chief framer of the Constitution of 1794; the compiler of the English psalmody for the Church; the originator of the movement for the endowment of two professorships, and the leading spirit in the Church until his death, in 1825.

At New Brunswick there is a Grammar School for the preparation of students for college. At Holland, Mich., is Hope College, chartered in 1866; and also the Western Theological School; and at Orange City, Iowa, is the Northwestern Academy. Students preparing for the ministry, who need pecuniary aid, receive it through the Board of Education, which distributes the income of many scholarships and special funds, and moneys contributed directly by the churches.

Missions have received special attention. The calls of the first ministers required them to labor for the conversion of the Indians, and this was done with considerable success by Megapolensis and others at Albany, Schenectady, Schoharie, and in New Jersey. Much mission work was done by pastors among scattered, destitute churches. Before the close of the last century Dutch churches united with Baptists and Presbyterians in a missionary organization. Afterward, contributions of money and men were made for a number of years through the American Board, until, in 1857, independent denominational effort was inaugurated. Since then the work of foreign missions has been prosecuted with great interest and success. The Amoy Mission in China was begun in 1844; the Arcot Mission in India in 1854; and the Japan Mission in 1859. Of mission churches there are fifty-one; ordained missionaries, twenty-three; native pastors, twenty-six; communicants, 5,089; expenditures for 1888, $96,641.41.

Missionary work in this country was for a long time confined to communities using the Dutch language, and after that a lack of men and means hindered extension. In 1831 the Board of Domestic Missions was formed, and the churches not only aided feeble churches already existing, but passed beyond to occupy fields in Western New York, and since that time to the Far West, even to Dakota. The Holland immigration, which began under the lead of Rev. Dr. A. C. Van Raalte in 1835, and still continues, has added greatly to the strength of the Church in the West. In the year 1888, ninety-three missionary pastors serving 120 churches and stations were aided, and the total disbursements were $35,333.49. For the Church Building Fund, which aids feeble churches in erecting houses of worship, $17,413.33 were received. There is also a Board of Publication for the publishing of books and tracts; also Widows' and Disabled Ministers' Funds.

The *Christian Intelligencer*, one of the oldest religious weeklies in New York, is devoted to the interests of this denomination, and the *Mission Field* is a monthly representing the Boards. See Corwin: *Manual of the Reformed Church in America;* Demarest: *The Reformed Church in America; Centennial Discourses; Centennial of the Theological Seminary at New Brunswick;* Gunn: *Life of Livingston.*

David D. Demarest.

Reformed Episcopal Church, The, was organized in the city of New York, in 1873, under the leadership of Rev. George David Cummings, assistant bishop of the Protestant Episcopal Diocese of Kentucky. In the controversies growing out of the Tractarian (*q. v.*) or Oxford movement, two parties, known as the High-Church and evangelical, sought for the ascendant influence in the Protestant Episcopal Church in America. The evangelical party desired to extirpate ritualistic practices, and asked for a modification of the baptismal office by which the word "regenerate" might be dropped, or made optional. They were disappointed in securing these changes. In 1871 the Rev. Dr. Cheney, of Chicago, was inhibited from preaching, by Bishop Whitehouse, and tried on the charge of omitting the word "regenerate" when performing the rite of baptism. Dr. Cheney continued to preach, and was formally deposed from the ministry by Bishop Whitehouse, who also forbade Bishop Cummings, who had been active in the councils of the evangelical party, from preaching in the diocese of Illinois, a prohibition which he disregarded. During the meeting of the Evangelical Alliance in New York City in the autumn of 1873, Bishop Cummings participated in a communion service in a Presbyterian Church. For this act he was bitterly assailed by the representatives of the High-Church party. Bishop Cummings, reluctantly convinced that he ought not longer to remain in a church where the great majority, as it seemed to him, denied the brotherhood of believers in Christ, and where ritualistic tendencies were so strong, withdrew, in Nov., 1873, from the ministry of the Protestant Episcopal Church. The Reformed Episcopal Church was organized, Dec. 2, 1873, in New York City. Eight clergymen and twenty laymen united in this movement, and Bishop Cummings was elected the presiding officer of the Church. At the same time they set forth the following Declaration of Principles:

I. The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole Rule of Faith and Practice: in the Creed "commonly called the Apostles' Creed;" in the Divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

III. This Church, retaining a Liturgy which shall not be imperative, or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

(1) That the Church of Christ exists only in one order or form of ecclesiastical polity:

(2) That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood:"

(3) That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father:

(4) That the Presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine:

(5) That Regeneration is inseparably connected with Baptism.

The Reformed Episcopal Church recognizes but two orders in the ministry—the presbyterate and the diaconate. A bishop is simply the first presbyter in a synod. They do not constitute a separate house, as in the Protestant Episcopal Church, but vote in council with other presbyters, and are subject to confirmation or appointment by the General Council. The statistics of the Reformed Episcopal Church for 1890 shows 79 Presbyters (including 8 bishops), 29 deacons, with 106 parishes in the United States and Canada, and about 10,000 communicants. See *Life of George David Cummings*, by his wife (N. Y., 1878); also *Canons* and *Journals of General Councils* from 1873 to 1890.

Reformed (German) Church in the United States. In the doctrinal controversies that arose in the progress of the Reformation, there were those in Germany and Switzerland who did not altogether indorse the views either of Luther or Zwingli. The mediating spirit of Melanchthon and the influence of Calvin developed a type of theology which found expression in the Catechism prepared at the command of Frederick III., elector of the Palatinate, by Zacharias Ursinus and Casper Olevianus, professors in the University at Heidelberg. This Catechism, first published in 1563, became the doctrinal standard of the Reformed Church in Germany, Holland, and elsewhere, and is the only doctrinal confession of the German Reformed Church in the United States. As early as 1684 there were those from the Palatinate who sought refuge in this country from religious persecution. Colonies were formed along the Delaware, the Lehigh, the Susquehanna, in New York, Maryland, Virginia, and North and South Carolina. The attention of the Synod of Holland was called, not far from 1730, to the fact that many Germans who held to the Reformed Confession had settled in America and desired religious privileges. The first minister to take the regular charge of a congregation was Philip Boehm, who came to this country in 1720, and for some time engaged in the calling of a school-teacher. Other ministers followed, and in 1746 Michael Schlatter (*q. v.*), who has been called "the missionary father of the German Reformed Church in America," began his labors. The first Synod was organized in 1747, under the care of the Reformed Classis of Amsterdam, with five ordained ministers and forty-six organized churches. Subsequently the Synod of Ohio and adjacent States was formed, but there was no organic union with the mother-synod. This fact brought about a change in the constitution, adopted in 1863, by which a General Synod was organized, composed of delegates elected by the

Classes and meeting triennially. This is the highest judicatory of the Church.

The Reformed Church has several theological seminaries and colleges under its care, and maintains a board of foreign missions which has missionaries in Japan, India, and among the North-American Indians. The Home Missionary work, especially among German emigrants, is actively prosecuted.

Doctrinally, the Reformed Church in the United States holds to the Calvinistic in distinction from the Lutheran view of the Lord's Supper, and is presbyterial in its form of government. The Heidelberg Catechism is the accepted standard of doctrine and faith. Liturgical forms of service are provided, but a certain degree of freedom is allowed congregations in their use. The statistics of the church, as given in 1890, include 1,535 churches, 813 ministers, and 194,044 communicants. See Lewis Mayer: *History of the German Reformed Church;* H. Harbaugh: *Life of Rev. Michael Schlatter; Fathers of the Reformed Church*, 5 vols.

Reformed Presbyterian Church. See PRESBYTERIAN CHURCH.

Regeneration "is a theological expression denoting the spiritual change which passes on all men in becoming Christians. There are various interpretations of the mode and meaning of this change, but its necessity in some shape or another may be said to be admitted by all branches of the Christian Church. By all, man is supposed, as the condition of his becoming truly Christian, to pass from a state of nature to a state of regeneration; from a state in which he obeys the mere impulses of the natural life to a state in which a new and higher—a divine—life has been awakened in him. The words of our Lord to Nicodemus, 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God,' are accepted as the expression of this universal necessity by the Christian Church. It may be further stated that every branch of the Christian Church recognizes, although under very different conditions, the Holy Spirit as the author of this change. The change, in its real character, is spiritual, and spiritually induced. According to certain sections of the Christian Church, however, the change is inseparably involved with Christian baptism, in all cases; while other sections do not acknowledge any essential connection between baptism and regeneration. In the view of the former, baptism constitutes always a real point of transition from the natural to the spiritual life. The grace of baptism is the grace of regeneration; the laver of baptism is the laver of regeneration, not merely in any formal sense, but in a real and living sense, so that every baptized person—or at least every rightly baptized person—has already become a Christian truly, although he may fall away from the grace that he has received. This is what is commonly called the High-Church doctrine of regeneration. In the view of others, regeneration is a special, conscious process, which takes place independently of baptism, or of any other outward fact or ceremony. It implies a sensible experience—an awakening, whereby men come to see the evil of sin, and the divine displeasure against sin, and, through the Holy Spirit, are born again, put away their former evil life, and begin to live a new, divine life; and many Christians have spoken with rapture of this *experience*, of its thoroughness, its suddenness, its immediateness. There are different shades of opinion on the subject, some holding it as a condition of regeneration, that the regenerate should be able to recount, or at least give some precise idea of the time and manner of the change through which they have passed; others repudiating such views as savoring of fanaticism, yet holding no less to the spiritual definiteness of the change, independently of church forms of any kind; and such views, in contradistinction to the High-Church doctrine, have received the name of evangelical. The idea that regeneration is essentially involved in baptism, or identical with baptism, is supposed by many Christians to be a peculiarly unevangelical idea, opposed to the spirituality and freedom of divine grace."—Chambers: *Cyclopædia.*

Regula Fidei, a term used by the Fathers in the latter part of the second century to designate the fundamental doctrines of Christianity, or rules of faith. These were finally developed into the Apostles' Creed, which is the *regula fidei* in the Western Church. The Eastern Church requires the Nicene Creed.

Regular, one who has taken the vows of a monastic house, and is bound to live according to its rules. *Regular benefices* were those that could be bestowed only on the members of some regular Order.

Rehobo'am (*enlarger of the people*), a son of Solomon by the Ammonite princess Naamah (1 Kings xiv. 21), who came to the throne at the age of forty-one and reigned seventeen years (B. C. 975–957). When he was anointed at Shechem he was met by representatives of the ten tribes, who demanded relief from the crushing burden of taxation that Solomon had laid upon them. Following the advice of his young courtiers, Rehoboam gave an insolent reply to this request, and the ten tribes revolted. Only Judah and a part of Benjamin remained loyal to him. He was admonished by the prophet Shemaiah to forbear his purpose to put down the revolt by force (1 Kings xii. 24), but continual wars prevailed between the two parties. The Egyptian king Shishak invaded Judah and took Jerusalem. Rehoboam gained an ignominious peace by surrendering all the royal treasure.

Reid, THOMAS, D. D., founder of Scottish philosophy; b. at Strachan, Kincardineshire, of which place his father was minister, 1709; d. at Glasgow, 1796. He studied at the Marischal College, Aberdeen, and was appointed librarian; resigning this post in 1736, he visited London, Oxford, and Cambridge, and after a year he settled at New Machar, Aberdeenshire, as parish minister. Here he wrote an essay on the application of mathematics to morals, with a view to contradicting an assertion made by Dr. Cheyne that there is a close affinity between them. The essay met with such success that Reid was elected, in 1752, professor of moral philosophy at King's College, Aberdeen; and in 1763 he was chosen to occupy the same post at the University of Glasgow, as the successor of Dr. Adam Smith. His *Inquiry into the Human Mind*, published in 1764, procured for him the decree of D. D. from the University of Aberdeen. From this time till his death he continued to write on metaphysics, natural law, and philosophy, and in order to do so uninterruptedly he resigned his professorship in 1781. *Essays on the Intellectual Powers* appeared in 1785; *Essays on the Active Power of the Human Mind*, in 1788; a treatise on *Matter and Mind*, and *Physiological Reflections on Muscular Motion*. Reid has been called by F. D. Maurice "the philosopher of consciousness." "Common sense" is a phrase which recurs over and over in his writings, he meaning by it the sense which is common to men, and which belongs to philosophers so far as they care to take up the position of men. His senses convey to him certain ideas, but that implies that he himself is the centre of these ideas—he the living recipient. But having got so far, he was perforce carried on further. When, beyond all outward phenomena and all sensations, he perceived an inner self independent of them, he came to discern that man has certain obligations of right and wrong—certain duties. The easy-going philosophy of Hume, making sensible experience the all in all of human life, seemed unsatisfying to Reid, and he wrote to the popular philosopher, courteously arguing against the shallowness of his conclusions. Hence, as the above-named critic remarks, arose a Scotch philosophy, basing itself upon "consciousness." — Benham: *Dict. of Religion.* See his *Life*, by Stewart; ed. of his *Works*, by Hamilton.

Reimarus (*rī-mä'roos*), HERMANN SAMUEL, the author of the famous *Wolfenbüttel Fragments;* b. at Hamburg, Dec. 22, 1694; d. there, March 1, 1768. He studied at Jena and Wittenberg, and became rector of the gymnasium in Weimar (1723), and in Hamburg (1729). He was an extreme radical among German rationalists. See WOLFENBÜTTEL FRAGMENTS.

Reinhard, FRANZ VOLKMAR, b. at Vohenstrauss, in the upper Palatinate, March 12, 1753; d. in Dresden, Sept. 6, 1812. He studied theology at Wittenberg, and became professor there in 1780, and court preacher at Dresden in 1792. While holding rationalistic theories, he retained the principal tenets of supranaturalism. His collected sermons comprise thirty-five volumes, and his *System der Christlichen Moral* (1788-1815) passed through several editions.

Reland, HADRIAN, b. at Ryp, near Alkmaar, July 17, 1676; d. at Utrecht, Feb. 5, 1718. He studied Oriental languages and ecclesiastical antiquities in Amsterdam, and was appointed professor at Utrecht in 1689. His chief work: *Palæstina ex Monumentis Veteribus Illustrata* (1714) is still an authority in the study of ancient Palestine.

Relics (Lat. *reliquiæ*, remains) originally designated the remains of saints and martyrs; but in time came to signify anything which had once belonged to the deceased person. The respect with which relics were regarded was such that the Synod of Nicæa (787) commanded that no church should be consecrated without them. The desire to obtain relics resulted in filling the churches with spurious articles. In Roman Catholic countries the worship of relics still continues, but it is forbidden in all Protestant churches.

Religion comes from the Latin, either, according to Cicero, from *relegere*, "to reconsider" or "read over;" or, according to Lactantius and others (which seems the more probable derivation), from *religare* "to bind fast." The word is sometimes used as synonymous with "sect;" but in a practical sense it is generally considered as the same with "godliness," or a life devoted to the worship and fear of God. Dr. Doddridge thus defines it: "Religion consists in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove, to dispatch the work he has assigned us in life, and to promote his glory in the happiness of mankind." The foundation of all religion rests on the belief of the existence of God. Religion has been divided into natural and revealed. These are discussed under NATURAL THEOLOGY and REVELATION. The religions which exist in the world are usually classified under four heads—Pagan, Jewish, Mohammedan, and Christian—to the articles dealing with which the reader is referred.

Religious Dramas. At a very early period the dramatic element began to develop in connection with Christian services. The keeping of festivals like Easter were accompanied by recitations that were cast in the form of rhymed dialogues, and costumes were added to represent the angels, the soldiers keeping watch, etc. The Christmas and Easter plays were most frequent and elaborate during the twelfth and thirteenth centuries. They were composed and acted by the clergy in the churches until 1210, when Innocent III. forbade the use of churches for this purpose, and would not allow the clergy to take part in them. The plays were then produced in the public squares, and became more elaborate and historical in character. A new kind of drama came in vogue, called *moralities*, in which the biblical text was abandoned, and allegorical characters adopted. From this time there developed the secular drama. In Catholic Germany the religious drama, called *mysteries*, has, in some cases, continued its representations until the present time. See OBER-AMMERGAU.

Religious Houses, a term which particularly designates those houses used by monks, nuns, penitents, and others wishing to lead a religious life of seclusion.

Religious Liberty. See PERSECUTION; TOLERATION.

Relly, JAMES, a Unitarian preacher, about the middle of the eighteenth century, who became the founder of the Universalists in London. His followers were known as Rellyanists; but the London society did not last long. Relly was a voluminous writer, a careful student of Scripture, and a good controversialist. His principal work is *Union; or, A Treatise of the Consanguinity and Affinity between Christ and his Church*, in which he elaborates his doctrinal views, and shows the ground on which they rest. He said that Christ had made satisfaction for all the human race, and bore their sins in his body, so that he knew nothing of demanding justice on the sinner; and he maintained that the state of unbelievers after death cannot be a state of punishment, because Christ, who tasted death for every man, bore the chastisement of their peace. He admitted the doctrine of misery in a future state only so far that men in unbelief did not know what Jesus had done for them by the sacrifice of himself, and, therefore, might be oppressed with guilt and fear; but he looked forward to a time of universal restitution, when all mankind would be brought to a knowledge of salvation. His earliest convert was John Murray, who had been a disciple of Whitefield; he, shortly after joining Relly, went to America, and there founded the Universalists (*q. v.*).—Benham: *Dict. of Religion.*

Remigius, ST., b. probably in 437; d. Jan. 13, 533. He was elected bishop of Rheims in 459 and was the means of the conversion of Clovis to Christianity. He has left four letters. For political purposes Hincmar of Rheims invented two fictions regarding Remigius: (1) that he anointed Clovis with oil; (2) that he received a letter from Pope Hormisdas recognizing him as primate of France.

Remonstrants, a name given to the Arminians who, in 1610, presented a *remonstrance* to the States of Holland, complaining of the sentence which the Synod of Dort had passed, condemning them as heretics. The Remonstrants were headed by Episcopius and Grotius. See ARMINIANS.

Rem'phan, occurring only in Acts vii. 43, which is a quotation from Amos v. 26, where the Hebrew has *Chiun.* The god is usually identified with Saturn, or Molech, the star god.

Renata, Duchess of Ferrara, daughter of Louis XII. of France, and Anne of Bretagne; b. at Blois, Oct. 25, 1511; d. at Montargis, June 12, 1575. She was highly educated, and in 1528 married Hercules of Este who, in 1534, became Duke of Ferrara. She early favored Protestantism, and encouraged the translation of the Bible into Italian. Calvin came to Ferrara in 1535, and the friendship then formed with Renata only ceased with his death. At the instigation of her husband she became a victim of the Inquisition and was imprisoned in 1554 as a heretic in the old castle of Este. She was soon released upon making a forced recantation. After the death of her husband in 1559, she returned to France and openly espoused the Reformation. She lived for a time in Paris, but in order to have the privilege of Protestant services she made her home at Montargis in 1563. See Sophia W. Weitzel: *Renée of France, Duchess of Ferrara* (N. Y., 1883).

Repentance, a term used for the sorrow for sin which produces newness of life. The Greek word most frequently used in the New Testament for repentance is *metanoia*, which signifies a change of mind and disposition. Another word which is also used is *metamelomoi*, which signifies anxiety or uneasiness upon the consideration of what is done. True repentance involves a real hatred of sin, on the ground that it is offensive to God; sorrow on account of the wrong done to God and man, and a hearty desire and resolution to forsake everything repugnant to the Divine Will. Repentance is preceded by regeneration, the chief difference between the two being that the latter is the work of the Holy Spirit, while the former is the effort made by the human will to act in accordance with the Spirit. The Roman Catholics hold that repentance imposes certain exercises, obligations, and burdens on those who have sinned, and these are known as penances. At the Reformation, however, Luther defined repentance as a "transmutation of the mind and affections," and declared that it consisted in faith in God, and sorrow for past sins. The Pietists laid a great stress upon the necessity of repentance, and held that it necessitated a great spiritual struggle, which led to a controversy between them and the Lutherans. Others, again, hold and teach that the essence of repentance consists in the change of mind and attitude toward God, and the turning *toward* him, irrespective of the amount of sorrow for sin consciously experienced. Appealing to the Scripture, they urge that it is called repentance (or change of mind or heart) "toward God;" and that we are expressly taught by Paul (2 Cor. vii. 9, 10) that true godly sorrow *worketh*, or produces, repentance, being therefore a means to it, and so distinct. It is also urged that in the case of the young man who refused to go into the vineyard, but "afterward repented and went," the essence of his repentance consisted not in the amount of contrition he may have felt, which was only of value for the effect produced, but in the fact that he changed in his own mind or will toward his father's command, and did what he had refused to do. It has been said further that the distinction so drawn is not a vain or meaningless one, since God "commands" men everywhere to repent, and the lack of a conscious sorrow they do not feel is made by many an excuse for inability to obey; whereas it is urged that God never commands any man to do what his conscience does not tell him he might do, and that if the command were clearly interpreted and understood to mean the giving up or surrender of the *will* to God, which every man feels he might do, a great and real practical hindrance to many would be taken away. All agree that the evidences of true repentance are to be sought and found in works "meet" for it. —Benham: *Dict. of Religion.*

Reph'idim. See WILDERNESS OF THE WANDERING.

Requiem, a mass for the dead performed in the Roman Church, so called from the opening words, *Requiem æternam dona eis domine* ("Give them, O Lord, eternal rest"). Some musical compositions performed on special occasions of mourning are called requiems.

Reredos (French *arrière dos*), the screen at the back of an altar. Beautiful examples are to be seen in some of the English cathedrals.

Reservation, MENTAL, is a trick which Jesuits teach, by which it is possible for a man to tell a lie or commit perjury: namely, by adding mentally some qualification to the words spoken. This abominable doctrine was first taught by the Jesuit Sanchez (d. 1610), and further developed by Palao, Escobar, and others.

Residence refers to the rules for the residence of ecclesiastics in their place of office. At a very early date it was found necessary to forbid absence. Before the Reformation the accumulation of benefices made the evil of non-residence very great. This was checked in part by the action of the Council of Trent.

Restoration is the doctrine of the ultimate recovery of all rational creatures to the favor of God and eternal felicity. A Scriptural term, *apokatastdsis* (Acts iii. 21), offers somewhat of a basis for the idea, and a number of Scripture texts—Rom. v. 18; xi. 32; 1 Cor. xv. 21 ff.; Eph. i. 10; Phil. i. 10 f., etc. — admit of an interpretation which favors it. Origen (d. 254) held that souls dying impenitent would, after passng through "an unlimited and illimitable series of worlds and of world developments," finally all be led back to God. He maintained this view as a corollary from the inspired teachings that all things shall be brought under the feet of Christ; but his mind was also influenced by certain speculations concerning the attributes of God, the constitution of man, and the character of sin. Later fathers in the Greek Church, among them Gregory of Nyssa, have been credited with similar views, but a Council at Constantinople in 543 condemned the opinions of Origen as heretical. They were not agitated subsequently by any one of prominence until the time of John Scotus Erigena, in whose pantheistic system the Apokatastasis formed but a part of the universal process by which all individuality is extinguished, and all things are at last reabsorbed in God. Only a few fanatical spirits broached the idea in the Middle Ages, but, in the general upheaval of the Reformation, Denck and leading Anabaptists busily spread the "Origenistic heresy," that the damned, including Satan and his angels, will finally have salvation. God is love, they argued, and the punishment he inflicts can only be designed to effect ultimate reformation. The Reformers, on the other hand, unanimously repudiated such a tenet, and all the Confessions of the sixteenth century agree on this point with the Consensus of the Church.

Advocates of the doctrine of restoration appeared again near the end of the seventeenth century, the members of the "Philadelphian Society" claiming personal revelations on the subject. Oetinger, the mystic pietist, adopted it as a part of his system, and even Bengel is said to have accepted it, though like Origen he admitted that it was a dangerous doctrine for the masses. It is the chief characteristic of the Universalist denomination, and has always been a favorite notion of the Rationalists. Schleiermacher taught that it would make an inexplicable "dissonance" in God's universe, if a portion of God's creatures were debarred forever from participation in the redemption of Christ.

The Scriptures sometimes cited in support of Restoration have reference either to the universality of the provisions of grace, or to the totality of those who are God's children, or else to the universality of the homage which both friend and foe will at last render to God. And if isolated or obscure utterances are not solved by this explanation, their proper interpretation cannot be in conflict with the oft-repeated and clear declarations of the Lord and his apostles. (Cf. Matt. xii. 32; xxv. 41; xxvi. 24; Mark ix. 48; xiv. 31.)

Apparent contradictions on this subject meet us, indeed, in human thought as well as in Scripture. See Martensen: *Christian Dogmatics*, §§ 283–289. Theological considerations, he allows, point to ultimate universal salvation, but anthropological premises to the dark goal of eternal damnation. This supposed autonomy pronounces the *Crux* of thought, which it is impossible for the Church to solve while she remains in the stream of time and in the course of development.

E. J. WOLF.

Restorationists. See UNIVERSALISTS.

Resurrection of the Dead. "(1) *Definition and Biblical Notices.* — The term 'resurrection' is a figurative one, taken from the conception of the deposit of the dead body under the ground. It stands in antithesis to the body's lying or resting in the grave. The essential reference of the term, however, is to the revivification of the dead, and the resumption of bodily and spiritual existence by them after a period of interruption. The firm belief in the resurrection and the eternal life is one of the products of Christianity, and rests upon the resurrection of Christ. Outside of Christian circles, death is and always has been the king of terrors. In the Old Testament the hope of the resurrection becomes clearer and clearer as revelation progresses. The prophets declare that the righteous shall participate in the consummation of the kingdom of God. The resurrection of the righteous is distinctly referred to in Isa. xxvi. 19 *sqq.* Ezekiel could not have used the imagery of chap. xxxviii. if he had not known about it; and Daniel (xii. 2, 3) distinguishes between the resurrection of the just and unjust. Although this hope does not seem to us to be referred to in Psa. xvi. 9 *sqq.*, xlviii. 14; lxviii. 20, it certainly is in Psa. xlix. 15; lxxxiii. 22 *sqq.* The Book of Job also assures the continuation of the communion of the righteous with God after death, in xix. 25, 27. The New Testament everywhere assumes or states the doctrine of the resurrection. Christ calls himself the 'resurrection and the life.' (John xi. 25.) Paul (Rom. viii. 11) conceives of this resurrection as already begun in the soul. He that hath the Son of God hath the eternal life already begun in him. (John iii. 36; 1 John v. 12.) The resurrection from the dead is regarded as one of the elementary truths of Christianity (Heb. vi. 1), and although Paul gives a sort of an argument for it in 1 Cor. xv., yet it may be said that the doctrine is considered so indisputable as not to be deemed in need of proof by the writers of the

New Testament. It takes its root in the nature of God, in his relation to believers as his children.

"(2) *Mode.*—In regard to the manner of the resurrection we must confess that we know only in part. All human theories are mere guesses. We are shut up to the Bible: God (Rom. iv. 17, etc.) or Christ (John vi. 39) raises from the dead. This act will be consummated at the end of the world, or the second coming of Christ. According to 1 Thess. iv. 16 *sq.*, and 1 Cor. xv. 23 *sqq.*, the righteous will be raised first, and take part in the judgment with Christ; then will follow the resurrection of the rest. In reference to the relation of the body of the resurrection to the present body, we may say in general that it will be subject to all the laws of the eternal life. We shall participate in the glory of God and be like Christ. There will be a spiritual body. (1 Cor. xv. 44 *sqq.*) Augustine (*Serm.* 99) defined it by the attributes, impassibility, lucidity, alertness, etc. The main point is its freedom from the service of sin and all mere sensualism. We can form to ourselves some conception of it from the transfiguration of Christ (Matt. xxvii. 1 *sqq.*) and by the words used by Paul, 'We shall be changed.' (1 Cor. xv. 51.) The difference of the sexes will continue, but there will be no prolongation of the sexual passion. We shall be like the angels. (Luke xx. 36.) The identity of the resurrection body with the earthly body cannot be denied. Origen and others hold to the survival of the eternal form and appearance (*tò eidos*); others hold to the survival only of the individuality, the essential nature which forms the body; others hold that already here on earth there is an organ or body of the soul, the ethereal body, which exists between the physical body and the soul. The consummation of this ethereal or spiritual body occurs at the resurrection, and its present relation to its future condition is represented by the relation of the seed to the ripe fruit. But why should not the soul be its own ethereal body? The soul itself, as J. H. Fichte says, forms the body; and the body of the resurrection will correspond to the individuality of the soul, and to the present body so far as it is characteristic of the individual."—*Robert Kübel*, Professor of Theology at Tübingen, in Herzog's *Real-Ency.* (trans. in Schaff-Herzog: *Ency.*, vol. iii., p. 2032). See the various works on systematic theology; Alger: *History of the Doctrine of a Future Life* (Phila., 1864).

Retreats is a term denoting the time in which members in the Roman and Anglican Churches seek special retirement for spiritual meditation and prayer. For a long period it has been customary for members of religious communities in the Roman Church to go into retreat some time each year, and a series of "Exercises" for use on such occasions were prepared by Loyola. They are called *Mauresa*, from the place where they were written. In recent years the practice of going into retreats has been revived to a considerable extent in the Anglican Church. They are held both for men and women, under the conduct of a clergyman of experience, and usually last from one to three days.

Retribution. See PUNISHMENT, FUTURE.

Reu'ben. See TRIBES.

Reuchlin, JOHANN, an eminent German Hebrew scholar; b. at Pforzheim, Feb. 22, 1455; d. at Stuttgart, June 30, 1523. In youth he was precocious as a scholar. After the fashion of his time, he studied in many places. From Heidelberg, in 1496, he went to Rome in 1498, where he gave special attention to Hebrew. Returning to Stuttgart in 1501, he was chosen judge of the Swabian League. His *Rudiments of the Hebrew Language* appeared in 1506, and made possible the free study of the original Scripture. In 1509 a converted Jew named Johann Pfefferkorn, of Cologne, advised Maximilian to burn all the books of the Rabbis, and the emperor named a commission to consider the matter. Reuchlin, as a member of this commission, wrote an opinion that the act would be very disastrous to Christian learning, and arguing in the interest of religious toleration. This led to a bitter persecution of Reuchlin by the monks of Cologne and others, but in his final trial by a commission appointed by Leo X., the monks were compelled to pay his expenses, and apologize for the wrong done him. In 1519 he went to Ingolstadt, where he received an annual stipend from the Duke of Bavaria. Two years later, on the breaking out of the plague, he returned to Stuttgart. Besides his Hebrew Grammar, Reuchlin wrote a treatise on civil law, and other works.

Revelation (*Apocalypse*) **of John the Divine.** "This is the only prophetic book of the New Testament, and much of it remains still unfulfilled. It closes the Canon of Scripture, and the revelation of God to man. There is satisfactory evidence of its genuineness. Justin Martyr, living sixty years after its supposed date, ascribes it to John; Papias acknowledges its inspiration; Irenæus (disciple of Polycarp, who was

John's own disciple) testifies to the apostle's authorship, and that he had himself received the explanation of one passage in it from those who had conversed with the apostle about it. To these may be added Clement of Alexandria, Theophilus, Tertullian, Origen, Cyprian, Jerome, Athanasius, etc.

"John, after a vain attempt had been made to martyr him, was banished by Domitian to Patmos; but on the emperor's death (A. D. 96) he returned, under a general amnesty, to Ephesus, and resumed the supervision of the Church there. While in exile he saw and recorded these visions, in the introductory chapters of which incidental evidence is furnished that a considerable interval must have elapsed between the foundation of the Asiatic Churches and the composition of this book: *e. g.*, they are reproached for faults and corruptions that do not speedily arise; the Nicolaitans had separated themselves into a sect; there had been open persecutions, and Antipas had been martyred at Pergamos (ii. 13).

"*Summary.* I. *Prefatory:* The divine authority of the record. The narrative of the first vision, respecting the Churches of proconsular Asia (i.).

"II. *The Messages to the Seven Churches* (ii., iii.), viz.:

"(1) *Ephesus:* reproof for forsaking its first love and first works.

"(2) *Smyrna:* commendation of works, poverty, endurance of persecution.

"(3) *Pergamos:* reproof for false doctrine, immoral conduct, idolatrous pollution.

"(4) *Thyatira:* reproof to one party for similar corruptions; commendation to the other for their fidelity.

"(5) *Sardis:* reproof for spiritual deadness with mere nominal life.

"(6) *Philadelphia:* approval of its steadfastness and patience.

"(7) *Laodicea:* rebuke for lukewarmness.

"These predictions have long been fulfilled; but much of the book is still a mystery, though generally regarded as prophetic of the history of the Church from the close of the first century to the end of time. By some the major part is considered to have had its fulfillment in the early ages of the Church; by others to have been gradually realized by successive religious revivals and persecutions; by others it is regarded as a picture of the historical epochs of the world and the Church. Its outline is as follows:

"III. *The Prophetic Visions:* viz.:

"(1) The divine glory, sealed book, and the Lamb (iv., v.).

"(2) The vision of the opening of six seals; the sealing of 144,000 Israelites; the worship by innumerable multitudes of saints; and the opening of the seventh seal (vi., vii.).

"(3) The vision of an angel offering incense on the golden altar, followed by the sounding of six trumpets (viii., ix.).

"(4) The vision of an angel with an open scroll; seven thunders, and the angel's proclamation (x.); measuring the temple and altar; the two witnesses; sounding of the seventh trumpet (x., xi.).

"(5) The vision of the woman and the dragon; the conflict between Michael and the dragon; rescue of the woman; the rising of a beast from the sea, and of another from the earth (xii., xiii.).

"(6) The vision of the Lamb and the 144,000 on Mount Zion; the proclamations of the three angels; the harvest and vintage (xiv.).

"(7) The pouring out of the seven vials of wrath (xv., xvi.); the woman sitting upon the beast (xvii.); the angel's proclamation of the fall of Babylon, followed by songs of praise and triumph (xviii., xix. 1–10).

"(8) The vision of the 'Word of God,' attended by the faithful, who destroy the three great enemies, viz., the beast, false prophet, and confederate kings (xix. 11–21); the binding of the dragon for 1,000 years; the reign of righteousness, and final conflict (xx. 1–10).

"(9) Visions of the last judgment, the new heaven, new earth, new Jerusalem (xx. 11–xxii. 5), with closing addresses from the angel, Christ, and John, enjoining the universal proclamation of these visions, attesting the certainty and speedy accomplishment of the predictions, and concluding with final benediction (xxii. 6–21)."—"Oxford" *Bible Helps.* For literature, see art. in McClintock and Strong: *Ency.*, and Schaff-Herzog: *Ency.*, by B. B. Warfield.

Revelation. "The word *Revelation* stands for the Act of God in making truth known to men, and then, in a secondary sense, for the truth itself which is thus made known. *Inspiration* is the name of the special divine influence under which the writers of the Bible worked. We speak of the revelation of God in the Bible, and of the inspiration of the writers of the Bible. In order to understand the questions which have been raised on these two subjects, it is important that we should discriminate between them in thought, but in fact they are closely connected. It is the association of the two that gives its supreme value to the Bible. This is recognized as a book of unique character, because, as we have seen, it is *an inspired record of divine revelation.* The supreme revelation is a self-manifestation of God. He has broken the silence of eternity, emerged from the darkness of the unseen spiritual world and made himself known to his children. But we have also a divine revelation of the heart of man given to us in the pages of the Bible—in the chronicles of Israel, the psalms of David, the epistles of apostles. And further, the thoughts of God about man, the will of God in regard to human duty and destiny, the way of life and the Divine method of redemption are all matters of revelation. God has revealed himself and his truth in deeds as well as words. The whole story of Israel, especially in the epic incidents of the Exodus, is one great revelation of God through action and in history. Voices, visions, and dreams were early channels of revelation. Prophets in the Old Testament times, and apostles in the Christian era appeared as the commissioned messengers of God and of Christ. But all other forms of revelation are secondary to the living manifestation of the Father in his Son. The highest revelation is that brought to us in the person—the life, character, words, and actions of our Lord Jesus Christ (see Heb. i. 1–3). Revelation has been gradual and progressive. God did not make known to Abraham all that he revealed to St. Paul. The divine self-manifestation given to the Jews is far exceeded by that vouchsafed to Christians. We have a historical revelation—one given at different times and by advancing stages. The neglect of this truth has led to great confusion in comparing Scripture with Scripture. Although the acorn is vitally identical with the oak, it would be absurd to limit our notion of the full-grown tree out of consideration for the seed from which it sprang, or to complain of a discord and contradiction in nature because the one was not identical in shape and size with the other. The difficulties rising out of the seeming inconsistency between various parts of the Bible, and the objections which have been urged against earlier portions of Scripture by viewing them in the full light of the New Testament, chiefly result from the great mistake of ignoring the progressive course of revelation. When this is recognized they assume a very different character.

"Revelation is often self-evidencing. The veil is lifted so that we may see truth with our own eyes. A discovery which we could never have reached by ourselves is brought to us, but after it has been thus once made known we can now recognize its truth. It is like the solution of an enigma when the key has been supplied. The highest truth convinces us of its own worth by its very elevation. But further confirmation has been added. To contemporaries miracles were sometimes given as 'signs' attesting the authority of a divine messenger. For us the great results of revelation in the history of Christendom afford the principal proofs of the reality of the revelation. This test has been supplied us by our Lord as the rule for judging between the true and the false prophet. 'By their fruits ye shall know them.' (Matt. vii. 15–18.)"—Bagster: *Bible Helps*. See INSPIRATION.

Reverend (abbreviated *Rev.*), a title now given to the clergy generally. Archbishops are called "most reverend;" bishops "right reverend;" and deans "very reverend." At the time of the Reformation great objection was raised to the title, and some still reject its use.

Revised Version. See BIBLE, p. 109.

Reynolds, EDWARD, Church of England; b. at Southampton, 1599; d. at Norwich, Jan. 16, 1676. Educated at Oxford, he became Preacher of Lincoln's Inn and Rector of Braynton in Northamptonshire. He was a member of the Westminster Assembly; and contemporary authority speaks of him as "the pride and glory of the Presbyterian party." He succeeded Dr. Fell as vice-chancellor of Oxford University and dean of Christ Church. He was ejected from his deanery by the Independents, but, after the Restoration, was appointed chaplain to the king and warden of Merton College. When the bishopric of Norwich was offered him he accepted it, but did not surrender his Presbyterian views. For sixteen years he discharged his duties as bishop with great zeal. In the Assembly he was on the committee appointed to draw up the Confession of Faith, and in 1661 he was a member of the Savoy Conference.

Reynolds, JOHN, D. D. (sometimes written RAINOLDS); b. at Pinho, Devonshire, 1549; d. at Oxford, May 21, 1607. He was dean of Lincoln (1593), and then president of Corpus Christi, Oxford. He was one of the four Puritans who represented their party at the Hampton Court Conference (*q. v.*). He is said to have first proposed the present Authorized Version of the Bible, and translated most of the prophets. See Neale: *History of the Puritans*; J. I. Mombert: *Handbook of English Versions*, pp. 338, 345.

Rhe'gium (*breach*), a city on the extreme southwestern coast of Italy. Paul was detained here for a day while on his way to

Rome. (Acts xxviii. 13.) It is now called *Rheggio*, and is a flourishing commercial town of about 10,000 inhabitants, and the capital of Calabria.

Rhetoric, SACRED. See HOMILETICS.

Rhodes (*a rose*), an island in the Mediterranean, ten miles distant from the coast of Asia Minor. The city of Rhodes at the western end of the island early became the centre of an extensive commerce. The brazen statue at the entrance of the harbor, known as the Colossus of Rhodes, was one of the seven wonders of the world. Paul visited the city on his return from his third missionary tour. (Acts xxi. 1.) The island prospered in the reign of Alexander, but in the time of Vespasian fell into the hands of the Romans, and gradually declined. In the Middle Ages it was held by the Knights of St. John, but was captured by the Turks in 1522, and is now under their rule. The island has a population of about 30,000, of which 21,000 are Turks.

Rice, NATHAN LEWIS, an eminent Presbyterian divine and controversialist; b. in Garrard Co., Ky., Dec. 29, 1807; d. in Bracken Co., Ky., June 11, 1877. After studying at Centre College, Danville, Ky., and Princeton, N. J., he became pastor (1883) at Bardstown, Ky. He established an academy there, and also a newspaper, the *Western Protestant*, afterward merged in the Louisville *Presbyterian Herald*. In 1823 he had a famous debate with Alexander Campbell, founder of the Disciples, on the subject of baptism. From 1844 to 1853 he was pastor in Cincinnati, and held three public debates: (1) with Rev. J. A. Blanchard, on slavery (1845); (2) with Rev. E. Pingree, on universal salvation; (3) in 1851, with Rev. J. B. Purcell (afterward archbishop), on Romanism. From 1853 to 1858 he was pastor in St. Louis, and editor of the St. Louis *Presbyterian;* 1858–61, pastor in Chicago, and from 1859 theological professor; 1861–67, pastor in New York City; 1860–74, president of Westminster College, Mo., and from 1874 till his death professor of theology in the Danville, Ky., Seminary. Besides his debates he published: *God Sovereign, and Man Free; Romanism not Christianity* (N. Y., 1847); *Baptism* (St. Louis, 1855); *Immortality* (Phila.).

Richard of St. Victor, b. in Scotland in the twelfth century. He became prior of the Augustine abbey of St. Victor, in Paris, in 1160, and d. 1173. He wrote several moral, theological, and mystical works, as *De Statu Interioris Hominis*, *De Eruditione Interioris Hominis*, *De Verbo Incarnato*, *De Trinitate*, *De Emmanuele*, and *De Gratia Contemplationis*.

Richelieu, ARMAND JEAN DU PLESSIS, DUKE DE, cardinal, was b. at Paris in 1585. He was educated for a military career, but his brother, the bishop of Luçon, giving up his see and entering a convent, Armand was looked upon as his successor. He therefore applied himself to the study of divinity, took his doctor's degree, and was consecrated bishop in 1607. He gained the favor of Marie de' Medici, mother of King Louis XIII., and became her almoner; but on a quarrel breaking out between Marie and her son, Richelieu was banished to his diocese. He afterwards arranged a reconciliation between them, and gained influence over both. He was made a cardinal in 1622, and in 1624 gained a seat in the Council, and became Prime Minister of France. His three great objects throughout his ministerial career were: (1) to render the power of the crown absolute, and to humble the feudal nobility; (2) to annihilate the Huguenots as a political party; (3) to reduce the power of the House of Austria, both in its German and Spanish branches, and to extend that of France. In order to gain the latter object he assisted the Protestant Grisons against the Roman Catholic insurgents of Valtelina, while in France he was doing his utmost against the Huguenots, thus showing that he cared much more about their politics than their religion. Richelieu's death, which took place at Paris in 1642, caused much rejoicing to the people, on account of the burdens which he had laid upon them. He was buried in a mausoleum erected by Girardon in the church of the Sorbonne.—Benham: *Dict. of Religion*.

Richmond, LEGH, Church of England; b. at Liverpool, Jan. 29, 1772; d. at Turvey, Bedfordshire, May 8, 1827. He was graduated at Trinity College, Cambridge, 1794, and in 1797 became a curate on the Isle of Wight, where he remained until 1805, when he was made rector of Turvey. He wrote several books, but his fame rests upon *The Annals of the Poor* (1814), 2 vols.; which contains *The Dairyman's Daughter*, *The Negro Servant*, and *The Young Cottager*. Previous to 1849 four million copies of the first-named tract had been circulated, in nineteen languages. See his *Memoirs*, edited by Bishop G. T. Bedell (Phila., 1846).

Richter, CHRISTIAN FRIEDRICH GOTTLIEB, M. D., an eminent German hymnologist; b. at Sorau, Silesia, Oct. 5, 1676; d.

at Halle, Oct. 5, 1711. He was educated at Halle, where he was appointed by Francke principal of the academy and, later, physician to the Halle Orphan House. He wrote thirty-three hymns, several of which have been translated. Among them are: "Jesus my King! thy mild and kind control;" "My Soul before thee prostrate lies;" "Thou Lamb of God! thou Prince of peace." Richter was a Pietist and wrote four remarkable treatises upon the physical sufferings of Christ during his crucifixion, contained in vol. iii. of his *Opuscula Medica* (Leipzig, 1780–81), 3 vols. See Lange: *Commentary on Matthew*, p. 523.

Ridgaway, Henry Bascom, D. D. (Dickinson College, Carlisle, Penn., 1869), Methodist; b. in Talbot County, Maryland, Sept. 7, 1830; was graduated at Dickinson College, Carlisle, Penn., 1849; was successively pastor in Virginia, Baltimore (Md.), Portland (Me.), New York City, and Cincinnati (O.); professor of historical theology in Garrett Biblical Institute, Evanston, Ill., 1882–84, and since of practical theology. He is the author of: *The Life of Alfred Cookman* (New York, 1871); *The Lord's Land: A Narrative of Travels in Sinai and Palestine* (1873, 1874, 1876); *The Life of Bishop Edward S. Janes* (1882); *Bishop Beverly Waugh* (1883); *Bishop Matthew Simpson* (1885).

Ridley, Nicholas, one of the most noted leaders of the Reformation in England; b. at Wilmanstock, Northumberland, early in the sixteenth century; d. at the stake, in Oxford, Oct. 16, 1555. He was graduated at Cambridge and became a fellow of Pembroke College in 1522. Taking orders in 1527, he then studied at the Sorbonne, Paris, and at Louvain. Returning to Cambridge in 1529, he became senior proctor, and gained reputation as a preacher. In 1540 he was appointed king's chaplain and master of Pembroke Hall, and in 1541 prebendary of Canterbury. Acquitted of a charge brought against him by Bishop Gardiner of preaching against the Six Articles, he became successively prebendary of Westminster, 1545, bishop of Rochester, 1547, and bishop of London, 1550. In 1545 he had publicly renounced the doctrine of transubstantiation and thrown his influence in favor of the Reformation. Committed to the Tower, July 26, 1553, he was removed with Latimer to the jail of Bocardo, Oxford, and suffered martyrdom Oct. 16, 1555. He wrote: *A Treatise against Image-Worship; Declaration against Transubstantiation; A Piteous Lamentation of the Miserable Estate of the Church of England*, etc.

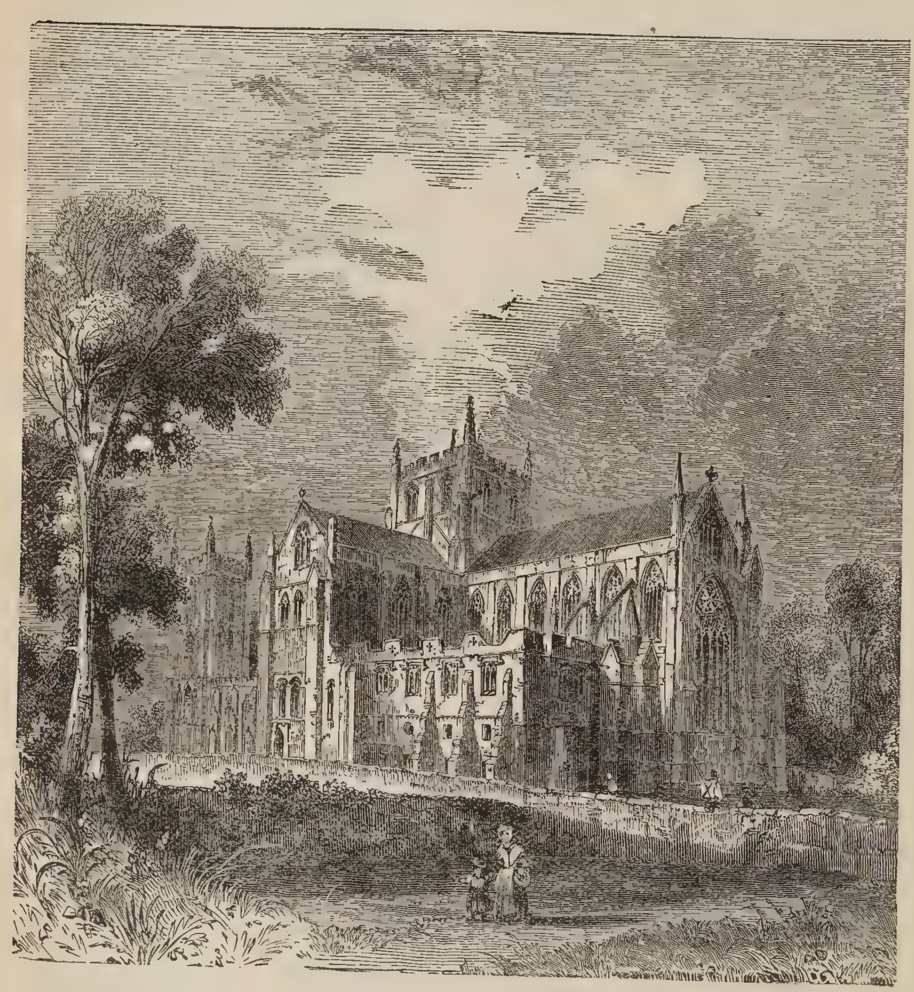
Righteousness (Isa. xl. 23) "is an essential attribute of the divine nature, and as it is frequently used is nearly allied to, if not the same with, justice, holiness, and faithfulness. (Psa. cxix. 142; Isa. xlvi. 13; li. 5, 6, 8; lvi. 1.) The 'righteousness which is of faith' (Rom. x. 6), is the righteousness which is obtained by the grace of God through faith in Jesus Christ. (Rom. iii. 21–26; x. 4, 10; 2 Cor. v. 21; Gal. ii. 21.) The word is also used to denote the perfect obedience of the Son of God. (Rom. v. 18.) 'Righteousness' is very commonly used for uprightness and just dealing between man and man, as in Isa. xl. 17, and for holiness of life, as in Dan. iv. 27; Rom. xvi. 17."—Schaff: *Bible Dict.* "Original righteousness" was a term used by the older Protestant theologians to designate the condition of man as made in the image of God previous to the fall.

Rim'mon (*pomegranate*), the name of an Aramaic divinity worshiped in Damascus. (2 Kings v. 18.)

Rings were used as ornaments not only on the fingers, but in the ears and nose and about the wrists and ankles. (Isa. iii. 20, 21; Luke xv. 22; James ii. 2.) The ring when used as a seal was an emblem of authority, and the giving of a ring the imparting of authority. (Gen. xli. 42; Esth. iii. 10, 12; Dan. vi. 17.) The custom of placing a ring on the bride's hand in the marriage service is very ancient, though by the early Christians it appears to have been employed in the ceremony of espousal, and not at the marriage itself.

Ripon Cathedral. The Venerable Bede is the first to mention a church at Ripon, said to have been erected by St. Wilfrid in the seventh century; but archæologists differ in opinion as to whether the present structure occupies the same site, or whether St. Wilfrid built a second church. It was originally the church of a monastery over which the saint presided, and the crypt, known as "St. Wilfrid's Needle," is considered without doubt to belong to his foundation. His abbey became one of the three great churches of Yorkshire, and the immunity of sanctuary and the right of using the ordeal were among the privileges granted to it by Athelstan. The church was rebuilt by Archbishop Roger, of York (1154–81); of this there are only small remains in the choir and transepts, but they form a valuable specimen of the transition period. Archbishop Gray (1215–65) added two western towers and rebuilt the façade which connects them. About 1280 the east end of the choir gave way and was rebuilt.

In 1319 the Scots, during one of their incursions, set fire to it; and a century later it suffered from a storm which shattered its lantern tower, but it was restored. At the close of the sixteenth century the minster again suffered by lightning. In 1842 it was declared to be unsafe, and precautions were taken to ward off the danger; and in 1861 it was put into the hands of Sir Gilbert Scott, who carried out a complete restoration of the cathedral. The cathedral body consists of a dean, two archdeacons, four canons, three minor canons and eighteen honorary canons. The endowment of the see, established in 1836, is £4,200 a year.—Benham: *Dict. of Religion.*



RIPON CATHEDRAL.

Rippon, JOHN, D. D., a prominent Baptist divine; b. at Tiverton, Devon, April 29, 1751. For sixty-three years he was pastor of a single charge in London, where he d., Dec. 17, 1836. He edited the *Baptist Annual Register* (1790–1802); *An Arrangement of the Psalms, Hymns*, etc., of Dr. Watts, and *A Selection of Hymns* (1787, 10th ed., enlarged, 1800). He prepared many of the hymns in this selection, but his chief work was in bringing to light many beautiful lyrics that had been but little known.

Ritter, Karl, b. at Quedlinburg, Aug. 7, 1779; d. in Berlin, Sept. 25, 1859. As professor of geography from 1820, in the University of Berlin, he gave a great impulse to this study. Of his works of special interest to Bible students, *The Comparative Geography of Palestine and the Sinaitic Peninsula* was translated by Gage (Edinburgh, 1866), 4 vols.

Ritual is "the external body of words and action by which worship is expressed, and exhibited before God and man."

Rituale, the name given to the book containing the liturgy of the Roman Church, mainly used by the priests. It was drawn up during the thirteenth century.

Ritualism. Strictly speaking, a ritualist is one who studies the history and character of the ancient rites of the Church, like Bingham, the author of the *Ecclesiastical Antiquities*. But the name of Ritualism is now given to the practical developments of the High-Church views promulgated in the *Tracts for the Times* (Tractarianism), and in other writings of Pusey and Keble. Those views taught that the sacraments were actual means of conveying grace, that Baptism conveys regeneration, and that in the Eucharist Christ is verily and indeed present, though in a spiritual manner. The use of a new ritual in the Church of England, which sprang up almost suddenly about the year 1859, was the assertion of these views by visible symbolism. No new doctrine was advanced, but the doctrines which had hitherto been taught to the ear were now sought to be inculcated through the eye.—Benham: *Dict. of Religion*, *s. v.* The practices of the Ritualists aroused a sharp conflict which was carried into Parliament and the courts of law, and the contention has not yet died away.

Robber Council. See Ephesus.

Robertson, Frederick William, "an English preacher, was the son of a Scotch gentleman, Captain Frederick Robertson of the royal artillery, and was b. in London, Feb. 3, 1816, in the house of his grandfather, Colonel Robertson. At the age of nine he was sent to the grammar-school of Beverley, in Yorkshire, where he remained for a few years, and then accompanied his parents to the Continent, where he became a proficient in French. In 1832 he entered the Rector's Class at the Edinburgh Academy. Next year Robertson proceeded to the Edinburgh University, and while there had for private tutor the Rev. Charles Terrot, subsequently bishop of the Scottish Episcopal Church in the same city. He was originally designed for the bar, but the study of law did not prove interesting to him, and he would gladly have become a soldier, for he always felt (as he afterward confessed) 'an unutterable admiration of heroic daring;' but certain difficulties intervened in the way of obtaining a commission, and Robertson, in obedience to the wish of his father, entered Brasenose College, Oxford, to study for the Church, in 1836. His life had all along been marked by its singular purity and depth of religious feeling; hence his new career inspired him with no regret, but rather with a high resolve to be worthy of his calling. His first appointment was to the curacy of St. Maurice and St. Mary Calendar, but his health broke down in the course of a year, and he was compelled to visit the Continent. On his return to England he was for a time curate to the incumbent of Christ Church, Cheltenham, whence, in the beginning of 1847, he removed to St. Ebbes, Oxford, and was just beginning to attract the notice of the undergraduates at Oxford when he was offered the incumbency of Trinity Chapel, Brighton. His 'career' in Brighton—though it is perhaps wrong to describe a life so pure, delicate, unselfish, devoted as his, by a term expressive of vulgar ambition—was brief but glorious. For six years he continued to preach sermons, the like of which, for blending of delicacy and strength of thought, poetic beauty and homely lucidity of speech, had perhaps never been heard before in England. Robertson was, unhappily (for his comfort), not very 'orthodox;' consequently he was long misunderstood and vilified by the 'professedly religious portion of society;' but so true, so beautiful was his daily life and conversation, that he almost outlived those pious calumnies, and his death (from consumption, Aug. 15, 1853) threw the whole town into mourning. His sermons (of which four series have been published) have attained great popularity, and a very large circulation. The first series was published in 1855 (11th edition, 1863). Robertson's *Expository Lectures on St. Paul's Epistle to the Corinthians* appeared in 1859. His *Lectures and Addresses on Literary and Social Topics* contain passages of faultless beauty and refinement; but as they were delivered to mixed audiences, and never intended for publication, they do not perhaps exhibit that vigorous intellectual grasp of a subject, or that strong and searching criticism of which their author was so capable. A good biography, with letters, was published in 1865 by the Rev. Stopford A. Brooke (5th ed., 1868)." — Chambers: *Cyclopædia.*

Robinson, Charles Seymour, D. D. (Hamilton College, Clinton, N. Y., 1866); LL. D. (Lafayette College, Easton, Penn., 1885), Presbyterian; b. at Bennington, Vt., March 31, 1829; was graduated at Williams College, Williamstown, Mass., 1849; studied at Union (New York City) and Princeton (N. J.) Theological Seminaries; was pastor in Troy and Brooklyn, N. Y.; Paris, France; and from 1870 to 1888 of Memorial Church, New York City; since 1889, editor of *Every Thursday.* He has published: *Songs of the Church* (New York, 1862); *Songs for the Sanctuary* (1865); *Songs for Christian Worship* (1866); *Short Studies for Sunday-School Teachers* (1868); *Chapel Songs* (1872); *Psalms, Hymns, and Spiritual Songs* (1874); *Christian Work* (Sermons); *Bethel and Penuel* (do., both 1874); *Spiritual Songs* (1878); *Spiritual Songs for Social Worship* (1880); *Studies in the New Testament* (1880); *Spiritual Songs for Sunday-School* (1881); *Studies of Neglected Texts* (1883); *Laudes Domini* (hymn-book, 1884); *Simon Peter: Early Life and Times* (1887); *Sermons in Songs* (1888).

Robinson, Edward, D. D., LL. D., biblical scholar and explorer of the Holy Land; b. at Southington, Conn., April 10, 1794; d. at New York, Jan. 27, 1863. He first studied law; then in 1821 was engaged in literary work and instruction at Andover Theological Seminary. In 1826 he went to Europe, studied at Göttingen, Berlin, and Halle, and returned in 1830 to his native country; became biblical professor at Andover, and published several works elucidating sacred history and literature. His *Dictionary of the Bible* and *Greek and English Lexicon* are much used by students. He was obliged to resign his professorship in 1833 on account of ill-health, after which he published a new edition of Newcome's *Harmony of the Gospels*, and in 1837 made a voyage to the Holy Land, for the purpose of study and exploration, returning to Berlin in 1838. He spent two years in writing *Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa*, which appeared in several editions, and permanently established his reputation as a biblical scholar. After the publication of this work, he again took up his professorship at Andover, which he held till his death. In 1851 he made another visit to Palestine, and again to Europe in 1862. Besides the works above mentioned, Robinson assisted Professor Stuart in editing a Hebrew grammar, and wrote a *Physical Geography of the Holy Land.*—Benham: *Dict. of Religion.* Dr. Robinson was "the most distinguished biblical theologian whom America has produced—indeed, one of the most distinguished of the century."—*Dr. Schaff.* See memorial addresses in *Life, Writings, and Character of Edward Robinson* (N. Y., 1863).

Robinson, John, b. 1575; d. at Leyden, 1625; the minister of the Independent Church in Holland from which departed the earliest settlers of New England. He was a native of Lincolnshire, and educated at Benet's (Corpus Christi) College, Cambridge—a college then much inclined to Puritanism. He gained a fellowship after taking his degree, and was ordained to a charge in the diocese of Norwich; but his Puritan convictions deepening, he left the Church in 1604, and became pastor of a small Independent congregation. To enjoy the religious liberty then only to be found in the Dutch Republic, these endeavored to leave England, in 1607, for Holland, but were prevented by the authorities. Another attempt in 1608 was, however, successful, and they reached Amsterdam and afterwards Leyden. How a little band from this settlement started, in 1620, for America, is told in the article upon the Congregationalists, Robinson remaining behind with the intention of following with the rest when the way should be cleared; but this intention was frustrated by his death in 1625. Robinson was a man of great intelligence and candor, and, though a strict Puritan and thorough Independent, was liberal and tolerant, and on various occasions after his secession communicated with the Episcopalians. He published: *A Defence of the Brownists; Justification of the Separation from the Church of England; People's Plea for the Exercise of Prophesying* (1618); *Essays, Moral and Divine* (1618). One passage uttered by John Robinson has become historical, and has been quoted times without number by men of widely different schools of thought. It was in his memorable address to the emigrants at the close of their last solemn religious service, on the eve of their departure for the New World. He said: "If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded—I am very confident—that the Lord has more truth yet to break forth out of his Holy Word. For my part I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things."—Benham: *Dict. of Religion.* See Dexter: *The Congregationalism of the last Three Hundred Years* (New York, 1880).

Robinson, ROBERT, an eminent Baptist minister; b. at Swaffham in Norfolk, Jan. 8, 1735; d. while on a visit to Dr. Priestley at Birmingham, June 8, 1790. He was first connected with the Calvinistic Methodists, but in 1759 united with the Baptists, and from 1761 was pastor of a church in Cambridge. He wrote a *History of Baptism*, published after his death, and translated Saurin's *Sermons.* He wrote the well-known hymns "Come, thou Fount" (1758), and "Mighty God, while angels bless thee" (1778).

Robinson, STUART, a distinguished Presbyterian minister; b. at Strabane, near Londonderry, Ireland, Nov. 26, 1816; d. at Louisville, Ky., Oct. 5, 1881. He was graduated at Amherst College in 1836; studied theology at Union Theological Seminary, Prince Edward, Va.; pastor at Kanawha Salines, W. Va., 1841–47; at Frankfort, Ky., 1847–52; Baltimore, 1852–56; professor in the theological seminary at Danville, 1856–58, and from then until his death pastor of the Second Presbyterian Church at Louisville, Ky. He was one of the most prominent defenders of the cause of the South during the civil war. Among his published works are: *The Church of God an Essential Element of the Gospel* (Phila., 1858), and *Discourses of Redemption* (N. Y., 1866).

Roch, ST., b. at Montpellier, in 1295; d. there in 1327. During the progress of a plague in Northern Italy, he visited the sick from place to place, and wrought wonderful cures. In connection with this work fabulous tales gathered in time about his name, and a great multitude of churches, hospitals, etc., were dedicated to him.

Rochester, a city of Kent, Eng., twenty-eight miles southeast of London. It became the seat of a bishopric in 608. The cathedral was founded by Gundulf, 1077, and consecrated 1130. It is principally Norman and Early English in style. The endowment of the See of Rochester amounts to £3,000 a year.

Rodgers, JOHN, Presbyterian; b. in Boston, Aug. 5, 1727; d. in New York, May 7, 1811. He entered the ministry in 1747, and in 1749 was settled at St. George's, in Philadelphia. In 1765 he came to New York City, where he was pastor until his death, with the exception of the period of the Revolutionary War. He was an earnest patriot, and was frequently consulted by Washington. See his *Memoir*, by Samuel Miller (N. Y., 1809).

Rogation Days (from Latin *rogare*, to ask or beseech), the name given to the three days which precede Ascension Day, which are set apart in the Roman and Anglican Churches as days of fasting and supplication for God's special blessing on the fruits of the earth. It was formerly the custom to have public processions on these days, at which litanies were sung.

Rogation Sunday, the fifth Sunday after Easter, so called from the three days that follow.

Rogers, HENRY, an eminent English essayist; b. Oct. 18, 1806; d. at Pennal Tower, North Wales, Aug. 20, 1877. After preaching for some time as an Independent minister, he became professor of philosophy at the Independent College at Birmingham; and in 1858 principal of Manchester Independent College. He wrote the *Eclipse of Faith*, Lives of *John Howe*, *Jonathan Edwards*, *and Thomas Fuller*, and *The Superhuman Origin of the Bible Inferred from Itself*, and many articles and essays. He was strongly Anti-Tractarian, and also Anti-Rationalistic, the *Eclipse of Faith* showing scant courtesy to any of the Neologian theories. The immediate cause of its being written was the publication, by one who had been a clergyman, of a skeptical volume called the *Nemesis of Faith.*

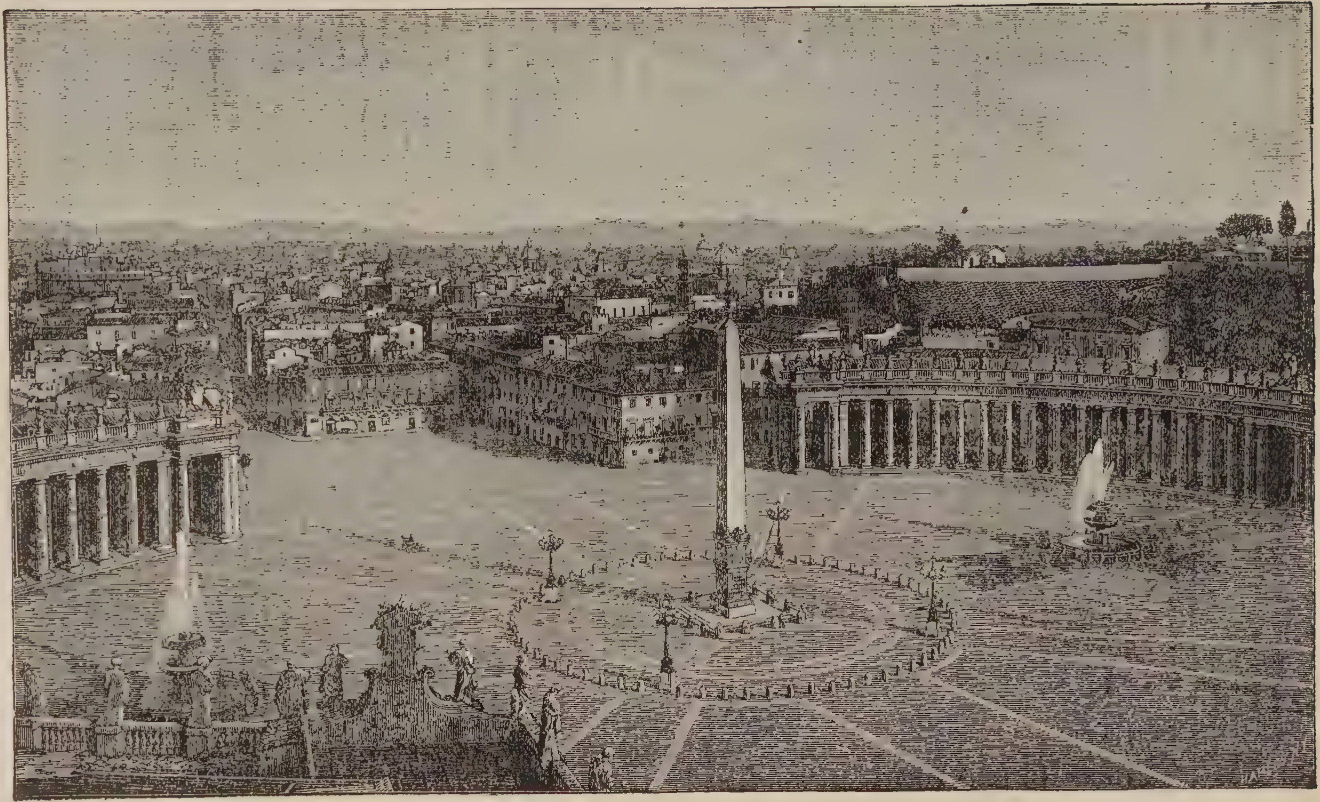
Rogers, JOHN, a Protestant martyr, was born at Birmingham about 1500, educated at Cambridge and Oxford, and in 1535 became pastor at Antwerp. Here he became acquainted with Tyndale, and Coverdale, and joined the Reformed Church. He afterward issued a translation of the Bible known as Matthew's Bible. He removed from Antwerp to Wittenberg, where he remained till the accession of Edward VI., when he returned to England, and soon after was made a prebend of St. Paul's. On the accession of Queen Mary he strongly denounced Romanism, on which he was seized, and, having suffered some months' imprisonment, was burned at Smithfield, Feb. 4, 1555.

Romaine, William, an eminent English evangelical divine; b. at Hartlepool, Durham, Sept. 25, 1714; d. in London, July 26, 1795. He studied at Oxford, and was ordained in 1736. He was appointed professor of astronomy in Gresham College, and became a very popular preacher, and for many years drew crowded congregations in London. He was an earnest advocate of evangelical views, and wrote three volumes that were widely read: *The Life of Faith* (1763); *The Walk of Faith* (1771), and *The Triumph of Faith* (1794). They have frequently been published in one volume. See his *Life*, by W. B. Cadogan, prefixed to an edition of his *Works* in 8 vols. (London, 1796).

Roman Catholic Church. The very extent and influence of this vast church, and the fact that it is the historical parent of all Western communions—as much so of those who most dissent from it as of the others—have made it necessary to treat various branches of the subject so extensively elsewhere, under various headings, that less is needed in this place than has been devoted to other denominations of far less importance. The foundation of this church is uncertain, but we know that when St. Paul wrote his Epistle to the Romans he had not yet visited Rome, though he did so afterwards. St. Peter is said to have been the first bishop, and tradition says that he was martyred there. The mighty importance of the city of Rome naturally gave its bishop a great position, but the fact that it became for a while the arbiter and ruler of all Christendom is the most remarkable fact in the history of Christianity. The causes of the great silent change will be found under the heading Papal Power, Growth of, and the list of Bishops, under Popes, and the emancipation of a large part of Christendom under Reformation. The controversy between Rome and Protestantism involves two main questions: In the first place, Protestants deny the authority of the pope over them at all; and secondly, a large portion of the doctrine of the Roman Church is rejected, as being a corruption of Apostolic Christianity. The Roman Church recognizes seven sacraments, viz., Baptism, Confirmation, the Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony. One of the chief characteristics of this religion is that of invoking help of the Virgin and the Saints. In defence, Roman Catholics say that they do no more than ask the prayers of those who, from their perfected state, must be more worthy to offer them than they; but in most books of devotion the prayers addressed to the Blessed Virgin and the Saints are such as Protestants consider it sinful to offer to any but God. The public service is in the Latin tongue, which has caused their opponents to say that they wish to keep the laity in the dark as to what they are doing. With regard to all matters relating to faith, Roman Catholics draw a hard-and-fast line between what is of doctrine and what of discipline. Doctrine is what was taught by Christ and his apostles; discipline, different rules laid down by the various councils of the church, and liable to change at any time. Since the Vatican Council of 1870, when Pius IX. put forth the doctrine of the infallibility of the pope, the utterances of the pontiff have been taken as the groundwork of the faith and practice of the Church. There are various religious orders, both for men and wommen, who all are obliged to take the three vows of poverty, chastity, and obedience. Their work consists in superintending charitable institutions, such as asylums, orphanages, and hospitals, and some of the orders have large schools attached to them. The number of Roman Catholics all over the world is about 220,000,000. — Benham: *Dict. of Religion*. The growth of the Roman Church in the United States in recent years has been rapid, owing to emigration. They claim over 8,000,000 adherents in this country. The peculiar doctrines, practices, and terms of the Roman Church will be found under their proper headings. See Christianity; Jesuits; Immaculate Conception; Vatican Council, etc.

Romans, Epistle to the. See Paul.

Rome, "the capital of the kingdom of Italy, on the river Tiber, about fifteen miles from the mouth of that river. It is celebrated alike for its existing buildings and for the ruins of its ancient grandeur. Among the former are the Cathedral of St. Peter (built in the sixteenth and seventeenth centuries), perhaps the finest ecclesiastical structure in the world; and the Palace of the Vatican (completed in its present form about the beginning of the fifteenth century), the residence of the popes, and celebrated for its splendid library, and for its magnificent collection of works of art. St. Peter's and the Vatican are on the right bank of the Tiber, and the principal palace occupied by the king of Italy stands on the left bank. Among the remains of antiquity may be mentioned the Coliseum, completed A. D. 80, and which was capable of accommodating 87,000 persons. The city is surrounded by walls, nearly thirteen miles in circuit. Of the district on the left bank of the Tiber, however, only the northwestern portion is



PANORAMIC VIEW OF ROME FROM THE ROOF OF ST. PETER'S.

occupied by the modern city; while the portion on the right bank, enclosing a much larger area than was embraced by the corresponding portion of ancient Rome, was built in the first half of the seventeenth century; and a large extent of ground to the south and east of the city is occupied for the most part by market-gardens and vineyards. The most closely built and busiest part of the city occupies the site of the ancient Campus Martius; the handsomer and more fashionable part occupies the slopes of the Quirinal, Viminal, and Capitoline hills. Till the establishment of the Italian kingdom, Rome was the capital of the States of the Church; and it was, at a much earlier period, the capital of the Roman Empire. It was founded by Romulus about 753 B. C. At first only a small castle on the summit of Mount Palatinus, it had grown by the time of Servius Tullius, the sixth of its kings, who died 534 B. C., large enough to occupy the 'seven hills of Rome' (*Palatinus*, *Capitolinus*, *Quirinalis*, *Cœlius*, *Aventinus*, *Viminalis*, *Esquilinus*), and was hence called 'the City of the Seven Hills.' In the time of the Emperor Augustus, the first of the emperors, who died A. D. 14, the population of the city is estimated to have been at least 1,300,000; and in the time of the Emperors Vespasian and Trajan (A. D. 70–117), it is believed to have contained nearly 2,000,000. On its first foundation, Rome was governed by kings (753–510 B. C.); afterwards as a republic by consuls, etc. (510–31 B. C.); and afterwards by emperors (31 B. C.–A. D. 476). In the time of the emperors till Diocletian, the empire embraced nearly the whole of the then known world. It was then (A. D. 296) divided into the Western and Eastern Empires, but was reunited under Constans in 340, and again divided by Valentinian and Valens in 364. The final division was in 395. The Western Empire fell in 476, but the Eastern Empire survived till the capture of Constantinople by the Turks in 1453. About 728 the city of Rome became independent under the popes, and it remained (with the exception of vicissitudes) the seat of the papal court till the abolition of the temporal power of the popes in 1870. Since then, Rome has been the capital of the kingdom of Italy, only the Vatican being under the sovereignty of the pope. The city is the seat of a university, founded in 1244. Its population in 1881 was 300,467."—Cassell: *Cyclopædia*. See VATICAN.

Rood is the Anglo-Saxon word for "cross." It was commonly applied to the cross erected in mediæval times at the entrance of the chancel.

Rosary (Lat. *rosarium*, a chaplet of roses), a form of prayer recited on beads by the Roman Catholics. The practice dates as early as the fifth century.

Roscellin, or ROSCELIN, was born in the diocese of Soissons in the eleventh century, and educated at Rheims. About 1089 he became canon of Compiègne, and put forth heretical views of the doctrine of the Trinity—namely, that the three names of the Trinity are the names of three individual substances, as distinct as three angels, and that the unity of the Trinity is a mere verbal expression, implying a unity in power, as there may be among the angels. In 1092 a council was called at Soissons, at which Roscellin was condemned, and obliged to recant. He fled to England, where he retracted his recantation, and wrote against his principal antagonist, Anselm (who had written *De Fide Trinitatis* against him), accusing him of holding heretical views on the Incarnation. Anselm had lately become archbishop of Canterbury, and this caused a quarrel between him and the king; but they were reconciled, and Roscellin was forced to return to France. He became canon of Tours, and shortly after began a controversy with his former disciple, Abelard. The latter had, in his early years, been a strong partisan of Roscellin, but his views took a more modified form, and greatly resembled Sabellianism. Roscellin accused him also of other heresies, whereupon Abelard violently attacked his former leader. No account remains of Roscellin's latter years, but he is supposed to have died about 1106.—Benham: *Dict. of Religion*. See NOMINALISTS.

Rose, THE GOLDEN. See GOLDEN ROSE.

Rose, HUGH JAMES, considered by many the founder of the Tractarian movement in England; b. at Uckfield, 1795; d. in Florence, Italy, Dec. 22, 1838. He was graduated at Trinity College, Cambridge; vicar of Horsham, 1822–30; rector of Hadley, Suffolk, 1830, and principal of King's College, London, 1836. He was a learned man, and a very pronounced High-Churchman.

Rosicrucians, a society formed in Germany at the beginning of the seventeenth century. An anonymous pamphlet, published at Cassel, in 1614, asserted that the founder, Rosenkreutz, had lived 200 years before, but that, according to the rules drawn up at the foundation, its existence had, up to that time, been kept a profound secret. The pamphlet declared the members to be possessed of fabulous scientific knowledge, and to be absolutely exempt from illness or suffering of any sort. Another derivation of their name is from *ros*, "dew," which they held to be the most powerful dissolvent of gold; and *crux*, "cross," which in the chemical style signifies "light," became the figure of the cross, "X," exhibiting at the same time the three letters in the word *lux*. They were alchemists, who sought for the Philosopher's Stone by the intervention of dew and light.—Benham: *Dict. of Religion.*

Rothe (*rōt*), Richard, "one of the first speculative divines of Germany, was b. at Posen in 1799, and became successively member, professor, director, and ephorus of the Theological Seminary of Wittenberg. In 1837 he was nominated professor of theology at the University of Heidelberg, which in 1849 he exchanged for Posen. In 1854, however, he removed again to Heidelberg. Vigorous grasp and independence of thought were his chief characteristics, but he never formed a school, in the strict sense of the term. One of his well-known works is the *System of Theological Ethics, or Moral Theology*—a complete system of speculative theology or theosophy. This work is to show that religious truth is not a series of disputable propositions, but a divine morality; in a word, to translate the scholastic dialect of the creeds back into the living language of the Sermon on the Mount. Another remarkable book of his is the *Beginnings of the Christian Church*, which, by the peculiarity of 'stand-point' assumed by the author regarding Church and State, evoked many fierce counter-treatises, like Baur's *On the Origin of Episcopacy.* Rothe died at Heidelberg in 1867. His lectures on *Dogmatik* were published in 1870; *Sermons*, in 1872, and *Quiet Hours* (*Stille Stunden*) the same year."—Chambers: *Cyclopædia.*

Roumania. The Greek Church is the State Church of Roumania. The higher clergy are paid by the State, and the lower clergy by the congregations, or, as is often the case, they support themselves by agriculture. Their duties are not onerous, as they only have to read the formularies and perform the church ceremonies. There are a few evangelical congregations under the protection of the Prussian State Church. Of the population of Roumania, 4,598,219 belong to the Greek Church, 115,420 to the Roman Catholics, 8,803 to the Armenian Church, 7,790 to the Evangelical Church; there are also 401,051 Jews, and 25,033 Mohammedans.

Roundheads, a name given to the Puritans because they wore their hair cut very short, while the Cavaliers wore theirs in long ringlets.

Rousseau (*roo-sō'*), Jean Jacques, "b. in Geneva, June 28, 1712; d. at Ermenonville, near Chantilly, July 2, 1778; one of the prominent French socialist writers of the eighteenth century, now remembered chiefly for his *Confessions*, which were written during a residence in England, in 1766, and an essay entitled *Du Contrat Social.* He was the son of a watchmaker of Geneva, and till the age of fifteen resided in that city, where he was apprenticed first to an attorney, and afterwards to an engraver. In his sixteenth year he wandered into Savoy, a fugitive from his second master; and there found a protector in a Madame de Warens, a new convert to the Roman Catholic Church, through whose instrumentality he also became a convert to the same faith. He resided with this lady for ten years, and, after various wanderings, went in 1745 to Paris. On alighting at an inn in that city, he fell in with a servant girl, named Thérèse Levasseur, and with her he formed a connection which lasted for the rest of his life. In 1748 he became acquainted with Madame D'Epinay, at whose house he was introduced to Diderot, D'Alembert, and Condillac, and was by them engaged to write musical articles for the *Encyclopédie.* In 1750 he obtained a prize from the Academy of Dijon for an essay in answer to the question whether the re-establishment of the arts and sciences had contributed to purify morals. He answered the question in the negative, but displayed so much ingenuity and eloquence that his essay attracted much attention. In 1756, at the invitation of Madame D'Epinay, he took up his residence at her country house, called the Hermitage, in the pretty valley of Montmorency, near Paris. Here he began to write his celebrated novel, *Julia; or, the New Heloise*, which he finished in 1759. This was followed in 1762 by *Emile*, a moral romance, in which he condemns every other mode of education but that of following nature, and avows through one of the characters a creed which amounts to little more than theism. This work was anathematized by the archbishop of Paris, and was ordered to be burned by the Parliament of Paris, which proceeded criminally against the author. About the same time it was burned at Geneva. Rousseau now fled from France, but returned in 1765–66, when he accompanied David Hume to England, remaining for a little more than a year. In 1769 he married Thérèse Levasseur, by whom he had had five children. In 1770 he was once more in Paris, and took lodgings in the Rue Plâtrière, which has since been called Rue J. J. Rousseau. He was now growing old and infirm, and was, besides, extremely poor. He died at a cottage offered to him by the Marquis de Garardin, at Ermenonville, and was buried, according to his request, on an island shaded by poplars in a little lake in the Park of Ermenonville, where a plain marble monument was raised to his memory. His *Confessions* were not published till after his death. A good account of the life and works, and likewise of the character, of Rousseau, is given by John Morley in *Rousseau* (1878)."—Cassell: *Cyclopædia.*

Rubrics (from the Lat. *rubidus*, red), a name given to certain directions as to the mode of conducting service, the use of prayers on special occasions, etc. The name is derived from the fact that the rubrics were originally written in red ink.

Rufinus, TYRANNIUS (TURRANIUS, TORANUS), b. at Aquileja. He early entered a monastery in his native city, and was baptized in 370 or 371. The following year he went to Egypt, where he spent six years, and visited the most famous hermits. In 378 or 379 he built a cell and lived a hermit-life on the Mount of Olives. During the Origenistic controversy he was opposed to Jerome. He translated many of Origen's exegetical works, and in various ways was an interpreter of Greek theology.

Rule of Faith. See REGULA FIDEI.

Rural Deans, ecclesiastical officers in the Anglican Church, who are supposed to superintend the clergy within their district; see that their houses and churches are kept in repair; discuss topics of interest with them, and report the result to the bishop.

Russian Church, THE. The Russians claim to have been converted to Christianity by the Apostle Andrew, but it has been conclusively proved that the conversion did not take place till the ninth century. The State Church of Russia is a branch of the Greek or Eastern Church. In the year 955 Olga, widow of the Grand Prince Igor, went to Constantinople to receive baptism at the hands of the patriarch. She sought to convert her son to the new religion, but without success; her teaching, however, bore fruit later in the mind of her grandson Vladimir. Vladimir died in 1015, and his son, Yaroslav, caused the Scriptures to be translated into Slavonian, founded an archbishopric at Kieff, and by getting Greek priests to settle in his country sought to render his Church independent of the patriarch of Constantinople; but in this he did not succeed, and for six centuries it remained attached to the Greek Church. After the seizure of Constantinople by the Turks in 1453, the Russian bishops elected their own metropolitans without the sanction of Greek patriarchs, and in 1551 a synod held at Moscow framed a code of ecclesiastical laws for the government of the Church. These laws were called *Stoglav*, or a hundred chapters. In the reign of the Czar Theodore, the Greeks consented to the consecration, in 1588, of an independent patriarch of Moscow. The most important of these patriarchs was Nikon (1652–57). In 1642 a catechism was composed in the Russian language by Peter Mogilas, to check the growing tendency of the Russo-Greeks to conform to Rome, and Nikon did much to correct the errors which still remained in the Slavonic version of the Scriptures and in the service-books. These changes in the liturgy caused great commotion in the Church, and in 1666 a large number separated themselves from the rest, and were called *Raskolniks*, from *raskol*, "cleft," to signify schism or dissent. They, however, call themselves *Starovertzi*, or the "Old Believers." Peter the Great, in 1700, on the death of the tenth patriarch, Adrian, ordered that for the future the Russian Church should be governed by a synod consisting of a certain number of bishops, several presbyters, and an imperial procurator. Accordingly, in 1723, the Most Holy Synod was established at Moscow. It has now been removed to St. Petersburg. It is usually composed of two metropolitans, two bishops, the chief secular priest of the imperial staff, and the following lay members: the procurator, seven secretaries, and some clerks. It decides on all matters of faith, and superintends the administration of the dioceses. The law of the land with regard to religion is as follows: "The ruling faith in the Russian Empire is the Christian Orthodox Eastern Catholic declaration of belief. Religious liberty is not only assured to Christians of other denominations, but also to Jews, Mohammedans, and pagans; so that all people living in Russia may worship God according to the laws and faith of their ancestors." In some respects the Russian creed resembles that of the Latin, but yet it differs in a few very important particulars, notably that of the doctrine of the Trinity. The Russians deny the double Procession of the Holy Ghost. (FILIOQUE CONTROVERSY.) The worship of the Virgin is not so common as in Italy or Spain, but the invocation of the saints is quite as usual. The laity communicate in both kinds with the priests, but with this difference, that while he partakes of each separately, the laity receive the bread soaked in the wine. The Russians take their fundamental doctrines from the Bible and the first of the seven General Councils of the Church. The number of sacraments recognized by them is seven, namely, Baptism, Chrism, the Eucharist, Orders, Confession, Matrimony, and the Unction of the Sick. In the latter there is again a difference from the Roman Catholic idea of the same service. In the former, unction is administered only at the certain approach of death, whereas in Russia prayers are added for the recovery of the patient. There are three orders of clergy: bishops, priests, and deacons, but numerous subdivisions exist in each order. It will suffice if we mention those of the bishops, which are three in number: First, the metropolitans, of which there are only three in Russia; second, the archbishops; third, the bishops. The lower clergy are paid by the State, and although their incomes are for the most part very small, they manage, by total exemption from taxation, to live. They are forbidden to marry after their ordination, but there is no law against their keeping their wives if they should have been married while still laymen. The number of members of this Church is said to be as great as 64,000,000, of which 15,000,000 are sectarian dissenters. The ritual of the service is elaborate in the extreme; a description of a festival service has been published in Dr. Pinkerton's account of his visit to Russia. Great superstition prevails, especially amongst the lower classes, and this is fostered by the priests. Image-worship, or, to speak more correctly, picture-worship, is a great feature of the religion of the people, many thinking it utterly impossible to say a prayer unless they have a picture either of the Saviour or of the Virgin before them. —Benham: *Dict. of Religion.* See GREEK CHURCH.

Ruth, BOOK OF, "one of the Hagiographa, placed in the authorized version, as in the LXX., between Judges and Samuel; and in the Jewish canon as the second of the five Megilloth, coming after the Song of Songs. It consists of four chapters, and describes how Ruth, the Moabite widow of a Hebrew, Mahlon by name, in the time of the Judges, became—by faithful, loving adherence to her mother-in-law, Naomi, for whose sake she had left her home and kindred—the wife of Boaz, and through him the ancestress of David himself. A fragmentary genealogy of David's house—of which the principal links only are given—forms the conclusion of the book, which is characterized throughout by the most naïve simplicity and minute truthfulness of detail. If there be a tendency in the book—which is doubtful—it would naturally be to show how utterly even that strictest of prejudices, in the mind of ancient peoples, especially the Hebrews, against intermarriage with the 'stranger,' is vanquished by genuine love and piety; nay, that the heroine of the tale, even a Moabite, was deemed worthy, for her virtue, to become the foundress of the royal house of Israel. Considering that the book of Kings contains no details about David's genealogy, this book, apart from its indescribable natural charm, becomes a most useful historical record, and further supplies many items on the forms and domestic customs of a time about which we have such very scant information elsewhere.

"The time of the events related mounts back to about a century before David, yet both the contents and tendency of the book show clearly enough that it was hardly written before the last years of David's reign, if it was at all written in his lifetime. For a change had already taken place in the interval in the manners and customs of the people (cf. the 'in former time,' iv. 7), and the genealogy carried down to David shows the theocratic significance he had acquired by the time it was written."—Chambers: *Cyclopædia.*

Rutherfurd, SAMUEL, a Scotch divine and Covenanter; b. about 1600 at Nisbet; d. at St. Andrew's, March 20, 1661; was graduated at the University of Edinburgh in 1621; was minister at Anworth in 1627, but was deprived of his living in 1636 for nonconformity, and a work in defence of the doctrines of Presbyterianism as against the Arminians. He was made professor at St. Andrew's in 1639; commissioner to the Westminster Assembly, 1643–47, and principal of New College in 1649. In 1660 he was deprived of his offices, and cited to appear before the next Parliament to answer to the charge of high treason, but death prevented him from going. He wrote many works in defence of his views. His letters are very interesting, and were published, with a sketch of his life, by Rev. A. A. Bonar (new edition, London, 1881). See *Manna Crumbs . . . being Excerpts from the Letters of Samuel Rutherfurd*, gathered by Rev. W. P. Breed (Phil., 1865).

Ryerson, ADOLPHUS EGERTON, D. D., LL. D., Methodist; b. in Charlottevilie, Canada, March 24, 1803; d. at Toronto, Feb. 19, 1882. He became a preacher in connection with the Canada Methodist Conference in 1826, and soon became distinguished as an able and effective writer and speaker. He was chosen editor of the *Christian Guardian* in 1829. In 1833 he was sent by the Conference as delegate to the Wesleyan body in England, and in 1841 was elected the first president of Victoria University. He was appointed chief superintendent of education for Upper Canada in 1844, and in this important office accomplished a work of great benefit to the community. He wrote many pamphlets and reports, and among his works are *Epochs of Canadian Methodism* (1882) and *The History of the United Empire Loyalists*, 2 vols. (1880).

Ryland, JOHN, D. D., a distinguished Baptist minister and hymn-writer; b. at Warwick, Jan. 29, 1753; d. at Bristol, May 25, 1825. He was pastor of the Baptist Church at Northampton (1781), and afterward at Bristol, where he held the office of president of the college there, from 1794 to his death. His *Hymns and Verses* were collected by D. Sedgwick in 1862 in a volume that contains a *Memoir* by Dr. Hoby.

Ryle, JOHN CHARLES, D. D., lord bishop of Liverpool, Church of England; b. at Macclesfield, May 10, 1816. He was graduated at Christ Church, Oxford, 1837; became curate of Exbury Hants, 1841; rector of St. Thomas's, Winchester, 1843; of Helmingham, Suffolk, 1844; vicar of Stradbroke, Suffolk, 1861; honorary canon of Norwich Cathedral, 1872; select preacher at Cambridge, 1873–74; bishop of Liverpool, 1880. He has written upwards of one hundred tracts on doctrinal and practical subjects, which have had a large circulation: *Coming Events and Present Duties* (1867); *Bishops and Clergy of Other Days* (1868); *The Christian Leaders of the Last Century* (in England) (1869); *Expository Thoughts on the Gospels* (1856–69), 7 vols.

S.

Sab'aoth (*hosts*). The phrase "Lord of Sabaoth" is used twice in the New Testament—Rom. ix. 29; Jas. v. 4. It is the Greek translation of the Hebrew *Tsebaoth*, "hosts" or "armies," so often found in the Old Testament, and translated "Lord of *hosts*," "Lord God of *hosts*"—*i. e.*, the heavenly bodies, the angels, or the people of God.

Sabas, ST., b. at Mutalasca, or Mutala, a village in Cappadocia, 439; d. near Jerusalem about 531. In extreme youth he gave up an inheritance of wealth, and became a hermit in Palestine, where he was joined by others, and in 484 he was made abbot of an order of monks, called after him *Sabaites*. The discipline was very severe. He founded the convent of Mar Saba. See KIDRON.

Sabbatarians. See SEVENTH-DAY BAPTISTS.

Sabbath, THE, "as a day of *rest* and special sanctity among the days of the week, appears to have been of early institution, but it is first mentioned as a day 'holy to the Lord' in connection with the gathering of the manna in the wilderness (Exod. xvi. 23); and the publication of the command requiring its observance goes no further back than the delivery of the Law from Mount Sinai. (Exod. xx. 10.) Originally observed in recognition of God's 'rest' from his work as Creator, it was now enjoined as commemorative of the 'rest' which he had given his people from the bondage of Egypt, and its observance was required as an acknowledgment of the covenant that was thereupon established between God and the people to all generations. The entire day was to be given up in consecration to the Lord alone, not only as the Creator of the heavens and the earth, but as the Redeemer of Israel; and the observance of it was one of the distinctive badges of membership in the Jewish community. No law was held by the strict Jews to be more religiously binding, or was eventually so scrupulously hedged round with guards against every seeming violation."—Bagster: *Bible Helps*. "The choice of the *first* day by the Christian Church is due to Christ's appearing on that day, and to apostolical usage. Rev. i. 10 first mentions 'the Lord's Day.' The early Church met to break bread on the first day (Acts xx. 7); it was the day for laying-by of alms for the poor. (1 Cor. xvi. 2.) No formal decree changed the Sabbath from the seventh to the first day; this would only have offended the Jews and weak Christians. At first both days were kept. But when Judaizing Christians wished to bring Christians under the bondage of the law, and the Jews became open antagonists of the Church, the observance of the Jewish Sabbath was tacitly laid aside, and the Lord's Day alone was kept (see Col. ii. 16). Moses, the law's representative, could not lead Israel into Canaan. The law leads to Christ, there its office ceases; it is Jesus, the Antitype of Joshua, who leads us into the heavenly rest. (Heb. iv. 8, 9.) So legal sacrifices continued till the antitypical sacrifice superseded it. As the antitypical sabbath rest will not be till Christ comes to usher us into it, the typical earthly Sabbath must continue till then."—Fausset: *Bible Cyclopedia.*

Sabbath-Day's Journey (Acts i. 12) was about seven-eighths of a mile, and was the distance which might be traveled without violating the law. (Ex. xvi. 29.)

Sabbatical Year (Exod. xxxiii. 10, 11), "part of the same general law as the Sabbath day. The land must rest fallow each seventh year. In Lev. xxv. 2–7 and Deut. xv. God ordains also the release of debtors every seventh year. The parts of the harvest crop, ungathered and ungleaned, in some degree sowed themselves for a spontaneous growth in the idle seventh year. (Lev. xix. 6; xxiii. 22.) The owners laid up corn in the previous years for it. (Lev. xxv. 20–22.) As the Sabbath is God's assertion of his claim on time, so the sabatical year on the land. The sabbatical year began in the seventh month, and the whole law was then read during the feast of tabernacles; so that holy occupation, not apathetic rest, characterized it, as in the case of the Sabbath day. At the completion of the week of sabbatical years (fifty) the jubilee year crowned the whole. Canaan's conquest took seven years, the allotment of land seven more; then began the law of the sabbatical year. These 'years' were observed under the N. T.; and Judaizers even sought to force their observance on Gentile Christians. (Gal. iv. 10.) In the jubilee year alienated lands returned to their original owners, and Hebrew bondservants were freed. (Lev. xxv. 8–16, 23–55; xvii. 16–25; Num. xxxvi. 4.) The jubilee is the crowning of the sabbatical system. The weekly and the monthly sabbaths secured *rest for each spiritually;* the sabbatical year secured *rest for the land.* The jubilee secured rest and restoration for *the body politic*, to recover that general equality which Joshua's original settlement contemplated; hence no religious observances were prescribed, simply the trumpets sounded the glad note of restoration. The leisure of the jubilee year was, perhaps, devoted to school and instruction of the people, the reading of the law and such services (Ewald)."—Fausset: *Bible Cyclopædia.*

Sabeans. See MENDÆANS.

Sabel'lius was the author of the Sabellian heresy. Very little is known of his history. He was born at Ptolemais, in Libya, early in the third century, and afterward became, perhaps, the bishop of that city. He owed some of his heretical views to Noëtus of Smyrna, whose disciple he was, and began to publish his errors about A. D. 260. They did not die out till the fifth century.

Sabellius denied the doctrine of the Trinity, maintaining that God is unipersonal, and that the names Father, Son and Holy Ghost merely designate the same person in different capacities. As the Father, God created the world; as the Son, he redeemed it; as the Holy Ghost, he sanctifies the elect. These three, he said, are no more different persons than the body, soul, and spirit of man are three persons. A deduction from this view is that the Father suffered on the Cross, hence the Sabellians are often included among the Patripassians (*q. v.*). Later on the Sabellians became divided, and one section—the Low Sabellians—held that Jesus Christ was not divine, but that an "energy" or emanation from God dwelt in him. They all accepted the Scriptures, but acknowledged also some apocryphal books, the chief of which was *The Gospel to the Egyptians.*

Sabellianism was the cause of the introduction of the word *person* in describing the orthodox doctrine of the Trinity. The word had not been used before in that connection.—Benham: *Dict. of Religion.*

Sacerdotalism is that view of the priesthood which, considering the Lord's Supper a sacrifice, regards the priest as the minister of that sacrifice. See PRIEST; RITUALISM.

Sachs, HANS, a Nüremberg shoemaker, who has been called "the prince and patriarch of the master-singers;" b. at Nüremberg, Nov. 5, 1494; d. there, Jan. 20, 1576. In 1511, in connection with work at his trade, he visited the principal cities of Germany, and among the master-singers cultivated the art of poetry. These master-singers were mechanics, and met on holidays and Sunday afternoons in the church or in the guildhall to sing the poems they had composed. Sachs soon gained a great reputation, and after settling in Nüremberg, while supporting a large family by his trade, found time to compose poems—the number of which has been put as high as six thousand. Some of his productions exerted a marked influence in the history of the German Reformation. Some of his most celebrated poems are transcriptions of Luther's translation of the Psalms. In 1874 a bronze statue of the poet-shoemaker was erected in the Spitalplatz at Nüremberg.

Sack, BRETHREN OF THE, a division of the Bonihomines, or Perfecti (*q. v.*), founded in France about 1200, and confirmed by the pope in 1219. They received their name from the sack which they used as a garment. For a time they spread rapidly, but probably on account of heretical views they were dissolved in 1275. An order of nuns bearing the same name was founded by Louis IX. in 1261, but it was short-lived. As late as 1357 the inmates of a nunnery in London wore sacks of hemp.

Sacrament. This word signified, in classical Latin, the oath which a soldier took to be faithful to his commander; and its ecclesiastical use appears to be due to Pliny, who, in his celebrated letter to Trajan, A. D. 112, says that he found that the Christians bound themselves with an oath (*sacramento*) to be faithful to Christ, and to abstain from crimes. Evidently this refers to the baptismal covenant. Tertullian uses the word regularly in its present sense. Protestants confine the number of sacraments to two, viz., baptism and the Lord's Supper, since these were alone instituted by Christ and commanded to be observed. The Roman Catholic and Greek Churches add to these sacraments five others, viz., confirmation, penance, extreme unction, ordination, and matrimony.

As to the efficacy and nature of the sacraments Protestants consider them as signs and seals of a living faith, while the Roman Church regards them as the absolutely necessary channels of all divine grace. See Smith and Cheetham: *Dict. of Chris. Antiquities;* BAPTISM; LORD'S SUPPER.

Sacred Heart, SOCIETY OF THE. See JESUS, SOCIETY OF THE SACRED HEART OF.

Sacrifice. See OFFERING.

Sacrilege is the desecration or profanation of objects consecrated to God. In the ancient Church special decrees were pronounced against those who in any way profaned the Eucharist, or misappropriated sacred property. Those who committed sacrilege were often put to death, and those who stole church property, if they did not make restitution, were excommunicated, and anathematized.

Sacristan, in the early Church, was the name of the minister who had charge of the sacred vessels, vestments and furniture. The office is still retained in many foreign cathedrals.

Sacristy formerly was a separate building belonging to the Church, or an apartment in it, where the sacred vessels were kept, and the priests put their vestments on and off. It answered to the modern vestry.

Sacy, LOUIS ISAAC LEMAISTRE DE, spiritual director of the recluses of Port Royal; b. in Paris, March 29, 1613; d. Jan. 4, 1684. Educated at Beauvais, in 1650, two years after his ordination he became confessor at Port Royal. During the persecution of the Jansenists he sought safety in the suburb of St. Antoine, but was discovered and imprisoned in the Bastille (1666). After his release he returned to Port Royal (1668), but in 1679 he was again compelled to leave the monastery, and spend the rest of his life in the house of his cousin, the Marquis of Pomponne. His principal works are translations of the Bible. His translation of the New Testament was attacked by several bishops, and condemned by Pope Clement IX., but found defenders in Arnauld and Nicole. *La Sainte Bible*, containing the *Vulgata*, is still widely used in France.

Sadducees, "a party supposed to be named either from 'Tsedek,' *righteousness*, or from Zadok, disciple of Antigonus Sochæus, a president of the Sanhedrim (B. C. 200–170). They were the very opposite of the Pharisees, denying the authority of all revelation and tradition subsequent to Moses; skeptical with regard to the miraculous and supernatural, they denied the existence of spiritual beings, the immortality of the soul, and the resurrection of the body. Hence they were deists, and viewed the Supreme Being as a quiescent Providence, calmly surveying from above the regular working of natural laws, and the creatures which spontaneously reproduced themselves from the original germs. They gave themselves up to ease, luxury, and self-indulgence; accepted Greek culture and intercourse; mingled with foreigners, and were not indisposed to view with indifferent liberality the laxity of heathen morals and the profanity of idol-worship. They divided the hierarchy with the Pharisees, and the Chief Council seems to have been equally balanced between the two (Acts xxiii. 6); the family of Annas belonging to the Sadducean faction in our Lord's time. (Acts v. 17.)"—"Oxford" *Bible Helps.*

Saint John, KNIGHTS OF. See MILITARY RELIGIOUS ORDERS.

Saint-Simon de Rouvroy, COMTE CLAUDE HENRI DE, a French social philosopher; b. in Paris, Oct. 17, 1760; d. there, May 19, 1825. He came to this country in 1777 and fought bravely in the War of the Revolution. He visited Mexico and proposed to cut a canal through the Isthmus, and in Spain formed a project to connect Madrid with the sea. During the Revolution in France he bought up many confiscated estates, and purposed to found a scientific and industrial school. He became financially involved, and found himself penniless just at the time when he had formed a great plan for the reorganization of society. His best-known books are: *Catéchisme Politique* (1823) and *Nouveau Christianisme* (1825).

Saints, Day of All. See All-Saints'-Day.

Saints, Worship of the. See Invocation of Saints.

Sakya Muni. See Buddhism.

Sal'amis, the most important and largest city on the Island of Cyprus. Paul and Barnabas, when they visited the island, preached in the synagogue. (Acts xiii. 5.)

Salem Witchcraft. See Witchcraft.

Sales, Francis de. See Francis of Sales.

Salisbury, the county-town of Wiltshire, Eng., is celebrated for its cathedral, which was built early in the thirteenth century. It has recently been restored. Salisbury (formerly called *New Sarum*) has been the seat of a bishopric since 1217, in which it was removed from *Old Sarum*, a town no longer in existence, about two miles to the north of the present city. The income of the see is £5,000.

Salisbury, John of. See John of Salisbury.

Salmeron, Alphonso, one of the founders, with Ignatius Loyola, of the Society of Jesus; b. at Toledo, Oct. 8, 1515; d. at Naples, Feb. 13, 1585. He was a bitter opponent of the Reformation, and active as a papal theologian in the Council of Trent. He wrote commentaries on most of the books of the Bible.

Salt. "Indispensable as salt is to ourselves, it was even more so to the Hebrews, being to them not only an appetizing condiment in the food both of man (Job. vi. 6) and beast (Isa. xxx. 24, see margin), and a most valuable antidote to the effects of the heat of the climate on animal food, but also entering largely into their religious services as an accompaniment to the various offerings presented on the altar. (Lev. ii. 13.) They possessed an inexhaustible and ready supply of it on the southern shores of the Dead Sea. Salt might also be procured from the Mediterranean Sea, and from this source the Phœnicians would naturally obtain the supply necessary for salting fish (Neh. xiii. 16) and for other purposes. The associations connected with salt in Eastern countries are important. As one of the most essential articles of diet, it symbolized hospitality; as an antiseptic — durability, fidelity, and purity. Hence, the expression, 'covenant of salt' (Lev. ii. 13; Num. xviii. 19; 2 Chron. xiii. 5), as betokening an indissoluble alliance between friends; and again the expression, 'salted with the salt of the palace' (Ezra iv. 14), not necessarily meaning that they had 'maintenance from the palace,' as the A. V. has it, but that they were bound by sacred obligations of fidelity to the king. So, in the present day, 'to eat bread and salt together' is an expression for a league of mutual amity. It was probably with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God."—Smith: *Dict. of the Bible.*

Salvation. See Redemption.

Salvation Army, The, is a religious organization which was originated in the East of London in 1865, by Mr. William Booth, the leader and general. He was born at Nottingham in 1829, and in 1843 became a minister of the Methodist New Connection. He was, in 1844, set apart as an evangelist, and when, in 1856, he returned to the regular pastorate he felt himself out of his sphere, and in 1861 requested to be allowed to again become an evangelist. The request was refused, so he left the Society and began an independent career. He worked in Cornwall, Newcastle, and other places, and in 1865 hired a theatre in Whitechapel. The society was developed into its present form and received its name in 1876. With the name *army* came military phraseology. Prayer was termed *knee-drill*, the leader, a *general;* evangelists, *officers;* and candidates, *cadets.* A semi-military attire was assumed, barracks were built instead of separate residences, and when the army went out to take a place by storm, it was with banners displayed and bands of music. The noisiest music (drums, brass, etc.) is also employed in the meetings, and other proceedings of a very sensational character. The object is to attract people who would not enter church or chapel, and for this cause the officers, male and female, visit public-houses, prisons, etc., and open-air meetings are held. This organization has had a remarkable growth, and is doing its peculiar work in every part of the British Empire, and is found in France, Sweden, Africa and other countries. It has had a corps of officers and members in this country for several years, with headquarters in New York City, and in 1890 reported 360 halls, 1,024 officers and 8,771 soldiers in the United States.

Salvation of Infants. See INFANT SALVATION.

Salve (*Hail*) is the opening word in many famous Latin hymns. *Salve regina* is the name of an antiphon sung in the Roman Catholic Church from Trinity to Advent, after Lauds and Compline. It is said to have been composed by Contractus, a Benedictine monk of the eleventh century, with the exception of the last clause, *O clemens, O pia, O dulcis Virgo Maria,* which was added by St. Bernard.

Samaritans, The, "were a mixed people, derived from the colonists whom the king of Assyria sent to inhabit the land of Samaria after he had carried the Israelites captive. (2 Kings xvii.) These colonists had been drawn from various Eastern nations; and they brought with them their various forms of national idolatry, until the plagues sent among them by God led them to petition for a priest of the God of the country to teach them the old form of worship. He was stationed at Beth-el, and they endeavored to combine a formal reverence of God with the practice of their own heathen rites; but after the captivity of Judah they sought an alliance with the returned Jews, with whom they intermarried. When the Mosaic law as to mixed marriages was enforced, Manasses, a Jewish priest, who had married the daughter of Sanballat, chief of the Samaritans, headed a secession to Shechem, taught the people the Mosaic ritual, and erected a rival temple on Mount Gerizim; and this mixed community began to claim descent from the patriarchs, and a share in the promises, adopting the Pentateuch and Books of Joshua and Judges as their sacred books. Having the advantage of occupying a place of peculiar sanctity (Shechem), surrounded by the tombs and memorials of the patriarchs, and dividing the two portions of the Israelite people (Galilæans and Jews), they held a very strong vantage-ground, which they used to annoy their neighbors. They erected false beacons to render nugatory the announcements of the great festivals; refused a passage through their territory to pilgrims going up to the feasts; defiled the temple by scattering dead men's bones upon its altar; and finally welcomed the invasion of Alexander the Great, and offered him their temple for a heathen fane —a proceeding which resulted in its final destruction by the Jews under John Hyrcanus (B. C. 130).

"The old feud between the ten tribes and the house of David was renewed with double hostility by the Samaritans, Shechem and Jerusalem being the centres of animosity, each possessing rival claims to sanctity. Hence the point of the Samaritan woman's questions to our Lord (John iv.), and the readiness with which her fellow-citizens accepted the overture of one 'being a Jew' to receive them into full religious communion. The Samaritans now number scarcely 100 persons, living at Nablous (Shechem), preserving an ancient copy of the Pentateuch, keeping up an annual sacrifice of the Passover on Mount Gerizim, living peaceful and moral lives, and observing, with some peculiar variations, the Mosaic law."—"Oxford" *Bible Helps.*

Samaritan Pentateuch. See SAMARITANS.

Samosta, Paul of. See PAUL OF SAMOSATA.

Sam'son (*sunlike*), "the son of Manoah, of the tribe of Dan, a deliverer and judge of the southwestern tribes of the Hebrews for twenty years, during the latter part of 'the forty years' period, and partly contemporary with Eli and Samuel. (Judg. xiii.-xvi.) His birth was miraculously foretold; he was a Nazarite from infancy, and the strongest of men, and was equally celebrated for his moral infirmities and for his tragical end. He was not a giant in size, though of such undaunted courage, and his expoits were wrought by special divine aid; 'the Spirit of God came mightily upon him.' (Judg. xiii. 25; xiv. 6; xv. 14; xvi. 20, 28.) The providence of God was signally displayed in overruling for good the hasty passions of Samson, the cowardice of his friends, and the malice of his enemies. The sins of Samson brought him into great disgrace and misery; but grace and faith triumphed in the end. (Heb. xi. 32.) His story forcibly illustrates how treacherous and merciless are sin and sinners, and the watchful care of Christ over his people in every age. Compare Judg. xiii. 22 and Matt. xxiii. 37."—Rand: *Bible Dict.*

Samuel (*heard of God*), "the son of Elkanah and Hannah, was a celebrated Hebrew prophet, and the last of their judges. He is one of the purest and noblest characters in the Old Testament history. While he was a child he officiated in some form in the temple, and was favored with revelations of the divine will respecting the family of Eli, the high-priest, under whose care and training his mother had placed him. (1 Sam. iii. 4–14.) (See ELI.) After the death of Eli, Samuel was acknowledged as a prophet, and soon commenced a work of reformation. Idolatry was banished, the worship of the true God was restored, and Samuel was publicly recognized as a judge in Israel. Residing on his patrimonial estate in Ramah, he made annual circuits through the country to administer justice, until his infirmities forbade it, and then he deputed his sons to execute this duty. They proved unworthy of the trust, and so general was the dissatisfaction of the people that they determined on a change of government. To this end they applied to Samuel, who, under the divine direction, anointed Saul to be their king, and Samuel resigned his authority to him. (1 Sam. xii.) After Saul was rejected for his disobedience in the matter of Agag, Samuel was instructed to anoint David as king, after which he returned to Ramah, where he died. (1 Sam. xxv. 1.)"—Schaff: *Bible Dict.* See SAUL.

Samuel, THE FIRST AND SECOND BOOKS OF. "The two were, by the ancient Jews conjoined, so as to make one book, and in that form could be called the Book of Samuel with more propriety than now, the second being wholly occupied with the relation of transactions that did not take place till after the death of that eminent judge. Accordingly, in the *Septuagint* and the *Vulgate*, it is called the First and Second Books of Kings. The early portion of the First Book, down to the end of the twenty-fourth chapter, was probably written by Samuel; while the rest of it, and the whole of the Second, are commonly ascribed to Nathan and Gad, founding the opinion on 1 Chron. xxix. 29. Commentators, however, are divided about this, some supposing that the statements in ch. ii. 26; iii. i indicate the hand of the judge himself, or a contemporary; while some think, from ch. vi. 18; xii. 5; xxvii. 6, that its composition must be referred to a later age. It is probable, however, that these supposed marks of an after-period were interpolations of Ezra. This uncertainty, however, as to the authorship does not affect the inspired authority of the book, which is indisputable, being quoted in the New Testament (Acts xiii. 22; Hebrews i. 5), as well as many of the Psalms."—*Jamieson.*

Sanbal'lat. His name indicates that he was of Assyro-Babylonian origin. He was the leader of the opposition which Nehemiah encountered in his efforts to rebuild Jerusalem. (Neh. iv. 2.) During the absence of Nehemiah he married his daughter to the grandson of the high-priest, an alliance from which he probably hoped to gain political influence, but when Nehemiah returned he promptly deposed this son of Joiada. (Neh. xiii. 28.)

San Benito, the garments worn by the victims of the Inquisition at the *Auto da Fé.* They had devils and flames painted on them. If the victim was to be burnt alive, the flames pointed upward; if not, downward.

Sancroft (*sang'kroft*), **WILLIAM,** archbishop of Canterbury and the most distinguished of the nonjurors; b. at Freshingfield, Suffolk, Jan. 13, 1616; d. there, Nov. 24, 1693. Educated at Oxford, he was made fellow of his college (Emmanuel) in 1649, but was ejected in 1689 for refusing to sign the Solemn League and Covenant. He spent some years in France and Italy, returning to England after the Restoration, and became successively University preacher, 1660; Master of his college, 1662; dean of York, 1663; dean of St. Paul's, 1664; archdeacon of Canterbury, 1668, and archbishop of Canterbury, 1677. With six other bishops he was confined in the Tower, in 1687, for refusing to read the Declaration of Indulgence, but they were all acquitted. At the accession of William and Mary he refused to take the oath of allegiance (1688), and was deprived of his archbishopric. He then retired to his native place. Among his published works are: *Sermons*, *Familiar Letters*, and *Predestinated Thief.*

Sanctification, the work of the Holy Spirit, whereby man is renewed in the image of God, and enabled to die to sin. It is based upon the holiness of God, who is not only absolutely pure in himself, but communicates his purity to his people through the Spirit. Sanctification is not to be confounded with Justification, which is forgiveness of sin, whereby man stands before God pure in his eyes through an act of God's mercy. Sanctification is a gradual progress towards holiness, following Justification, and changing the heart and life through the power of the Holy Ghost. Justification removes the guilt, and Sanctification the power, of sin; Justi fication delivers us from the avenging wrath of God, and Sanctification conforms us to his image. Nevertheless, the two are inseparably connected in the promises of God, and in the doctrines and promises of the Gospel.—Benham: *Dict. of Religion.*

Sanction, PRAGMATIC. See PRAGMATIC SANCTION.

Sanctuary, a term used in church architecture to designate the eastern part of the choir of a church, enclosed by a railing, in which the altar is placed.

Sanctuary, RIGHT OF, meant the privilege of security from arrest and punishment that was at one time granted to criminals, so long as they remained in certain sacred places to which they had fled. The custom was greatly abused during the Middle Ages. It was restricted, but not entirely abolished, by the Reformation. Sanctuaries were done away in England in 1697.

Sandals are still much worn in the East. The common sandal is made from the hide of the camel's neck, sometimes of several thicknesses. It is fastened by two straps, one of which passes between the great and second toes, and the other around the heel and over the instep. Sandals form part of the bishop's vestments in the Roman Church.

Sandemanians (originally called *Glassites*, by which name they are still known in Scotland), a sect founded about 1728 by John Glass, a Scotchman, and originally a minister of the Presbyterian Church. He was suspended by the Synod of Angus and Mearns for holding heretical opinions, which he published in a book called *The Testimony of the King of Martyrs.* Among other views, he held that national establishments of religion are inconsistent with the teaching of the New Testament, and that there ought to be no connection between Church and State. His doctrines were further developed by his son-in-law, Robert Sandeman (b. at Perth, 1718; d. at Danbury, Conn., 1771), who maintained the necessity of justification by faith, but at the same time defined faith as a simple belief in the divine testimony, differing in no way from belief in any ordinary human testimony. Sandeman established the sect in London and America, and it exists to the present day; it never numbered many followers, and now they are probably under two thousand. The Sandemanians have revived several customs of the primitive Church, such as abstinence from blood and from things strangled, the holding of love-feasts, the kiss of charity, washing of each other's feet, community of goods, the use of the lot, and the celebration of the Eucharist weekly. They practice mutual exhortation, and believe in a plurality of elders or pastors, who are set apart from amongst themselves, engagement in trade being no obstacle. The late celebrated Prof. Michael Faraday was a Sandemanian. —Benham: *Dict. of Religion.* Robert Sandeman, who came to this country in 1764, founded a church at Danbury, Conn. Other congregations were formed, but all except this one have died out, and this, in 1890, numbered but four members, and the property is to be sold, and the church formally dissolved.

Sandwich, or HAWAIIAN ISLANDS. The first missionaries to these islands were Hiram Bingham and Asa Thurston, both graduates of Andover Seminary, who were ordained at Goshen, Conn., Sept. 29, 1819, and sent under the auspices of the American Board. It was known that the religion of the Hawaiians permitted human sacrifices, and the worship of idols, etc. To the great surprise of the young missionaries, when they arrived at Honolulu they found that the people had recently destroyed their idols, abolished their priests and discontinued human sacrifices. They found an "open door," and by 1822 they had reduced the language to writing, and a printing-press was set up. In 1823 other missionaries came from the United States, and the same year the queen-dowager, Kapiolani, was baptized. The Roman Catholic missionaries who came in 1829 were banished, but reinstated under the protection of the French in 1839. In 1834 there were 50,000 scholars in the schools, and the translation of the Bible was completed in 1839. In 1863 the Hawaiian Evangelical Association was formed, and the churches became self-sustaining, and at the present time the entire population is Christian. The Roman Catholics and the Church of England have some adherents, but most of the people are Congregationalists. The island of Molokai has been set apart for those who suffer from leprosy. It has a population of about 800. See Anderson: *History of the Sandwich-Islands Mission* (1872); Coan: *Life in Hawaii* (1882).

Sanhedrin, the supreme council of the Jewish nation. According to the Talmud it was instituted by Moses. (Num. xi. 16.) After the Babylonian captivity it was reorganized by Ezra. It consisted of seventy-one members, and had jurisdiction over all matters pertaining to religion; decided whether war should be waged; and inflicted not only bodily punishments (Acts v. 40), but capital punishment. Under the Roman rule the power of inflicting capital punishment could not be exercised by the Sanhedrin without the sanction of the Roman procurator. *The Small Sanhedrin* was a provincial court, which passed judgment on capital offences which did not come under the jurisdiction of the *Great Sanhedrin.*

Sardis, the capital of Lydia in Asia Minor, renowned as the residence of Crœsus, whose name is the synonym for wealth. Cyrus is said to have taken from him, B. C. 548, treasure of the value of $600,000,000. The city was situated in a rich and fertile plain watered by the Pactolos. It had wide commercial and industrial connections. After its conquest by Alexander the Great, it was less prominent, and under the Romans fell into decay. The ruins of Sardis are now called *Sert-Kalessi.* Sardis was the seat of one of the seven churches of Asia. (Rev. iii. 1–5.)

Sar'gon, (*established is the king*) a powerful Assyrian king, successor of Shalmaneser and father of Sennacherib, who reigned B. C. 722–705. He is mentioned but once in the Bible (Isa. xx. 1), but the investigations of Assyriologists have brought to light inscriptions and ruins that fill out and corroborate the narrative of Isaiah. The inscriptions show that Judah was a vassal of Sargon at the time of the siege of Ashdod. The year after its capture, Sargon marched against Merodach-baladan, king of Babylon, and reduced him to vassalage. He completed the magnificent palace of Khorsabad, near Nineveh, in B. C. 707, and here, two years later, he was murdered.

Sarpi, PAOLO, generally called Fra Paolo; b. at Venice, Aug. 14, 1552; d. there, Jan. 15, 1623. He united with the Order of the Servites in 1566, and at the age of twenty-seven was made Provincial. In the controversy between Venice and Pope Paul V. he took an active part. He denied the right of the pope to interfere in secular matters, and asserted that the validity of papal excommunication depended upon its justice. He was summoned before the Inquisition, but refused to come, and was excommunicated. Freed from the ban by the peace between the popes and the Commonwealth in 1607, he was still persecuted, and attempts were made to assassinate him. His most celebrated work is a *History of the Council of Trent* (1619); trans. into English (1676). He urged the reformation of the Roman Church, and corresponded with leaders of the Reformation.

Sarum Use. See USES.

Satan is a Hebrew word signifying "hater" or "accuser," and the name is found in Job. i. and ii.; Zech. iii.; Psa. cix. The doctrine of his personality seems undoubtedly more clearly taught in the later than in the earlier books of the Bible, and the gloss which is put upon the New Testament teaching, implying that his personality is merely a Hebrew form of expressing an "impersonation," is one which certainly does considerable violence to the letter of Scripture. The history of the origin of evil and of the fall of Satan from heaven is but dimly revealed to us. More of our popular theology than we are commonly aware of is derived from Milton's magnificent poem. But though we are left greatly in the dark as to the fall of the devil, we are in none as to his works. Let it be granted, in the words of Archbishop Trench, that "he is only known to us through his temptations, through the evil suggestions which he causes to rise up out of the deep of our hearts, through the fiery darts with which he seeks to set on fire in us the whole course of nature . . . . so that for all practical purposes the words of St. James, 'Resist the devil and he will flee from you,' might be translated into such language as this: Strive manfully against temptations, and you have God's promise and pledge that these, instead of overcoming you, shall be overcome by you." But the temptations are real and certain enough. The doctrine of the personality of the Tempter is nowhere asserted in the Church creeds, and some English divines have declined to affirm it dogmatically. But the language of Scripture and of Christ throws a very serious responsibility upon those who deny it. Kingsley, in one of his vigorous sentences, roundly declares that the denial is one of the most dangerous of modern heresies, and that the devil's latest device is "shamming dead."

Other names for Satan are Devil (Gr. *diabolus*, slanderer or accuser); Beelzebub (master of the house), a heathen deity who was thus made a synonym for the prince of evil, a later form of Baal-ze-bul (lord of flies, probably in allusion to the fact that he was regarded as the sun-god); Apollyon and Abaddon, two names meaning, in Greek and Hebrew respectively, "destroyer."

The two great poetic creations by Milton and Goethe of Satan and Mephistopheles have had a great effect upon religious thought, yet hardly more so than the horned and cloven-hoofed figure of popular notion. This latter figure was the prescriptive mode of representing the devil in the mediæval miracle-plays, and in consequence has come to be a part of the vulgar notion and language. "To detect the cloven foot" is a phrase which is so common as almost to lead the unthinking to conclude that there must be Scriptural authority for the idea that the devil is so marked.

Meanwhile it should be seriously considered by those who reject the doctrine of the personality of Satan, that such rejection may be but a step to the denial of a great deal more. The New Testament is, from beginning to end, an earnest testimony of a real battle between the kingdoms of light and darkness; and to cast doubt on the reality of that fight is to paralyze effort, to put off the armor of God, and to set aside watchfulness and prayer. —Benham: *Dict. of Religion.*

Satisfaction. See ATONEMENT.

Saturninus, a celebrated missionary and martyr of the third century. He was a native of Italy, and was sent as a missionary into Gaul by Pope Fabian, in 245. He was killed by a mob at Toulouse, between 250 and 260. His day is Nov. 29.

Saturninus the Gnostic. See GNOSTICISM.

Saul, "the first king of Israel, was the son of Kish, a wealthy chief of the tribe of Benjamin. The circumstances that marked his election to the royal dignity are familiar to all the readers of Scripture, and need not be repeated here. (See SAMUEL.) Gigantic in stature, noble in mien, and imperious in character, he appeared admirably fitted to accomplish the task of consolidating the dislocated tribes of Israel. His earlier achievements augmented hopefully for his future. The deliverance of the men of Jabesh-gilead; above all, his victories over the Philistines, the Moabites, Ammonites, Edomites, and Amalekites, were unmistakable proofs of his vigorous military capacity, but gradually there showed itself in the nature of the man a wild perversity—'an evil spirit of God,' as it is called—culminating in paroxysms of insane rage, which led him to commit such frightful deeds as the massacre of the priests of Nob. Samuel, who had retired from the 'court' of Saul, and had secretly anointed David as king, did not cease to 'mourn' for the wayward monarch; but nothing availed to stay his downward career, not even the noble virtues of his son Jonathan; and at last he fell in a disastrous and bloody battle with the Philistines, on Mount Gilboa. (1 Sam. xxxi. 4.)"—Chambers: *Cyclopædia.*

Saurin, JACQUES, a great pulpit orator of the French Reformed Church; b. at Nimes, Jan. 6, 1677; d. at the Hague, Dec. 30, 1730. While a youth he left school, and for four years served in a regiment of volunteers, fighting against Louis XIV. He then studied theology at Geneva, and became pastor to the French Reformed Congregation in London (1790) and at the Hague (1705). His eloquence attracted large congregations. He was accused of heresy by some of his brethren on account of views which he expressed "on falsehoods that are expedient" in his *Dissertation sur le Mensonge Officieux.* This charge, and the trial before the Synod of Hague, are said to have shortened his days. His *Sermons*, in the English translation, have had a wide circulation in this country.

Savonarola (*sä-vo-nä-ro'lä*), GIROLAMO, was b. at Ferrara on Sept. 21, 1452. He seems to have been a quiet, reserved child, but at the same time to have shown signs at an early age of great intellectual powers. His grandfather had been a celebrated physician, and it was decided that Girolamo should follow the same profession. But a distaste for this, combined with a disappointment in love, determined him to devote himself to the retired life of a monastery. He left home secretly in April, 1475, and took monastic vows at the convent of St. Domenico at Bologna. He went to Ferrara in 1485, and preached there several times, but created no stir. He asked at first to be allowed to undertake merely the most humble offices in the monastery, but the superiors very soon recognized his intellectual powers, and employed him to instruct the novices. Suddenly at Bologna he burst out, entrancing all hearts and filling the church with excited crowds, who were spellbound under his magnificent oratory. Thence he was sent to Florence, and it was in this city that he made his name famous in history. Lorenzo de' Medici was then at the height of his power and magnificence, and under his influence the whole town was given up to worldly and sensual pleasures. Savonarola set about awakening the citizens to a sense of their danger. He preached his first sermon in Florence in 1483; but, accustomed to the learned, subtle discourses of the Schoolmen, the people at first treated with contempt one who in simple, unpolished words urged them to repent of their sins. Savonarola was not discouraged by this failure. He preached for a year or two in small towns outside the walls of Florence. In 1490 he returned, and in a very few weeks had taken the whole city by storm. He became so powerful, and was supported by so many influential citizens that Lorenzo became uneasy, and Savonarola was privately urged to be a little less bitter against those in authority; but he refused to listen. In 1491 he was made prior of the Convent of St. Mark's, but utterly refused to conform to the usage of paying homage to Lorenzo for it. In 1492 the duke was on his death-bed, and although he had been granted absolution by one of the attendant priests, his mind was not at rest. Suddenly he thought of Savonarola, who had never been afraid to speak the truth to him, and caused him to be sent for. Writers differ as to the result of this interview—Politian, a courtier, asserting that Savonarola granted absolution; Burlamacchi, a friend of Savonarola, asserting equally decidedly that it was denied. As the latter account was written at a time when Savonarola was in very bad favor, and there were plenty of people who would have been only too glad to deny it had it been false, it appears the more probable. During the rule of Lorenzo's successor, Pietro, Florence lost some of its prestige; but it still had great power, and Savonarola was, without question, the most influential man in the city. The moral improvement which he effected in Florence was most remarkable; the whole aspect of the city changed for the better; but his work now began to cause uneasiness at Rome. It is said that Pope Alexander VI. offered him a cardinal's hat, hoping thereby to silence him. Savonarola declined the offer. The pope then ordered him to appear in Rome; but he refused to obey. In 1497 he was excommunicated. A powerful hostile party was formed against him in Florence, which at the beginning of 1498 handed him over to the Inquisition, and on May 23 of the same year he was publicly burned. As an author his fame rests on his Treatise on the 51st Psalm, his *Compendium Revelationum*, and his *Trionfo della Croce.*—Benham: *Dict. of Religion.* See his *Life*, written by P. Villari (Florence, 1859–61; English translation, W. R. Clark, London, 1878).

Savoy Conference, the name given to a Conference held in 1661, between twelve bishops of the Church and the same number of Puritan clergymen, for the purpose of settling differences, and arranging the Prayer-Book so that it would be acceptable to both parties. The Conference was held in the Savoy Palace, and, opening on April 13, lasted for four months. Neither party would yield, and nothing was accomplished. The failure was followed in 1662 by the passing of the Act of Uniformity (*q. v.*), which led to the secession from the Church of England of more than two thousand Puritan ministers.

Saybrook Platform. A synod convened in 1708 at Saybrook, Conn., by order of the General Assembly (Legislature) of Connecticut, adopted what is known as *The Saybrook Platform*, viz., *The Savoy Confession of Faith*, *The Heads of Agreement* (under which Presbyterians and Congregationalists had been united in England), and *Articles for the Administration of Church Discipline.* The purpose was to affiliate the churches with their pastors in consociations that would form standing councils.

Scapegoat. See GOAT.

Scapulary (Lat. *scapula*, the shoulder-blade), a narrow band of various colors, and adorned with a picture of the Virgin or the cross, worn over the shoulder by the members of several monastic orders and fraternities of the Roman Church. It is popularly believed to be a preventive against death by water or fire. According to the bull Sabbatina, the Virgin promised Pope John XXI. that any one wearing a scapulary with her image should be delivered from purgatory on the first Saturday after death.

Schaff, PHILIP, D. D. (*hon.* Berlin, 1854), LL. D. (Amherst College, Mass., 1874), Presbyterian; b. at Coire, Switzerland, Jan. 1, 1819. He studied in the universities of Tübingen, Halle, and Berlin. In 1842–44 he lectured at the University of Berlin as *privat-docent*, on exegesis and church history; and in 1843 accepted a professorship in the theological seminary of the German Reformed Church of the United States, then located at Mercersburg, Penn., where he remained until 1863. During the Civil War when the seminary buildings at Mercersburg were turned into a military hospital, he removed to New York City, and became secretary of the New York Sabbath Committee (1864–69), and delivered courses of lectures on church history in the theological seminaries at Andover, Hartford, and the Union Theological Seminary, New York City, where he became professor of theological encyclopædia and Christian symbolics, 1870–72; of Hebrew, 1872–74; and since 1875, of sacred literature. Dr. Schaff was one of the founders of the American branch of the Evangelical Alliance and has done much to advance its interests. He was president of the American Bible-revision Committee. Dr. Schaff has been a prolific writer. His principal works are: *History of the Apostolic Church* (1851); *History of the Christian*

Church (1858, *sqq.*, 3 vols.; rewritten and published in 1882–84, 4 vols.); *Creeds of Christendom, with a History and Critical Notes* (1877, 3 vols., 4th ed., 1884); *A Companion to the Greek Testament and the English Version* (1883); *The Oldest Church Manual, called the Teaching of the Twelve Apostles* (1885); *The Person of Christ* (1865, 12th. ed., 1882); *Through Bible Lands: Notes of Travel in Egypt, the Desert, and Palestine* (1878); *Bible Dictionary* (1880, rev. ed., 1885); *Commentaries* on *Matthew* and on *Galatians; Christ and Christianity* (1885); *St. Augustin, Melanchthon*, and *Neander* (1886). He edited the American edition of Lange's *Commentary*, and with Samuel M. Jackson and Rev. D. S. Schaff, *The Religious Encyclopædia*, based on Herzog's great work (1884, 3 vols., rev. ed., 1887). These volumes represent only a part of the work accomplished by his indefatigable labors.

Schelling (*shelling*), FRIEDRICH WILHELM JOSEPH VON, an eminent German philosopher; b. at Leonberg, near Stuttgart, where his father was pastor, Jan. 27, 1775; d. at Ragatz, Switzerland, Aug. 20, 1854. He studied theology at Tübingen where he came under the influence of Lessing, Herder and Kant. He went to Leipzig in 1796 to study natural science and mathematics, and in 1798 began to lecture at Jena as a colleague of Fichte, whose doctrines had a great influence in the early development of his own views on philosophy. From 1801 to 1806 he was professor of philosophy at Würzburg; lectured at Erlangen, 1820–26; in Munich, 1827; and became lecturer on mythology and revelation at Berlin in 1841. "While Schelling stands, on one side, in the most intimate connection with the great poetic and philosophic movements of the last century; while especially his earlier philosophy is but a philosophic expression of that yearning to comprehend the absolute as it appears above all in Goethe's *Faust*, and while his system is the highest glorification of genius as celebrated by the romantic school—we have, on the other side, in Schelling's later philosophy, the greatest endeavor of modern philosophy to construct the system of Christian doctrine. His thoughts have had great influence upon modern German theology, especially his idea of the three ages of church history. His philosophy is an illustration of his own saying: 'The German nation strives with her whole nature after religion, but, according to her peculiarity, after a religion which is connected with knowledge, and based upon science.'" — Schaff-Herzog: *Ency.*, *s. v.* Schelling's *Complete Works* were published at Stuttgart and Augsburg (1856–61), 14 vols. His principal writings are: *Idea of a Philosophy of Nature* (1797); *Of the World-Soul*, etc. (1798); *System of Transcendental Idealism* (1800); *Lectures on the Method of Academical Study* (1803); *Philosophical Inquiries concerning the Nature of Human Freedom* (1809); *Lectures on Mythology and Revelation.*

Schlatter, MICHAEL, founder of the synod of the German Reformed Church in the United States; b. in St. Gall, Switzerland, July 14, 1716; d. near Philadelphia, Oct., 1790. He was ordained to the ministry in Holland, and preached for a time in his native country. In 1746 he was sent as a missionary to the destitute German churches in Pennsylvania. He prosecuted his work with great zeal, and in 1747 the scattered churches organized the German Reformed synod. Returning to Europe to solicit aid, he made so strong a plea for the work that a large amount was subscribed to institute "charity schools." This fund proved the source of much feeling and opposition, as it was used in a way to subserve political ends. After the failure of this school movement Schlatter, in 1757, was appointed chaplain of the Royal American Regiment in the expedition against the French, and was present at the taking of Louisburg. See *The Life of Rev. Michael Schlatter*, by Rev. H. Harbaugh, D. D. (Phila., 1857).

Schleiermacher, FRIEDRICH ERNST DANIEL, a great German theologian; b. at Breslau, Nov. 21, 1768; d. in Berlin, Feb. 12, 1834. He was the son of a Lutheran minister at Breslau, and was educated first by his father, then in a Moravian school. Under the influence of the elementary teaching he received he was a pious child and deeply reverential in spirit; but, nevertheless, skepticism took such possession of him that he declares that he doubted the historical truth of any of the ancient Scriptures. But he had no desire to doubt, and he eagerly read the philosophical writings of his countrymen, especially Kant and Spinoza, in the hope of having his doubts removed, and in his twenty-sixth year was ordained to the ministry. In 1799 he published his *Discourses on Religion*—a deeply earnest work intended to conciliate unbelievers, and to convince them that faith in an unseen world was compatible not only with reason but with the deepest human instincts. Neander declared that to this work he owed his spiritual life. Meanwhile, Schleiermacher threw himself heartily into politics and social questions, urging Germany, *e. g.*, to resist the insolence of Napoleon. He was appointed court preacher in 1802, and professor of theology at the University of Halle in 1804. In 1810 the University of Berlin was founded. Schleiermacher was one of its active promoters, and was the first to occupy the theological chair. His translation of *Plato* (1804–10) placed him among the most famous Greek scholars of his time, and though English scholars regard its criticisms as too subjective, the book holds a very high position. Meanwhile he was indefatigable as a preacher, and his sermons, published in seven volumes, are masterpieces of earnest and penetrating power. He was certainly not what his countrymen would regard as an orthodox divine, for he had declared dogma to be an incrustation on the essential divinity of Christianity; but he was earnest, devout, reverent, of massive understanding and surpassing eloquence. Being seized with a fatal illness he called his friends and disciples together, and solemnly professed his faith in Christ as the Saviour and in the propitiation made by his death. He then himself celebrated and distributed the Holy Communion. His works are many and voluminous; the most important is his *Christian Dogmatics*, a masterpiece of theology. He regarded Christ as not only perfect and sinless, but as having the fullness of divinity dwelling within him, and as dwelling in succession in the hearts of the faithful. His *Essay on St. Luke's Gospel*, a characteristic specimen of his free historical criticism, was translated and published by the late Bishop Thirlwall, who pronounced it a "specimen of exegetical criticism which has seldom been equalled, and which cannot fail to excite the admiration even of those who do not admit all its conclusions." His conception of divinity was pantheistic, but his heart went deeper than his intellectual conceptions. He was a man of prayer, and a believer, even where he found the historical evidence unsatisfying. His speculations are mostly left behind in the progress of thought, but his earnest piety and the real soundness of his inner theology and his personal faith in God and in Christ, have endeared him to the hearts of his countrymen. They read his sermons, and love them, and reverence his memory. Among his disciples are the great names of Neander, Ullmann, Olshausen, Lücke and Bleek. —Benham: *Dict. of Religion.* Schleiermacher's complete *Works* were published at Berlin (1835–64), in three divisions: (1) Theology, 11 vols. (2) Sermons, 10 vols. (3) Philosophy and Miscellaneous Writings, 9 vols.

Schmalkald, League and Articles of. Under the leadership of the elector of Saxony and the landgrave of Hesse, this League was formed, Feb. 27, 1531. It comprised fourteen German princes and twenty-one imperial cities, representing the whole of Northern Germany and a considerable portion of Central and Southern Germany. This league brought about the religious peace of Nüremberg (*q. v.*) in 1532. The league made preparations to raise a large standing army, and at a meeting held on Feb. 16, 1537, the so-called Articles of Schmalkald were signed by all the members. This confession protested earnestly against the primacy of the pope. It was written by Luther, and was afterward given a place as one of the symbolical books of the Lutheran Church. The league was weakened by internal dissensions, and its army was defeated at Muhlberg, April 24, 1547.

Schmucker, Samuel Simon, D. D., an eminent American Lutheran divine; b. at Hagerstown, Md., Feb. 28, 1799; d. at Gettysburg, Penn., July 26, 1873. After graduating from the University of Pennsylvania in 1817, and from the Princeton Theological Seminary, he entered the Lutheran ministry, and was pastor at New Market, Va., 1820–26. He took a prominent part in the organization of the General Synod and the founding of the theological seminary at Gettysburg (1826). He was elected the first professor of the seminary and was connected with it until his retirement from active duties in 1864. For many years he was the leader of the Low-Church American Lutherans. Deeply interested in the cause of Christian unity, he did all in his power to advance the interests of the Evangelical Alliance, and to secure recognition and coöperation among the different denominations. Among his numerous publications are: *Elements of Popular Theology* (1834, 9th ed., 1860); *The Lutheran Symbols; or, Vindication of American Lutheranism* (1856); *True Unity of Christ's Church* (1870).

Scholastic Theology. See Schoolmen.

Schoolmen. The famous teachers so called were the revivers, in the Western Church, of theology as a science. In the Greek Church it had become a tradition, but in the West the Schoolmen set themselves the task of reducing the traditional dogmas of the Church to a complete system. This principle, to use the words of Hallam, was "an alliance between faith and reason, an endeavor to arrange the orthodox system of the Church, such as authority had made it [all through the existence of this movement we find them turning to the laws of government, etc., laid down by the various Church Councils, and not to the Bible], according to the rules of the Aristotelian dialectics." The natural result of the constant study of the works of Aristotle was the foundation of a new school of philosophy, and we find the logical system of the famous Greek philosopher and theology treated side by side in the works of the Schoolmen. At first they contented themselves with long arguments on natural and revealed religion, removing by clever reasoning all that they considered liable to objection, treating the whole thing from a purely metaphysical point of view. They were, at the same time, wonderfully united in thought and mode of philosophizing; but before very long different parties were formed. Each leading man had his own followers, who supported him and his theories, and refused to see reason in the argument of any rival. These at last settled down into two chief sects, the Realists and the Nominalists.

The first period of the scholastic philosophy reaches from Anselm to Alexander Hales (1073–1200). The principal figures in this period are Abelard (Rationalistic); Anselm and Peter the Lombard (Realistic); St. Bernard and Walter of St. Victor (Mystical; "*res divinas non disputatio competendit, sed sanctitas*"). Each great theologian dogmatized from his own standpoint on the doctrines of the Trinity, on sin, the work of Christ, on the priesthood and the sacraments. Thus, while Anselm in his *Cur deus Homo?* made the first scientific attempt to construct the doctrine of Redemption on the basis of law, holding that by sin the honor due to God is withheld and punishment is deserved, and that this punishment can only be remitted by *satisfaction*, Abelard denied any necessary connection between the death of Christ and forgiveness.

Scholasticism was at its best, and exercised the most influence during the thirteenth century, which may be called the second stage of its existence. The cause may, to a great extent, be traced to the establishment of the Mendicant Friars. A great many men joined this order, and the result was an increased number of students of theological philosophy. The two most famous of all the Schoolmen lived at this time, Thomas Aquinas (*q. v.*), a Dominican, Duns Scotus (*q.v.*), a Franciscan, each the founder of a rival sect, named respectively Thomists and Scotists. These and the Nominalists—the sect started by Roscelin (*q. v.*) in the twelfth, and revived by William of Ockham in the thirteenth—were fierce and bitter rivals for nearly two hundred years, and the books written on all sides advocating their views are innumerable. The leading idea still in their teaching was that of theology treated as a science pure and simple. The decline of this theology began in the fourteenth century, soon after the appearance of Wycliffe with his new doctrines. He and his followers tried to teach a more spiritual Christianity, and put the main facts of religion before the people in a more mystical as opposed to the argumentative way. From this time the Schoolmen steadily declined, but for different reasons their decline was very slow. It might be thought that the new and enlightened ideas started by the revival of learning would have exploded the long and laborious theories of the old Schoolmen in a very short space of time; but habit, and the tenacity with which the chief universities at first adhered to the old lines of thought, made their defeat and extinction very slow. The task of stating fairly the good or bad influence exercised by the Schoolmen is a difficult one. On the one hand, a clear, subtle style of argument was studied and brought to a fair state of perfection; but, on the other hand, the minute attention to the smallest detail, the raising of objections for the sake of answering (as it almost appears), make their books frivolous and tedious. Another influence they had, which produced far worse consequences, was that of discouraging by their methods the expansion of the mind. They were content to argue and discuss the rules of philosophy laid down by Aristotle or the old Christian Fathers, but the study of the Scriptures was neglected, and they looked with horror on any one making experiments, or seeking after fresh sources of truth. It was the revival of learning in the fifteenth century which showed to the Church and the world "a more excellent way."—Benham: *Dict. of Religion.*

Schwartz, CHRISTIAN FRIEDRICH, a celebrated German missionary: b. at Sonnenburg, Prussia, Oct. 26, 1726; d. at Tanjore, India, Feb. 13, 1798. He studied theology at Halle, and in 1750 was sent as a missionary to Tranquebar by the Danish Missionary Society. In 1767 he became connected with the Society for Promoting Christian Knowledge, of London. For nearly fifty years he prosecuted his missionary labors in India with great success. He founded many churches, gathered several thousand converts, and exerted a great influence among the native princes. The Raja of Tanjore erected a monument to his memory in one of the churches of that city. See Pearson: *Memoirs of C. F. Schwartz.*

Schwegler, Albert, next to Baur the most eminent representative of the Tübingen School; b. at Michelbach, Würtemberg, Feb. 10, 1819; d. at Tübingen, Jan. 5, 1857. He became teacher in philosophy at Tübingen, 1843; professor of Roman literature and antiquities, 1848; professor of ancient history shortly before his death. He published in 1846 his *Post-Apostolic Age*, in which he took the ground that early Christianity was simple Ebionism. In 1847 he edited *The Clementine Homilies*, and in 1852, *Eusebius*. He is best known in this country by his *History of Philosophy* (1848, Eng. trans. by J. H. Seelye), and a *History of Rome*, 3 vols. (1853–58).

Schwenkfelders, the followers of Kaspar Schwenkfeld von Ossig, a nobleman of Silesia, who died in 1562. He was a learned and pious man, but separated from the Lutherans and adopted doctrines of his own regarding the efficacy of the Divine Word and the nature of the Eucharist. He maintained that the sacraments were merely signs, and not a means of grace. At his death it was found that many sympathized with his views, and in spite of persecution their numbers increased. In 1725 the main body removed from Silesia to Saxony, and eight years later came to this country and settled in Montgomery and other counties in Pennsylvania. For more than one hundred and fifty years they have held each year a festival in memory of their coming to America. They have but five or six churches and number about two hundred families. They do not observe the sacraments according to ordinary usage. In doctrine, government, and discipline they resemble in many respects the Friends.

Scotch Confession of Faith. See Scotland, Church of.

Scotists. See Duns Scotus.

Scotland, Church of. (1) *The Celtic Church.*—Christianity is supposed to have made its way into Scotland during the Roman occupation of Britain, but nothing certain is known of its history. The first Christian teacher whose name has been preserved is St. Ninian, and of him little is known but that he laid the foundation of a church at Whithern (known as *Candida Casa*, the White House), on the north coast of Solway Firth, about A. D. 397. He settled there with the intention of converting the Picts of Galloway, and won over most of the inhabitants of southern Scotland to Christianity. A bishop, Palladius, was sent to Scotland by Pope Celestine about 420, by which time St. Ninian was gone. In 563 St. Columba (*q. v.*) landed in Iona from Ireland, and set himself to Christianize from that point the whole of Scotland. He died in 597, but his work was well carried on by many of his disciples, one of whom, St. Aidan (*q. v.*) founded the bishopric of Lindisfarne. About the time of St. Columba's death another church was founded at Glasgow, on the site of one which St. Ninian had built, by St. Kentigern, more commonly known among the Scottish people as St. Mungo. St. Kentigern died in 612, and the next great name in the history of the Scottish Church is that of St. Cuthbert (*q. v.*), who was born about the same time, and who became bishop of Lindisfarne, where he died in 687.

A few years later a new class of devotees arose in the Church, who were called Culdees (*q. v.*). They were first trained in the monasteries, and then went forth to end their life in some cave or desolate cell, some at Culross or Lochleven, some in and about St. Andrew's. The cathedral of this city was founded by St. Regulus (369), and dedicated to the first-named apostle, who has been from that time the patron saint of Scotland. St. Regulus is supposed by some to have been bishop of Patras, where legend says St. Andrew suffered martyrdom; he was entrusted with the charge of finding a grave for the bones of the saint, and, being wrecked on the coast of Scotland, he gained from King Angus a grant of land on which to erect his church. A community sprang up, consisting of St. Regulus as head, his priests and deacons, some hermits, and the Culdees who had already inhabited the district.

(2) *The Roman Catholic Church.*—The Church of St. Columba began to decline about the eleventh century; its property was lost by degrees, and abuses grew up in the customs and services of the Church itself. The reform which was needed was brought about mainly through the instrumentality of St. Margaret, wife of King Malcolm Canmore. With all the wonderful tact and energy which she possessed, she threw herself into the task, assembling councils, and at one time engaging in theological discussions with the clergy, in which she proved her arguments. She endeavored to bring about conformity with the Roman standard. The chief points in which she effected a change were, the time of keeping Lent, the observance of Sunday, and the manner of receiving the Communion. She died in 1093, and for a few years there was a reaction against the changes she had made. Her three sons reigned in succession, Edgar, Alexander I., and David. During the reign of Malcolm Can-

more and his successors, a circumstance took place which greatly changed the aspect of the Scottish Church—namely, the immigration into the south and east of Scotland of settlers whom the oppression of William the Conqueror had driven out of England. These settlers received grants of land, intermarried with the Scottish nobility, and introduced English customs. Parishes were formed, two new dioceses were created by Alexander I., and, as in England, the Church became more papal. David, who reigned from 1124 to 1153, did much for the Church of Rome in Scotland. In his time the Augustinian and Cistercian orders were introduced, and fifteen religious houses were founded, among them, Melrose, Holyrood, and Dryburgh. He created bishoprics at Glasgow, Brechin, Dunkeld, Dumblane, Ross, Caithness, and Aberdeen. Lismore or Argyll, created in 1222, was the only one formed after his death. From 1153 to the beginning of the fifteenth century the Church of Rome remained in possession of Scotland. The Scottish Church differed from the English in having no archbishop, though the kings of Scotland had from time to time pressed the pope to make St. Andrew's an archbishopric. The latter preferred to keep the superintendence of the Church in his own hands, and sent a papal legate as his representative to attend the diocesan councils, much to the dislike of the Scottish bishops. In 1225 Pope Honorius III. authorized the holding of these councils without the legate, and in 1472 St. Andrew's (held at that time by Bishop Patrick Graham) was at length erected into an archbishopric; but this having been done without the knowledge of the king or the other bishops, the new archbishop passed the rest of his life as a prisoner in Lochleven. His successor, Schevez, was made primate in 1487, and in 1492 the bishop of Glasgow was also promoted to be an archbishop, whereupon a strife began between the two dignitaries, and never ceased till the Reformation. In course of time most of the wealth of Scotland came into the possession of the Church, and for this reason the monasteries relaxed in discipline and lost the esteem of the people. The mendicant orders were instituted to remedy this evil, and soon became popular; but their popularity only tended in time to produce the same effect as with the monasteries, for they became proud and overbearing towards the other clergy, disunited and quarrelsome among themselves, and finally objects of scorn and ridicule on account of the immorality of their lives. The spark of religion which the rise of the Mendicants had kindled, declined with them, and from that time the Church of Scotland sank lower than ever. Bishops and clergy were appointed, not on account of their piety or learning, but to gain some private ends of the sovereign—in many cases for the sake of the wealth which rich clergy brought to the crown in exchange. The state of the Church grew worse as time went on; preaching was almost entirely discontinued except by the friars; and the only bright spots in this dark period were the lives of a few good men who, from time to time, did their utmost to stir up the minds of the people to a sense of their danger. No permanent effect was felt till the beginning of the fifteenth century, when some of Wycliffe's disciples made their way across the border, and began preaching in the south of Scotland, some of them travelling as far north as Perth. They denounced boldly the corrupt customs which prevailed in the Scottish Church—the Roman errors which had crept in at the same time that all the life of religion seemed to have died out. They aimed at reforming the lives and conduct of the clergy; and in spite of the hatred which was everywhere felt toward them, they succeeded in at least preparing the minds of the people for the Reformation which was to follow.

(3) *The Reformation.*—It is not certain whether Patrick Hamilton (*q. v.*), who came to Scotland in 1523 from Paris, was the first to preach the doctrines of the Reformers in Scotland. He was certainly one to whom Scotland owes much for his courage in preaching the Reformed religion. After the death of Archbishop Beaton, who had condemned Hamilton, the persecution of the Reformers was entrusted to his nephew, David Beaton, abbot of Arbroath, who had been educated in France, and was a staunch Roman Catholic. He extended his imitation of French customs even to the manner of dealing with heretics, and induced the king to take part with him in stamping out the Reformed religion. For some years a continual inquisition went on; numbers were tortured and put to death, and many more were imprisoned, or forfeited their possessions.

The name of George Wishart (*q. v.*) stands out, in the early part of the sixteenth century, as one of the most learned Reformers that Scotland had yet seen; he was seized and burnt to death in 1545. His place was filled immediately by one who had hitherto been simply one of his disciples, but who was destined to become far more famous than his master—John Knox (*q. v.*). During the regency of Mary of Guise for her daughter, a constant struggle was going on between the two religions, and led eventually to a civil war, which ended in a victory for the Protestants in 1560, just after the regent's death. The result was that the Confession of Faith was established by the Scottish Parliament. This confession was the recognized standard of the Church of Scotland from 1560 to 1647, when it was superseded by the Westminster Confession. After the accession of Mary Queen of Scots, it seemed as though the tide were to turn in favor of the old religion; but the queen's influence was not sufficiently great to effect this, and after her defeats and humiliations there was no more hope from that quarter.

Amid all the turmoil, John Knox was the man among all others who had most influence with his countrymen, and took the best advantage of it by impressing his doctrines on all sides. It was he who prevailed with the Parliament to accept the Confession of Faith, and he introduced the Genevan Prayer-Book into Scotland. He drew up the First Book of Discipline, which treats mainly of the organization of the Church, and of the disposal of Church revenues. Knox cleared the way for the introduction of Protestantism, but as yet this was only the beginning of the struggle, which lasted throughout the sixteenth and seventeenth centuries. After Knox's death its character was altered, and, instead of being a contest between Romanism and Protestantism, it gradually became one between Prelacy and Presbyterianism. To all appearance papacy had died out, but no doubt many still clung to it secretly, and would have been glad of any opportunity to have the old forms and ceremonies restored. A great difficulty stood in the way, also, with regard to the disposal of church revenues, and in order to remove this the Concordat of Leith was drawn up in 1572, by which it was ordained that all bishops, abbots, and priors were to continue to be parts of the spiritual estate, but their power was to be limited, and they were to be under the control of the General Assembly.

(4) *Presbyterianism Established.*—The new attack against Episcopacy began with Andrew Melville (*q. v.*), who returned from Geneva in 1575, and who used his learning and power of rhetoric to such purpose that, in 1580, the Assembly passed a decision that Episcopacy was "unlawful, and without warrant in the Word of God." With the view of supplanting Episcopacy by Presbyterianism, Melville and his party compiled a second Book of Discipline, which received the sanction of the Church. It seemed at first that their efforts were to be unsuccessful, through the conduct of the young king, who insisted on having some of the bishops maintained in their dioceses, and chose for his companions young Roman Catholic noblemen. A panic was raised, which was only half allayed by the recantation of D'Aubigny, Duke of Lennox; and so great was the alarm that the king was seized and imprisoned at Huntingtower, near Perth, where he was kept for a year. He eventually made his escape, and his captors were declared guilty of high treason. Melville barely succeeded in making his escape to Berwick, and the rest of the ministers only remained in peril of their lives. The result of the king's imprisonment was the passing of the "Black Acts" in 1584, by which the sovereign was declared to be supreme in all matters, and ecclesiastical authority was placed in the hands of the bishops. But this violence raised such an outcry that three years later another act was passed, which put an end to the Scottish Episcopate; all Church revenues became the property of the Crown, and were soon squandered by the king and his associates. From this time till 1592, when the Presbyterian Constitution (commonly called the Magna Charta of the Church of Scotland) was established by law, he put no further obstacles in the way of Presbytery.

(5) *Reintroduction of Episcopacy—Laud's Liturgy—National Covenant.*—The king's feelings altered when he found that the ministers would allow him no freedom in dealing with some nobles in the north, who were still inclined to Romanism, and for whom the Presbyterians had no mercy. He sought his revenge by an attempt in 1596 to reintroduce Episcopacy, under the very plausible pretext of admitting some of the wisest ministers into Parliament. Probably he would not have been able to carry out his design as he wished, if it had not been for his succession to the English throne in 1603, when, finding himself supported by English bishops, he hoped to bring about a uniformity of religion, and set himself to do so by dissolving assemblies, imprisoning ministers, and otherwise exercising arbitrary power, hoping to prevail on the people before long to accept the bishops whom he should appoint. He endeavored to bribe Melville with the offer of a bishopric, but, finding him still obdurate, the king sent him to the Tower for three years, and finally banished him to France. Some bishops were consecrated in England, and the Episcopal Church seemed again to be established in Scotland, though the absence of ritual was very noticeable beside that of the English Church. The change was hardly felt among the people; but a deep feeling was excited among them in 1618 by the Five Articles

of Perth, which were submitted to the Assembly for its sanction, and which enjoined kneeling at Communion and the observance of Christmas, Good Friday, Easter, Ascension and Whitsunday, allowed confirmation of children of eight years old, and permitted communion of the sick in private houses. The people were staggered at the idea of such a departure from ancient customs, and in most churches refused to comply. Nothing of great importance took place till the year 1633, when Charles I. came to Scotland to be crowned, and took the opportunity of planning some reforms in Church matters. He made some changes in the revenues; formed Edinburgh into a bishopric, with the Collegiate Church of St. Giles as its cathedral; and—a far more important matter—he ordered the introduction of a liturgy, to be modeled on that of the English Church. This Service-book was the work of Archbishop Laud; it was completed in 1637, and on July 23 was to be used for the first time at St. Giles's; but the dean was not allowed to proceed beyond the first few words before an uproar was raised, which obliged him and the bishop of Edinburgh, who was present, with the archbishop of St. Andrew's, to escape for their lives. The innovation resulted in the formation of a National Covenant, signed in the Greyfriars Churchyard, Edinburgh, Feb., 1638, the members of which bound themselves to defend their Church from the encroachments of popery. In November the National Assembly met; the Five Articles, the Book of Canons, and the new Prayer-Book were condemned, the bishops were tried and deposed from their bishoprics, and Presbyterianism was once more restored in its original form. This proceeding on the part of the Assembly could not but have serious consequences; a petition was presented to the king, but he refused to take any notice of it, and the Scotch army was speedily prepared for war. Peace was made before actual hostilities had begun, for the king began to realize how much in earnest his opponents were. He undertook to call a General Assembly to settle the disturbances, and it met the following year; its work consisted in doing again what had been done by its predecessor, and the Assemblies which had established Episcopacy were declared to have been illegal.

It was soon known that Charles was again making his army ready for an invasion, and the Scotch resolved to be beforehand with him. In August, 1640, an army, headed by the Marquis of Montrose, marched southward and took possession of Newcastle. Frightened by this decisive measure, the king hastened to make concessions, and gave up all the points on which he had before insisted most strongly.

(6) *Solemn League and Covenant.*—With the English rebellion came new hopes to the Presbyterians, who trusted that Presbytery would now extend over the whole kingdom, and in anticipation of such an event they decided to bind themselves, with their English brethren, by a religious covenant, to protect the rights of their Church. The Solemn League and Covenant was drawn up toward the close of 1643, and sanctioned by the Estates, and the oaths were taken by the English Parliament. The Scotch army immediately marched again into England to unite their forces to those of the English Parliament.

In 1645 the *Directory for the Public Worship of God* was accepted by the Assembly, and in 1647 they also accepted the *Westminster Confession of Faith*, taking exception only to one or two points. On the execution of Charles I., the Scots proclaimed Charles II. king, and induced him to sign the Covenant, for they were resolute in refusing to acknowledge Oliver Cromwell. On the Restoration, King Charles, who hated the Covenant, dismissed the Assembly, and took the government of the Church under his own control. He again introduced Episcopacy, and now began a terrible time of persecution to the Covenanters. The leader in this raid against Presbyterianism was Archbishop Sharp. (SHARP, JAMES.) In 1670 was passed the Conventicle Act, forbidding the meetings of the Covenanters and enforcing compulsory attendance at church; and the next few years exhibit fierce persecution, and a constant struggle between the two parties.

(7) *Presbyterian Church Established by Act of Parliament.*—The fall of James II. in 1688 brought down the Episcopal Church also. Scotland had for many years been becoming more Puritanical in its tendencies, and was now most rigorous in the stress laid upon the duties of prayer and fasting, and the sins of frivolity and dissipation. Episcopacy was at an end in many parts of the country, though it was not definitely abolished till 1689, when the Convention of the Estates met and denounced it, and in 1690 an Act of the Parliament of William and Mary confirmed the Presbyterian *Confession of Faith*, and ordered the use of the Catechism and Directory for Public Worship. The patronage of the Church was conferred on the Elders and Town Councils in the boroughs, and on the landowners in the country.

The General Assembly, which met in 1690, appointed two commissions to visit the clergy in different parts of the country to enforce discipline. In the north the arrangement was a failure; for the commissioners were incapable of acting with the moderation which the Assembly wished, and numbers of the clergy were turned out of their livings, while the people refused to allow the Presbytery to appoint successors. In many places Episcopalians were put in the vacant livings by the parishioners, and in these parishes the Presbyteries lost all control, if, indeed, they were not left destitute of members. King William became dissatisfied as the confusion increased, delayed the meeting of the Assembly, and finally refused to admit any member who would not take the "Oath of Assurance" that he was king *de facto* and *de jure*. Lord Carstares, the king's confidential adviser, prevailed upon him to countermand the order, and his consent restored in a great measure the confidence of the Scottish clergy, who had begun to regard him with distrust. Liberty was granted to the Episcopalians to remain in possession of their benefices, though they were not allowed to become members of assemblies, synods, and presbyteries; and the consequence was that they gradually diminished in number, though they consider themselves to be the old Church of Scotland. From the time that King William released the Assembly from the Oath of Assurance in 1694, it has continued to meet year by year, and the Established Church has been Presbyterian.

Although the Scottish people had no wish for the union of the English Church with their own, they were generally anxious for the union of the Parliaments, which took place in 1707. The General Assembly lost most of its power by the Act of Union, but men realized that it was for the Church's good that the interests of the two countries should be united. Lord Carstares was elected president of the Assembly which met after the act was passed, and an attempt was made to enforce uniformity, but with so little success that the Tory Parliament of Queen Anne passed an Act of Toleration, giving freedom to the Episcopalians to continue their own form of worship. In the same year they revived the old system of patronage, which had been in abeyance for more than sixty years, and to that breach of the Treaty of Union are to be directly ascribed all the schisms that have since rent the Church of Scotland.

(8` *Moderatism.*—From this time till 1720 much work was done in setting up the churches which had long been vacant, and settling the borders of the Church; but in that year a new feeling began to show itself, which developed later into the so-called Moderatism. It was at this time also that the "Marrow movement" began, which took its name from a book by Edward Fisher, entitled the *Marrow of Modern Divinity*, in which certain doctrines relative to justification by faith were put forward. The book was condemned in 1720 by the General Assembly, whereupon the "Marrow men" raised a protestation, and petitioned against the decision of the Assembly, and a contest began which lasted for many years, and was aggravated in 1732 by an act which was then passed concerning the right of patronage. Many causes combined to increase the discontent among the clergy, and they were beginning now to wish to shake themselves free from the old groove, and to escape from the strictness of discipline which had been imposed upon them. To this movement was owing the first secession which took place in 1733, and of which Ebenezer Erskine (*q. v.*) was the leading spirit. It was the beginning of party spirit in the Church, and from this time the two parties of "popular" and "moderate" Presbyterians continued to develop. Many of the followers of Moderatism laid themselves open to a charge of heresy, but the persecutions which they suffered were the means of promoting their cause, which grew and flourished throughout the eighteenth century. With the development in theological ideas there was development in other directions, and in the latter half of the eighteenth century the literature of Scotland, principally of its clergy, was the richest of the age. The first secession was healed to a great extent by the policy of William Robertson who, by his influence on the General Assembly, succeeded in reducing the Church to order and restoring unity to the Presbyteries, though his policy had the effect of driving many from the Established Church. A second secession took place in 1752, and its consequences were more lasting than those of the first, numbers of people leaving the Church and forming a large dissenting body. In those who still remained faithful to the old connection, Evangelicalism, no doubt, was strengthened by the schism, but the departure of such numbers from the Church awakened a feeling of alarm in all its members. No events worthy of notice happened during the closing years of the eighteenth century, but the beginning of the nineteenth saw many very important changes, not so much in the doctrines of the Church, as in the manner in which she carried on her work. Hitherto the schools had been utterly inefficient for the number and requirements of the population, but by new rules made at this period, they were subjected to the supervision of the Presbyteries, and better homes and salaries were provided for the teachers. Sunday-schools were established, and livings were better endowed. At the same time the Church began to take part in the work of foreign missions, which had hitherto been left in the hands of men not connected with any religious body in particular. But the most important change effected at this time was that of Church extension, the idea of which originated with Dr. Chalmers (*q. v.*), of the Tron Church, Glasgow, who was much distressed at the want of accommodation for the people in his own church, and set to work to influence the Scottish people to help him in his scheme of subdividing parishes, so as to bring them more directly under the minister's control, and of connecting poor and rich through the Church's influence.

(9) *The Great Disruption.*—The good which resulted from this movement was accompanied by one evil to the Church, for the Dissenters thought it was a blow aimed at them, and the "Voluntary Controversy" was raised as to the advisability of disestablishing the Church. Seceders and Dissenters united in an attack upon the Established Church, and the struggle became more political than religious, for the Church claimed that her new chapels should be endowed by the State, and the Dissenters contested and eventually overruled that claim. Another controversy was raised after the passing of the Reform Bill in 1832, concerning the right of the people to a share in Church government, and the Veto Act was passed in 1834, to enable the laity to reject the nomination of any minister appointed by the patron, provided that the veto was agreed to by the majority of the congregation. The ministers were forced into accepting the decree against their will, and later many of them had to give way to another change—namely, the admission of the ministers of unendowed chapels into the General Assembly. An opening once made, fresh innovations followed, and in 1839 members of the Associate Synod of Seceders were admitted. Many ministers appealed against vetoes brought against them, and trials to decide on the judgment of the Presbyteries were brought before the Assembly. The Court of Session hastened to attempt to repair the evils by impolitic measures, till the confusion reached its height, and the Non-Intrusion party called loudly for separation from the Scottish Church. The separation came in 1843, and caused much surprise to many who did not understand the spirit of the Scottish people, and believed that only a few of the most violent Non-Intrusionists would go so far as to cut themselves off from communion with the Church. In the midst of the general confusion which prevailed about 1842, the Moderates were unfortunate in having no one capable of taking the lead, or deciding on what course it would be well to adopt, while on the other side were Chalmers and Dr. Candlish, who was in reality the leader of the party. In November, 1842, the General Assembly met, and after ten days' discussion they bound themselves to stand by one another, and to unite themselves into a separate body. The Free Church was formed on May 18, 1843, when, of the 1,200 ministers who had hitherto belonged to the Established Church, 451 seceded. After the first shock which the parent Church felt from the Secession, its work went on with no less earnestness and success than before; and it proceeded to redress one by one the grievances which had been the cause of its troubles. The work of the Maintainers was hard, for the Seceders put in their way all the difficulties they could devise, and public feeling was all against them. But the Church overcame the opposition, and the work of Church extension prospered, mainly under the guidance of Professor James Robertson, who set on foot the endowment scheme, for the carrying on of the Church's work in the chapels already built. Mission work also made great advances in the years which followed the Secession, and in this also Dr. Robertson and Dr. Norman Macleod were the moving spirits. The grievance of patronage was again considered, and the Scotch Benefices Act was brought in; but, though hailed with delight by the people, it was rejected by the Parliament, as giving too much power to the Church. Many efforts were made to bring the question fairly before the Assembly, and finally in 1868 a Committee of Inquiry was instituted, whose report to the Assembly resulted in a victory to the supporters of anti-patronage. The Established Church of Scotland has 1,283 parishes, and 1,479 ministers.—Benham: *Dict. of Religion.*

Scotland, Episcopal Church of. As our previous article will have partly shown, the National Church of Scotland had been made, at least nominally, Episcopalian upon the accession of James I. to the throne of England, Presbyterianism regaining the ascendancy on the accession of Charles I., and Episcopacy being once more restored at the Restoration of Charles II. Thus it remained until the accession of William III. in 1688. Presbyterianism was then finally established, not so much as the Church of the majority, as because the

Episcopal bishops refused to take the oath —were, in other words, Nonjurors. No doubt the same course would have been taken in England if the Church had not yielded to circumstances and taken the oath of allegiance. The Rebellion of 1745 was disastrous to the Episcopal Church in Scotland. The bishops were, almost without exception, Jacobites, and the government treated them most rigorously as political offenders and rebels. In 1746 an act was passed forbidding the Episcopalian form of worship, except in the presence of the clergyman's family, and that only twice a year. The punishment for the first offence was imprisonment for six months; for the second, transportation for life. The grandfather of the late bishop of Aberdeen, the author of "Tullochgorum," which Burns pronounced the noblest of all Scotch songs, was imprisoned for six months in 1753, for the crime of *reading the Liturgy to more than four persons beyond his own family.* Many a clergyman did duty no less than sixteen times on a Sunday in order to keep within the law. The Episcopal Church was reduced to the last extremity, but a few faithful men were left, who worked hard to prevent her entire extinction. It was not until 1792 that these penal laws were rescinded. Meanwhile a serious difficulty had been created among the Episcopalians, which even yet has hardly died out. There were some who preferred the Liturgy to the Presbyterian services, but had no taste for civil disabilities, and these professed Episcopalian views, but without placing themselves under the Scottish bishops. These places of worship were designated "qualified chapels." Hence there was introduced a cause of variance at once. After the penal laws were abolished it was hoped that reunion between these might have been effected, and in 1804 a convocation of the Scotch Episcopal clergy met at Laurencekirk, and subscribed to the English Articles and Liturgy as a basis. But a cause of difference remained. The Scottish Episcopal Church had adopted, with the English Nonjurors, a Liturgy resembling the First Prayer-Book of Edward VI., and retained the mixed chalice in the Eucharist, and some other matters to which the "English Episcopalians" were opposed. It was agreed to leave to these the free use of the English Liturgy, whilst the Communion between them should not be interrupted thereby. But many of them were not contented with this. They called on the bishops to abandon the Scotch Liturgy and adopt the English, and on their refusal the reunion was rejected. There are still a few, and only a very few, of these congregations in Scotland; nearly all of them have conformed to the Episcopal Church, in consequence of that Church having left the choice of liturgies to the congregations, and in the majority of the churches the English Office is in use. A memorable chapter in the history of this Church is that of the consecration of Bishop Seabury (*q. v.*), the first American bishop, in 1784.

The leading gentry and nobility of Scotland for the most part belong to the Episcopal Church, but nevertheless the Church is a very poor one. The income of a clergyman is seldom more than £100 a year, though this is the minimum. It is derived mostly from pew rents, and, in consequence, the amount depends largely on the popularity of the clergyman. The new life shown in the Church of England during the last fifty years has influenced Scotland, as is shown by the increasing number of services, and the building of various theological colleges. Of these the principal are: Trinity College, founded in 1841, to which are attached a few scholarships; St. Ninian Cathedral and College, Perth, the first cathedral established in Scotland since the Reformation, consecrated in 1851; Church and College of the Holy Spirit, Isle of Cumbrae, founded in 1849. At present there are seven Episcopal sees, viz: Aberdeen, regarded as the chief; St. Andrews; Ross and Moray; Edinburgh; Brechin· Argyll and the Isles; Glasgow and Galloway. Patronage is chiefly in the hands of the congregation, who have the right of nominating their own pastor after they have heard him preach a sermon. The Episcopal Church has seven dioceses and 238 churches or stations.—Benham: *Dict. of Religion.*

Scott, THOMAS, a popular biblical commentator; b. at Braytoft, Lincolnshire, Feb. 16, 1747; d. at Aston Sandford, Buckinghamshire, April 16, 1821. He gained his education in the face of the most adverse conditions, and was ordained in 1773, and in 1781 succeeded John Newton as curate of Olney. In 1785 he became chaplain of the Lock Hospital, London, and vicar of Aston Sandford in 1801. Through the influence of Newton he adopted strong Calvinistic views, and in 1779 he published a small volume called *The Force of Truth*, in which he stated his opinions. His celebrated *Family Bible with Notes*, which has passed through several American editions, was published in 1788–92. His *Works*, edited by his son, appeared in 1823, 10 vols. See his *Life* (N. Y., 1856).

Scott, THOMAS, an English dissenting minister in Suffolk, Ipswich (1737–74), and

Hopton in Norfolk, where he d., 1775. He published several poetical works, and among his hymns are a few still well known. Among them are "Hasten, sinner, to be wise," and "Angels, roll the rock away."

Scotus Erigena, JOHN, b. in Ireland, probably between 800 and 815. Educated in a cloistral school, he became influential in the court of Charles the Bald. While at the French court he gained a great name for learning, and wrote most of his works. He took part in the controversy concerning the Lord's Supper, which was carried on between Paschasius Radbertus, Rabanus Maurus, and others. He considered the bread and wine used in the Supper as mere symbols of the presence of Christ in the sacrament. In the controversy regarding predestination led by Gottschalk, he wrote a book, *De Prædestinatione*, in which he teaches that the only predestination is that to eternal bliss. Evil, he contended, had no real existence, but was simply a lack or fault in the realization of good. His principal work is *De Divisione Naturæ*, which develops a system of idealistic pantheism. Soon after the death of Charles the Bald, Scotus was invited to England by Alfred the Great. Here he became a teacher at Oxford, and afterward abbot of Malmesbury. He is said to have been killed in this church by his own pupils, about 891.

Scribes (*writers*) "were a learned profession, neither a party nor a sect. They devoted themselves to the study of the Law, of which they were the expositors and transcribers. They were the lawyers and public notaries of the community. (Matt. xxii. 35; Mark vii. 2; Luke v. 17, 21.) Such were Gamaliel and Saul. In doctrine and practice they favored the Pharisees, with whom they are often classed. (Matt. xxiii. 2.) From being transcribers and expounders of the Law, they supplied, after the Captivity, the place of the prophets and the inspired oracles, which had ceased; and from them arose those glosses and interpretations which our Lord rebukes under the term 'traditions.' These became so numerous that they were collected by the Rabbi Judah (A. D. 200) into six books, called the *Mishnah* (*repetition* of the oral law), to which was subsequently added a book of comments (*Gemara*), which completed the whole traditionary doctrine of the Jewish Church. The Mishnah and the Gemara together constitute the *Talmud*, of which there are two, one by the Jews in Judæa (called the Jerusalem Talmud), the other by those in Babylon (called the Babylonian)." — "Oxford" *Bible Helps*.

Scrivener, FREDERICK HENRY AMBROSE, LL. D. (St. Andrew's, 1872), D. C. L. (Oxford, 1876), Church of England; b. at Bermondsey, Surrey, Sept. 29, 1813; educated at Trinity College, Cambridge; was graduated B. A. (third in second-class classical tripos), 1835, M. A., 1838; became assistant master of King's School, Sherborne, 1835; curate of Sandford Orcas, Somerset, 1838; perpetual curate of Penwerris, Cornwall, 1846; rector of St. Gerrans, Cornwall, 1861; vicar of Hendon, Middlesex, 1876. He was a member of the New Testament Revision Company, and is the author of: *Notes on the Authorized Version of the New Testament* (London, 1845); *Collation of Twenty Greek Manuscripts of the Holy Gospel* (1853); *Codex Augiensis, and Fifty other Manuscripts* (1859); *Novum Testamentum Textus Stephanici* (1860); *Plain Introduction to the Criticism of the New Testament* (1861); *Collation of the Codex Sinaiticus* (1863); *Bezæ Codex Cantabrigiensis* (1864); *Six Popular Lectures on the Text of the New Testament* (1875); edited *The Cambridge Paragraph Bible* (1873); (Introduction, revised separate edition, 1884); *Greek Testament with Changes of New Testament Revisers* (1881).

Scudder, JOHN, b. at Freehold, N. J., Sept. 13, 1793; d. at Wynberg, South Africa, Jan. 13, 1855. He gave up his practice as a physician in 1819, and became a devoted missionary in India. He was the founder of the Arcot mission, where he spent most of his life. "Dr. Scudder is one of the heroes of foreign missions. Convinced that he was doing good he cared nothing for the opposition of men. He endured hardness, and even severe pain, without complaint. The Bible constituted well-nigh his sole reading. He went about doing good to body and soul, like his Master. He preached in almost every large town in Southeastern Hindostan. It was his ambition 'to be one of the inner circle around Jesus in heaven.'" See his *Memoir*, by J. B. Waterbury (N. Y., 1870).

Sculpture, CHRISTIAN. Many causes combined during the early centuries of the Christian Era to mark this time as deficient in Christian works of art of any description. For two centuries before the birth of Christ art had been in a state of decline, and when Greece, the mistress of art, came under the Roman yoke, there seemed little prospect of a genuine revival. But sculpture had another disadvantage, namely, the association of images in the mind of the Jews with the idolatry forbidden by the Mosaic Law; and the early Christians regarded images with scarcely less abhorrence. Roman art had degenerated into the representation of the lowest passions of human nature, and the Christian avoided it for this reason, Tertullian going so far as to say that art is the invention of the devil. The earliest deviations from this strict avoidance of image-worship are the monumental representations in sculpture of biblical history; and these are of the crudest and most elementary description. Statues representing objects of worship were very rare until about the tenth century, though it seems that some Christians were found who defended them, and even protested against the destruction of beautiful Pagan images. Sepulchral reliefs gradually found their way more and more into use to adorn monuments, shrines, Church furniture, etc., and crucifixes began to be used, not as objects of worship, but simply as beautiful works of art. In the West, sculpture formed a part of architecture, and instead of setting up solitary statues inside churches, it became customary to adorn the west fronts of the larger churches with images of Christ and the Virgin, angels, saints, and martyrs, and with representations of scenes from the life of Christ. All these figures, without exception, were required to be clothed in long draperies, and this necessarily hampered the artists, who had none of them as yet attained to the highest skill, while it sometimes destroyed the distinctness of a scene in which many figures were grouped together. The first Christian sculptor who can be named as having reached any great degree of excellence was Nicolo Pisano, an Italian of the thirteenth century, who executed a series of bas-reliefs at Pisa and Siena, representing events in the life of Christ and the last Judgment. His pupils carried on the work, and the west front of the cathedral of Orvieto, the door of its baptistery and other works, show traces of his influence. In the fifteenth century sculpture progressed under Donatello, Brunelleschi, and especially Ghiberti; and these prepared the way for the greatest of all Christian sculptors, Michael Angelo Buonarotti (1475–1564). His *chef d'œuvre* was the figure of Moses, in the Church of San Pietro in Vincolo, at Rome, and his works enrich most of the principal buildings at Rome and Florence.—Benham: *Dict. of Religion.*

Seabury, Samuel, b. in Groton, Conn., Nov. 30, 1729; d. at New London, Feb. 25, 1796. He was graduated at Yale College in 1748, and studied medicine and theology in Scotland. Ordained to the priesthood in 1753 by the bishop of Carlisle, he returned to this country under appointment as missionary at New Brunswick, N. J. In 1757 he removed to Jamaica, L. I., and not long after to Westchester, N. Y. When the conflict of opinion arose regarding the relations of the mother-country to the colonies, he took the side of the loyalists, and expressed his views with a vigor that led to his arrest and imprisonment at New Haven. After his release he returned to Long Island. In 1783 he was elected bishop of Connecticut, and sailed for England to be ordained. The fact that it was necessary that a candidate for Episcopal ordination should take the oath of allegiance to the king, and of obedience to the archbishop of Canterbury, interposed serious difficulties. Recourse was had to the bishops of Scotland, and he was ordained at Aberdeen, Nov., 1784. Dr. Seabury was a man of strong and earnest character, and his name holds an honored place in the history of the Protestant Episcopal Church. See his *Life*, by Dr. Beardsley (1881); EPISCOPAL CHURCH, THE AMERICAN.

Seals. See RINGS.

Seamen, Missions to. An association, called at first *The Bible Society*, was organized in London in 1780 to supply English soldiers and sailors in the navy with Bibles. The name of the society was soon changed to that of *The Naval and Military Bible Society*, and has continued its work until the present time. *The Port of London Society* was formed in 1818 to provide for the preaching of the Gospel to sailors in London. A floating chapel was opened, and local societies were instituted in various parts of the kingdom. From this work sprang what is now known as *The British and Foreign Sailors' Society*. Other societies have been organized under the care of the Scandinavian Lutherans on the Continent. They occupy thirty-three stations, scattered all over the world.

The Society for Promoting the Gospel among Seamen in the Port of New York was formed June 5, 1818. This society now sustains a church at Madison and Catharine Streets in New York, and employs several missionaries. *The American Seamen's Friend Society* was organized in 1828. This has been the most efficient missionary society among seamen that has thus far prosecuted this important work. It has over forty missionaries in its employ, and through its system of sustaining religious services, furnishing libraries for use on shipboard, opening sailors' boarding-houses, and establishing savings-banks, it has done a work the fruits of which have been seen in the thousands of sailors converted to a life of sobriety and Christian faith. *The Church Missionary Society for Seamen in the City of New York* (Protestant Episcopal), sustains two chapels, three mission-houses, with reading and lecture rooms.

Sears, BARNAS, LL. D., a distinguished educator; b. at Sandisfield, Mass., Nov. 19, 1802; d. at Saratoga Springs, N. Y., July 6, 1880. After graduating from Brown University in 1825, and Newton Theological Seminary in 1828, he was pastor for a short time of the First Baptist Church of Hartford, Conn. In 1829 he became professor of ancient languages at Hamilton, N. Y., in what is now Madison University. In 1833 he visited Europe, and spent two years in study. While there he baptized the Rev. J. G. Oucken and six others, forming the first German Baptist Church in communion with the Baptists of England and America. Through much persecution these churches have increased until they now have a membership of some twenty-five thousand. In 1836 Dr. Sears became professor of theology in Newton Theological Seminary, where he remained twelve years. In 1848 he accepted the position of Secretary of the Massachusetts Board of Education. In 1855 he succeeded Dr. Wayland in the presidency of Brown University. In 1867 he was made General Agent of the Peabody Educational Fund, and continued to discharge the duties of this office up to the time of his death. His life was eminently useful in all the prominent places he was called to fill.

Sears, EDMUND HAMILTON, D. D., b. at Sandisfield, Mass., 1810; d. at Weston, Mass., Jan. 14, 1876; was graduated at Union College, 1834, and at Harvard Divinity School, 1837; pastor at Wayland, Mass., 1838–40; at Lancaster, 1840–47; again at Wayland, 1847–65; and at Weston, 1865–76. He is most widely known by his two beautiful Christmas hymns, " Calm on the listening ear of night," and " It came upon the midnight clear." He was the author of: *Regeneration* (1854); *Pictures of the Olden Time* (1857); *Athanasia; or, Foregleams of Immortality* (1858); *The Fourth Gospel the Heart of Christ* (1872); *Sermons and Songs of the Christian Life* (1875). While connected with the Unitarian body Dr. Sears held Swedenborgian views.

Se-Baptist. See SMYTH, JOHN.

Sebastian, an early Christian martyr; b. at Narbonne, in Gaul, 255; d. in Rome, 288. In order that he might render more efficient service to the Christians he concealed his faith when entering the ranks of the army of Diocletian. He rose to high rank, and when he avowed himself a Christian the emperor did all in his power to induce him to recant. When he refused to do so he was put to death, as was supposed, by a troop of archers; but a Christian lady, Irene, took the body to her house, and he recovered. On again avowing his faith he was flogged to death in the amphitheatre. His body was cast into the city sewer, but according to tradition was recovered and buried in the catacomb at Rome, which still bears the name of St. Sebastian. His day in the Roman calendar is Jan. 20; in the Greek, Dec. 18.

Secession Church. See PRESBYTERIAN CHURCH (UNITED PRESBYTERIAN).

Second Adventists. See ADVENTISTS.

Second Coming of Christ. See MILLENARIANISM.

Secret Discipline. See ARCANI DISCIPLINA.

Secundians, a Gnostic sect of the second century. Their founder, Secundus, was a pupil of Valentinus. He maintained that everything was attributable to one of two main causes—Light and Darkness, or to a Prince of good or evil.

Sedes Vacans, a term used in canon law to denote the vacancy in the office of any high dignitary in the Roman Church. During the interval it was formerly the custom to provide a substitute called the *interventor*, or to entrust the duties of the office to the cathedral chapter. This is still done in the case of a *sedes impedita*, where the vacancy is caused by unavoidable absence, or the illness of the occupant.

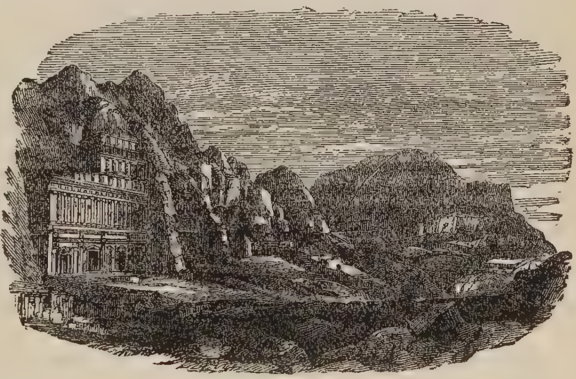
See (Lat. *sedes*, seat, throne), a word designating the throne of a bishop in his cathedral. It is thus distinguished from his *diocese*, which means the area over which he exercises spiritual power.

Seekers, a small Puritan sect which arose in 1645. They professed to be seeking a true church, ministry and sacraments, and according to Baxter were a heterogeneous company comprised of Roman Catholics and infidels, as well as Puritans.

Seir, MOUNT, is the name of the mountain ridge extending along the west side of the valley of the Arabah, from the Dead Sea to the Elanitic Gulf. One of the highest points of the eastern range is Hor, with Aaron's tomb. (Num. xxxiii. 38.) Mount Seir was originally inhabited by the Horites, who were dispossessed by the descendants of Esau, "who dwelt in their stead." (Deut. ii. 12.) The country was afterward called Edom, but the ancient name survived. In the post-exile period the country was taken by the Nabathæans, who again were subdued by the Mohammedans in the year 629 A. D. The country is now inhabited by the Bedouins. In the fertile valleys peasants, *Fellâhîn*, cultivate the land, and sell their produce to the pilgrims. The pilgrimage route from Damascus to Mecca runs on the eastern border of the country.

Se'la, or SE'LAH (*rock*), is only twice directly mentioned in the Bible (2 Kings xiv. 7; Isa. xvi. 1); but there are other passages in which it is probably referred to. It was a city of Edom, literally hewn out of the rock. The Nabathæans, in the fourth century, B. C., made it their stronghold. Pompey captured the entire region known as Arabia Petræa. In the early Christian centuries it was the capital of a Roman province, and became the seat of an Episcopal see. It appears to have been destroyed by some desert horde about the middle of the sixth century.

"It lay in a hollow enclosed amidst cliffs, and accessible only by a ravine through which the river winds across its site. A tomb with three rows of columns, a triumphal arch, and ruined bridges, are among the remains. Laborde and Linant traced a theatre for sea fights which could be flooded from cisterns. This proves the abundance of the water supply, if husbanded, and agrees with the accounts of the former fertility of the district, in contrast to the barren Arabah on the west. Selah means a *cliff* or *peak*, contrasted with *eben*, a detached *stone* or *boulder*. The khazneh, 'treasury,' in situation, coloring, and singular construction is unique. The façade of the temple consisted of six columns, of which one is broken. The pediment has a lyre on its apex. In the nine faces of rock are sculptured female figures with flowing drapery. Palmer supposes them to be the nine muses, with Apollo's lyre above."—Fausset: *Bible Cyclopedia*. See Palmer: *Desert of the Exodus*, pp. 366 *sqq*.



SELA—GENERAL VIEW OF THE RUINS.

Se'lah. This word, which is only found in the poetical books of the Old Testament, occurs seventy-one times in the Psalms, and three times in Habakkuk. Beyond the fact that Selah is a musical term, we know absolutely nothing about it, and are entirely in the dark as to its meaning.

Selden, JOHN, lawyer and antiquarian; b. at Salvington, Sussex, 1584; d. at Whitefriars, 1654. He studied at Chichester, was graduated at Oxford, and entered Clifford's Inn, and afterwards the Inner Temple, for the study of law. In the early years of his career he published *England's Epinomis*, *Jani Anglorum Facies Altera*, the *Analecton Anglo-Britannicon*, and *De Diis Syris*, an important work, which was published in 1617, and established his fame on the continent as well as in England. The *History of Tithes* (1618) so roused the anger of the king that Selden was obliged to rewrite it, and to acknowledge his errors before the Court of High Commission. Selden seldom appeared at the Bar, but was looked up to as an authority on political matters, and was imprisoned in 1621 for advising the Commons to hold their ground against the encroachments of the king. He represented Lancaster in several Parliaments, and was zealous in the popular cause. He supported the Petition of Right, but appeased the king's anger by the *Mare Clausum*, published in 1636. In 1643 he sat in the Westminster Assembly of Divines, and was made Keeper of the Tower Records. He was very intimate with Ben Jonson. Selden was a man of great learning in legal matters, and during his imprisonment he wrote his chief works: *De Successione in*

Pontificatum Hebræorum and *De Jure Naturali et Gentium juxta Disciplinam Hebræorum.* Probably his most popular work is *Table-Talk*, published about 1690.—Benham: *Dict. of Religion.*

Seleu'cia, a city of Syria on the Mediterranean shore, built by Seleucus Nicator, 300 B. C. It was celebrated for its excellent harbor, from which Paul sailed for Cyprus on his first missionary tour. (Acts xiii. 4.)

Seleucidian Era. See ERA.

Selwyn, GEORGE AUGUSTUS, D. D., missionary and bishop of the Church of England; b. at Richmond in 1809; d. at Lichfield, April 11, 1878. He was appointed bishop of New Zealand in 1841. His zeal and labors were abundant and fruitful. He visited England in 1854, and enlisted men like Mackenzie and Patteson to enter the missionary field. He returned to New Zealand in 1855, where he remained until 1868, when, much against his will, he was prevailed upon to return and take the bishopric of Lichfield.

Semi-Arians, those who, whilst categorically denying the Arian doctrines, held them secretly in a somewhat modified form. They refused to accept the word "consubstantial," but said that the Son was of *like* substance with the Father, thereby in reality denying the divinity of Christ, for there can be but one God. The Councils of Rimini and Seleucia were composed for the most part of Semi-Arians. In modern times the term is used to denote those who believe that the Son was not from the beginning, but was begotten by the will of the Father. Such doctrines were held by some of the Rationalist divines of the last century, such as Drs. S. Clarke and Hoadley.

Semi-Pela'gianism, "a modification, as the name implies, of the doctrine of the Pelagians as to the powers of the human will, and as to the effects to be attributed to the action of the supernatural grace of God, and of the divine decree for the predestination of the elect. The Pelagians (*q. v.*), discarding altogether the doctrine of the fall of Adam, and the idea that the powers of the human will had been weakened through original sin, taught that man, without any supernatural gift from God, is able, by his own natural powers, to fulfill the entire law, and to do every act which is necessary for the attainment of eternal life. The condemnation of this doctrine by the several councils held in the early part of the fifth century is capable of various constructions, and has been urged by some to the extreme of denying altogether the liberty of man, and converting the human will into a merely passive instrument, whether of divine grace upon the one hand, or of sinful concupiscence upon the other. The writings of St. Augustine on this controversy have been differently construed by the Christian communions (see PELAGIANS); and the same diversity of opinion existed in his own day. Among those who, dissenting from the extreme view of Pelagius, at the same time did not go to the full length of the Augustinian writings in opposition to Pelagius, were some monks of the southern provinces of Gaul, and especially of Marseilles, whence their school was called Massilian, from the Latin name (*Massilia*) of that city. Of these leaders, the chief was a priest named Cassian, who had been a deacon at Constantinople. Of the system which he propounded, without going into the details, although many of them are exceedingly curious and interesting, it will be enough to say that it upheld the sufficiency of man's natural powers only so far as regards the first act of conversion to God and the initial act of man's repentance for sin. Every man naturally possesses the capability of beginning the work of self-conversion; but for all ulterior acts, as well as for the completion of justification, the assistance of God's grace is indispensable. The Semi-Pelagian doctrine is often confounded with that of the Molinistic (see MOLINOS) school of Roman Catholic theology; but there is one essential difference, viz., that the latter persistently maintain the necessity of grace for all supernatural acts, even for the beginning of conversion, although they are generally represented as agreeing with the Semi-Pelagians as to the mode of explaining the freedom of the human will acting under the influence of divine grace. The chief writers in the controversy were Prosper, Hilary, and Fulgentius; and the question was referred to Célestine, bishop of Rome in 431. It continued, however, to be agitated in the West for a considerable time. Faustus, bishop of Riez, toward the end of the fifth century revived the error, and it was condemned in a council held at Arles in 475, and still later in a synod (the second) held at Orange (Arausio) in 525, and again in the third council of Valence in 530."—Chambers: *Cyclopædia.*

Semit'ic, "a name derived from *Shem*, the son of Noah, and applied to an extensive family of languages, and also to the people who speak those languages. The

Semitic languages may be divided into three branches: the *Arabic*, to which the Ethiopic is closely allied; the *Aramæan*, consisting of two dialects, viz., the Babylonian, or Chaldee, and the Syriac; and the *Hebrew*, to which the Phœnician and the Punic are closely related. Of these languages the Arabic is the most copious, and the Aramæan the poorest and least developed; the Hebrew holds an intermediate rank between these, being more perfect than the Aramæan, and inferior to the Arabic. The term *Semitic* is employed in distinction from *Japhetic*, more usually called *Aryan* or *Indo-European*, another great family of languages. Professor Max Müller says: 'It is impossible to mistake a Semitic language; and it is impossible to imagine an Aryan language derived from a Semitic, or *vice versa;* every root in these languages must consist of three consonants, and numerous words are derived from these roots by a simple change of vowels, leaving the consonantal skeleton as much as possible intact.' The original Semitic alphabet contained only seventeen letters; the names of the letters of our alphabet are mostly derived from it, but not their forms, nor the words of our language, which is an Aryan tongue. All the Semitic languages are written from right to left."—Cassell: *Cyclopædia*.

Semler, JOHANN SALOMO, one of the most influential German theologians of the eighteenth century, was b. Dec. 18, 1725, at Saalfeld; and d. at Halle, March 4, 1791. He was educated at Halle, and in 1749 went to Coburg as professor in the gymnasium. In 1751 he was appointed a professor of theology at Halle, where he taught with great success; and six years later became director of the theological seminary there. Semler was, in the early part of his student career, somewhat of a Pietist, but he was much influenced by the lectures of Baumgarten, and swung round to rationalism, of which he was the first systematic exponent. Semler's rationalism, however, was always moderate in *degree*, though definite enough in *kind*. As a thinker, he was deficient in philosophical consistency and breadth of view; and as a writer he possessed no literary skill nor grace; but his works are valuable for the spirit of historical criticism by which they are pervaded. See his *Autobiography* (1781).

Seneca, LUCIUS ANNÆUS, a celebrated Roman philosopher; b. in Corduba, Spain, about 8 B. C.; d. by suicide, 65 A. D. He received early advantages in training and travel, and gained forensic success as an orator at Rome. On a charge of an illicit connection with Julia, daughter of Germanicus, he was banished to Corsica. During his residence here of eight years he wrote his *De Consolatione ad Helviam Liber* and *De Consolatione ad Polybium Liber*. Recalled to Rome on the marriage of Agrippina to Claudius, he was appointed tutor of the future emperor, Nero. He amassed large wealth, and came under the suspicion of Nero. Accused of participating in the conspiracy of Piso, the emperor ordered him to commit suicide. This he did by opening his veins and bleeding to death in a hot bath. The relation of the philosophy of Seneca to Christianity has aroused much attention. "Seneca," says Dr. Reuss, "knows nothing either of the Judaistic type of Christianity, or of Christ as its Alpha and Omega. Without speaking of the specific Christian conceptions of revelation, sin and law, Seneca stands on other than Christian ground. The stoic is himself the source of truth and his own duty. There is, however, a Christian glimmer, the moonlight of Christianity diffused over his philosophy. But he is not the dim reflection of a new light which he has appropriated, but the faint dawn on the obscure horizon of the pre-Christian world, announcing the sun, which has already begun to scatter his light across valley and on mountain. The fine ideas of Roman stoicism were the buds which only the sun of the gospel could develop into beauty and perfection; but which, left alone, would never have produced rich fruits." See Farrar: *Seekers After God;* Lightfoot: *Essay on Paul and Seneca*, in *Commentary on Philippians*.

Sennach'erib, king of Assyria when Hezekiah reigned over Judah, and the son and successor of Sargon. Under Hezekiah Judah refused to pay tribute to Assyria, and, in consequence, the country was invaded twice by Sennacherib. The first time the tribute was given, and the Assyrian army returned home. (2 Kings xviii. 14.) The second time that Judah revolted Sennacherib sent an embassy demanding submission, and forwarded an insulting letter to Hezekiah, who went up to the temple, and prayed for deliverance. His prayer was answered in a plague, which smote the Assyrian army that was besieging Libnah. The siege was raised, and Sennacherib returned to Nineveh. (2 Kings xix. 35.) His reign lasted twenty-two years, B. C. 705–682, and he was succeeded by Esar-haddon. An imperious ruler, he gained many brilliant victories, and enlarged the resources of his kingdom. He adorned his capital, Nineveh, with many splendid buildings. His name is found upon widely scattered monuments.

Separates, a name given about the year 1740 to those followers, in this country, of George Whitefield and other evangelists, who held that believers are guided by the immediate inspiration of the Holy Spirit. They were first known as "New Lights," but after they began to organize into separate societies under the lead of Rev. Shubal Stearne, they took the name "Separates." Stearne became a Baptist in 1751, and many of the Separates followed him. The sect early died out.

Separatists is the name given to those who separate from the State Church, and worship in accord with the views which seem to them correct.

Sepharva'im, a city of Northern Babylonia. (2 Kings xvii. 24, 31; xviii. 34; xix. 13; Isa. xxxvi. 19; xxxvii. 13.) Rawlinson and others identify it with *Sippara*, a town on the Euphrates between Hit and Babylon. The site of the city was discovered in 1881, by Hormuzd Rassam, who unearthed the ruins of its famous sun-temple.

Sep'tuagint, the Greek version of the Old Testament, used by the Hellenist Jews and by the early Christians. The story of the Septuagint, as given by Aristeas, is as follows: Ptolemy Philadelphus, the son of Lagus, king of Egypt, wished to add a copy of the books of the Jewish Law to his library at Alexandria, and sent to the high-priest, Eleazar, to ask for a copy, and for competent persons to translate it into Greek. Seventy-two men, six from each tribe, were sent to Egypt, and after seventy-two days spent in translation, the five books of the Pentateuch were completed, the translators having assisted each other. See BIBLE.

Septuages'ima (*seventieth*) is the third Sunday before Lent.

Sepulchre, HOLY. See JERUSALEM.

Ser'aphim (*princes*), beings mentioned by Isaiah, who appear to be the most exalted of the heavenly host. (Isa. vi. 2–6.)

Sergius Paulus. See PAUL.

Sergius, the name of four popes: I. (687–701); II. (844–847); III. (904–911); IV. (1009–12). See POPES.

Serpent, BRAZEN, Num. xxi. 9. The history of the brazen serpent is alluded to by our Saviour as an illustration of his work of atonement. (John iii. 14, 15.)

Serve'tus, MICHAEL, "or, in his native Spanish, MIGUEL SERVEDE, a notable and unfortunate speculator in theology, was b. at Villanueva, in Aragon, in 1509. At the age of nineteen he quitted Spain, and commenced the study of law at Toulouse, which he soon abandoned to devote himself with ardor to the knotty points of the Reformation doctrines. In 1530 he went to Basel to hear Œcolampadius, and thence to Strasburg, where Bucer and Capito taught. His daring denial of the doctrine of the Trinity frightened or angered these divines to such a degree that they denounced him as 'a wicked and cursed Spaniard.' Servetus appealed from their judgment to that of the public in his *De Trinitatis Erroribus Lib. VII.* (Haguenau, 1531; modern edition, Nüremberg, 1791), and his *Dialogues* (Haguenau, 1532); but the public thought as little of his teaching as the theologians; and to avoid the odium which it had occasioned, he changed his name to Michael de Villeneuve, and fled to Paris; where he studied medicine under Sylvius and Fernel, and took his degree as a physician with honors. Servetus seems to have possessed a kind of penetrating, if also rash and restless, intellect, which enabled him to *hit* truth occasionally in his flighty researches, or, at least, to make happy guesses in the right direction. Thus, for example, he had an idea (see M. Flourens in the *Journal des Savans*, April, 1854) of the doctrine of the circulation of the blood. He attacked Galen and the faculty with his customary violence in a treatise on syrups (*Syruporum Universa Ratie*, Paris, 1537; Lyons, 1546). About this time he made the acquaintance of Calvin, with whom he had several conferences or private disputations, the result of which was a public challenge; but Servetus, after assenting to the arrangements, decamped, afraid probably, and not without reason, that his precipitate, imperious way of thinking did not fit him for discussing with so cool, wary, and merciless a logician as the Genevese reformer; afraid, too, perhaps, of being unceremoniously handed over to the authorities for heresy! After living successively for some time at Lyons, Charlieu, and Avignon, and supporting himself by writing for the booksellers, he found an asylum in the palace of Pierre Paulmier, archbishop of Vienne, in 1541, where he remained for some years, and wrote his famous *Christianismi Restitutio*, first published in 1553. The work has been twice reprinted, first by Dr. Meade, of London (incomplete), and again by Murr, at Nüremberg, in 1790. Its celebrity is due more to the fact that it sealed the fate of its author than to its intrinsic merits, the ideas being obscure, and the style incorrect. After its publication, Servetus wished to go to Italy by way of Switzerland, but in passing through Geneva was arrested and imprisoned at the instigation of Calvin (*q. v.*). After a long and complicated judicial procedure, Servetus was condemned to be burned, and the sentence was carried into execution, Oct. 27, 1553—the hapless heretic expiring in agonies. The fate of Servetus, after all the palliations that can be offered are weighed, remains a dark stain on the memory of Calvin. See Willis's *Servetus and Calvin* (1877)."—Chambers: *Cyclopædia*.

Servia. Modern Servia, which regained her position as a kingdom in 1882, has an area of 20,850 square miles and a population of about two millions. "The inhabitants nearly all belong to the Greek Church, but are independent of the patriarch of Constantinople. Ecclesiastical affairs are managed by a metropolitan, whose seat is at Belgrade, and by the three bishops of Uzitza, Shabatz, and Timok. For the few who acknowledge the authority of the pope and the Latin church, there is a bishop *in part. infid.*, but who resides at Diacobar in Austrian Slavonia. Servia, according to recent estimates, had 298 churches, 651 parishes, and 652 priests, besides 38 cloisters. It also possessed upward of 300 educational institutions, including several gymnasia, a lyceum for philosophical and juristic studies, a theological college, an artillery school, a school of agriculture, and 300 elementary schools for boys, and 13 for girls. These schools are not under the control of the clergy, and education is consequently making rapid progress." The entire Protestant, Roman Catholic, and Jewish populations together numbered in 1874 less than seven thousand. The districts annexed in 1878 contained a Mohammedan population of seventy-five thousand."—*R. W. Hall*, Schaff-Herzog: *Ency.*

Servites, or SERVANTS OF THE VIRGIN MARY, an order founded at Florence in 1223 by seven wealthy merchants. They retired to a secluded spot (Villa Camartia) and devoted themselves entirely to the worship of the Virgin. The order was confirmed by Gregory IX. and spread rapidly. Paolo Sarpi belonged to this order. There are also Servite nuns.

Servus Servorum Dei (*servant of the servants of God*), an official formula used by the pope when signing his name. It is said to have been adopted by Gregory the Great as a rebuke to John, patriarch of Constantinople, who signed himself "Œcumenical Patriarch."

Session, the lowest court in the Presbyterian Church. It is composed of the pastor and elders, and examines candidates for membership in the church and transacts its routine business.

Sethians, an Egyptian Gnostic sect of the second century. They considered Seth, Noah's son, as the most holy man of the Old Testament, and believed that the Messiah would descend from him. They affirmed that the world was created by the angels and not by God.

Seton (MOTHER), ELIZABETH ANN (*née* BAYLEY), foundress of the Sisters of Charity in the United States; b. in New York City, Aug. 28, 1774; d. at Emmittsburg, Md., Jan. 4, 1821. After the death of her husband (1803) she became a member of the Roman Catholic Church (1805). She taught school for a time in Baltimore, but with her sisters-in-law, Harriet and Cecilia Seton, having received a legacy of eight thousand dollars, she founded an establishment of the Sisters of Charity at Emmittsburg, July 30, 1809. She became superior-general of the order in this country, and at her death it numbered fifty members. See her *Life*, by Robert Seton (N. Y., 1869), 2 vols. See CHARITY, SISTERS OF.

Seventh-Day Baptists. *Origin.* — The Seventh-Day Baptists assumed their present denominational form as "Sabbatarian Baptists," in England, during the English Reformation. Their distinctive doctrines were first preached by John the Baptist. Christ, not "as a Jew," but as Christ, set the example for all his followers. Sabbath-keeping, as obedience to God's law, and baptism as the symbol of a new life, after repentance, are fundamental facts in the history of New Testament Christianity. In these facts the Seventh-Day Baptists find the warrant for their denominational existence. On these points they claim to be identical with the New Testament Church.

History.—There has been no period since the time of Christ when there were not Sabbath-keeping Christians in the Church. There is no evidence of any form of observance of Sunday by Christians previous to the middle of the second century. Sabbath-keeping continued, even in the Western Church, as late as the fifth century, and in the Eastern until the fifteenth, or later. Since Sabbath-keepers denied the authority of the Paganized Church they were persecuted as heretics by the papal power. Their earlier history, coming through the hands of their enemies, has been wholly destroyed, or much distorted. As the Western Church drifted into papacy these dissenters were known as Nazarenes, Cerinthians, and Hypsistarii; and they were stigmatized as "Judaizers." Later, they were known as Vaudois, Cathari, Toulousians, Petrobrussians, Passagians, and Waldenses. These were not wholly uniform in doctrine and practice, but among them were many Sabbath-keeping Baptists, who accepted the Bible alone as authority. They form the irregular, but never wholly broken, chain between the New Testament and the modern Seventh-Day Baptists.

Sabbath-keepers in the Eastern Church were not disturbed by the papal power, and were far more numerous than in the West. When the Romish Church attempted to proselyte the Abyssinians, in the seventeenth century, they found them observing the Sabbath, and ready to take up arms in its defense. They "had hallowed it from time immemorial." The Armenian Church was founded as early as 302 A. D.; from that time until English missionaries entered Armenia, early in the present century, Sabbath-keeping continued without interruption. The Nestorian or Chaldean Christians have also continued their original practice of Sabbath-keeping to the present century; and there is every reason for believing that the Sabbath is still kept in these three branches of the Church, except where modern missionary influence has modified, or set it aside. These facts are of great importance, as showing what the earliest practice was, and what it has continued to be, where the papal Church has not had power to repress it.

When the darkness of the Middle Ages began to recede before the light of the Reformation, scattered Sabbath-keepers appeared at different points. Their history, linked with those who had died for their faith and fealty to the law of God during the Dark Ages, makes the chain complete. Sabbath-keepers increased as the spirit of reform spread among the people. At first they were more prominent in Bohemia, Transylvania, and Holland. Doctor Hessey calls the Bohemian Sabbath-keepers the denominational ancestors of the present Seventh-Day Baptists. During the Reformation in England, Sabbath-keepers were among the representative men of the times. Their writings and sufferings form an important factor in the history of those years. John Trask, William Hillyard, Christopher Sands, Rev. Mr. Wright, and one Hebden were among those who were prominent between 1600 and 1630 A. D. Trask was pilloried, whipped, and imprisoned under sentence by the infamous "Star Chamber." His wife was condemned because she refused to teach school on the Sabbath. "She lay in prison fifteen or sixteen years for her opinions about the Saturday Sabbath." She was a great sufferer, dying at last in prison, and was buried in the open fields. About 1630, Theophilus Brabourne wrote several books in favor of the Sabbath, and with such effect that the king ordered Bishop Francis White to answer him; the answer was published in 1635. Among the writers who succeeded Brabourne were James Ockford, Edward Fisher, Edward Stennett, Francis Bampfield, Thomas Bampfield, Joseph Stennett, and Samuel Stennett, D. D., the latter a writer of hymns which are yet familiar.

The influence of the Seventh-Day Baptists was a prominent factor in forcing the Puritans to adopt the change of day theory, which gave birth to the "Puritan Sabbath." Afraid to remain upon the no-Sabbath platform of the Church party and of the Continental Reformers, and not radical enough to accept the Sabbath with the Seventh-Day Baptists, the Puritans sought this middle ground of compromise. This "change of day" theory was first published by Nicholas Bownde, of Norfolk, Eng., 1595–1606 A. D. A number of Seventh-Day Baptist churches were organized in England between 1600 and 1700 A. D. Three of these were in the city of London. The Mill-Yard Church still holds regular Sabbath services. This congregation was first gathered by Rev. John James (date unknown from loss of records). On Oct. 19, 1661, Mr. James was arrested in his pulpit, tried, and condemned on the false charge of treason—a proceeding not uncommon in those days, in order to get rid of men whose religious and reformatory views could not be answered otherwise. He was "hung, drawn and quartered." After he was dead his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in Whitechapel, on a pole, opposite the alley in which his meeting-house stood.

Churches in America.—These were the result of emigration from England. Stephen Mumford of London came to Newport, R. I., in 1664. He united with the Baptist Church, though a Sabbath-keeper. Others embraced the Sabbath, and the first Seventh-Day Baptist Church in America was organized at Newport, in 1671. A second branch was founded by Rev. Abel Noble, near Philadelphia, about 1700. A third was founded in Northern New Jersey, by converts from the Piscataway Baptist Church, in 1705. From these three points the denomination has spread slowly through the United States. In 1818 the General Conference adopted "Seventh-Day Baptist," instead of Sabbatarian, as the denominational title.

Church Polity.—This is a pure congregationalism. Each Church is an independent democracy. Associations and General Conference have only "advisory powers." Ordained officers are Pastors, Deacons, and Evangelists.

Doctrines.—The Seventh-Day Baptists are strictly evangelical, in the best sense of that term. They are necessarily radical reformers; earnest advocates of freedom, equality, temperance, purity, universal education, Bible schools, etc. They engaged in home missions at an early day, and established foreign missions about 1850. They commenced publishing in 1819. The work of missions and publishing is being constantly enlarged. Most of their publications have been in the interest of Sabbath Reform.

Reasons for Observing the Sabbath.—These they hold to be as follows: (*a*) The ten commandments enunciate eternal and universal truths. They spring from man's relation to God and to his fellows. They must continue while these relations continue. The Sabbath and the Sabbath Law are inseparable, since no day but the Seventh can represent God, the Creator, his example, and consequent commandment. The Bible gives no warrant for saying that the law means any "seventh part" of time.

(*b*) Christ came not to destroy the law, but to fulfill it by complete obedience. He and his disciples kept the Sabbath, purged from Judaistic falsities. The New Testament Church did the same. Thus purified it is the true *Christian* Sabbath. They reject no-Sabbathism for the above reasons, and also because the few passages from the Epistles which are adduced to prove the abrogation of the Sabbath cannot include the weekly Sabbath, which existed before Judaism, and was not a "shadow of Christ."

(*c*) They reject Sunday because the New Testament never alludes to "a change of the Sabbath." It never speaks of Sunday as a sacred day, or as commemorative of any event, or as connected in any way with the Sabbath question. It does state that "Christ rose late in the Sabbath," *i. e.*, before sunset (Matt. xxxviii. 1), and not on the first day of the week, according to tradition. The phrase "first day of the week" occurs in the Bible but eight times; six of these refer to the same day, the one on which the resurrection was announced to the disciples. There is but one reference to it in the book of Acts, and one in all the Epistles; so that there are but three distinct references to the first day of the week in the New Testament. On the other hand, the Sabbath, in its appropriate character, is mentioned fifty times, at least, in the New Testament alone. They also reject the Sunday because it came into the Church as a semi-pagan holiday, and the temporary sacredness which it attained during the Puritan Reformation has been necessarily lost, and it is rapidly returning to its native holiday character, even in the United States. Seventh-Day Baptists believe that the Church will be forced to choose, soon, between a return to the Bible Sabbath, and being overwhelmed by no-Sabbathism.

Not Legalists.—To avoid misapprehension it ought to be stated that the Seventh-Day Baptists are in no sense legalists, or Judaizers. They simply accept the Sabbath "as made for man;" as antedating Judaism and the formulating of the law at Sinai; as covering all dispensations and continuing through all time. They deem it no more Jewish than the law against murder or profanity. They are not illiberal toward others. They claim and grant the right of private judgment, and foster free discussions, holding that each man is judged according to the light he has. They proclaim the Sabbath as an essential part of a complete gospel, and the only remedy for the flood of no-Sabbathism, under which Sunday is being buried. They look for marked changes in the Church through the agitating influences now at work. Their Sabbath Reform work, through publications, has been greatly enlarged within ten years, especially through the *Outlook, a Sabbath Quarterly.*

For literature touching the points mentioned above, consult: Robert Cox: *Sabbath Literature;* Augustus Hessey: *Sunday Bampton Lectures* (1860); Ross: *A View of All Religions;* Paggitt: *Heresiography;* Fuller: *Church History;* Heylyn: *History of the Sabbath;* Calamy: *Non-Conformists' Memorial;* Gobat: *Journal of Three Years' Residence in Abyssinia;* Geddes: *History of Ethiopia;* Yeates: *East India Church History;* Mossie: *Continental India;* Buchanan: *Christian Researches in Asia* (earlier editions); Coleman: *Ancient Christianity Exemplified;* Allix: *History of Ancient Piedmont Church;* Benedict: *History of Baptists;* Blair: *History of Waldenses;* Utter: *Seventh-Day Baptist Manual;* Bailey: *History of Seventh-Day Baptist General Conference;* Andrews: *History of the Sabbath;* Lewis: *Seventh-Day Baptist Hand-Book; Biblical Teachings Concerning the Sabbath and The Sunday; Critical History of the Sabbath and* *the Sunday; Critical History of Sunday Legislation*, and bound volumes of the *Outlook, a Sabbath Quarterly.* A. H. LEWIS.

Shaftesbury, ANTHONY COOPER, 3D EARL OF (b. 1671; d. 1713), a deist. He says of himself that John Locke had the entire direction of his education. He was sent to Winchester; in 1693 he began his Parliamentary career, in which he had some success; but after Anne's accession, he devoted himself to literary pursuits. In 1708 he published his *Letter on Enthusiasm*; in 1709 *Moralists: A Philosophical Rhapsody*, and *Sensus Communis; or, Essays on Wit and Humor*; in 1710 *Soliloquy; or, Advice to an Author.* His writings, in spite of their skeptical tendency, were admired, and he still has a great name in the history of English philosophy and literature. In 1711 appeared *Characteristics of Men, Manners, Opinions, and Times*; in this work he covertly attacks Christianity, saying that its only purpose was to advance morality.—Benham: *Dict. of Religion.*

Shaftesbury, ANTHONY ASHLEY COOPER, 7TH EARL OF, the descendant of a long line of famous men, was born in Dorsetshire in 1801; died, 1885. He was educated at Harrow, and at Christ Church, Oxford, where he gained a first-class in the classical schools, and was graduated in 1822. In 1826 he was elected member for Woodstock, and in Parliament specially devoted himself to the question of Indian administration. But soon the state of the lower classes at home came under his notice, and he began that work to which he afterward devoted his life, and which has made his name so universally famous—that of improving the condition of the poor. His first effort in this direction was the passing of the Factory Act, which he effected after much trouble and opposition on the part of the Commons. But the chief of all his good works, and the one with which his name was most nearly associated, was the institution of the Ragged Schools. He was led to this work by discovering the state of utter ignorance which existed amongst the lower classes. He was untiring in his efforts, and brought several measures before the Lower House; but in 1852, on the death of his father, he succeeded to the peerage, and was able to draw the attention of the House of Lords to some of his schemes. He went on working to the end of his life, and saw many of his plans approach conclusion some time before his death, and so was able to spend the last years of his life in comparative retirement. His sympathies were entirely with the "Evangelical party" in the Church, and he was president of the Protestant Alliance, the Bible Society, the Pastoral Aid Society, and the Society for the Conversion of the Jews. He took a warm interest in the employment of youths as shoeblacks. In 1884 he was presented with the freedom of the City of London, and in May of the following year received an address from the members of the Ragged Schools as a token of their gratitude. It was proposed that he should be interred in Westminster Abbey, but he had expressed the wish before he died to be buried near his wife at his native home in Dorsetshire.—Benham: *Dict. of Religion.*

Shakers, the name commonly given to a small religious sect existing in the United States. The proper or official description of this sect is the United Society of Believers in Christ's Second Appearing; but its members seem to have accepted the designation of Shakers, though it was originally applied to them in ridicule, on account of certain rhythmical movements of the hands and arms which form part of the ceremonial of their worship. Though the Shaker societies are found only in the United States, their creed had an English origin. The founder of the sect, in whose person they believe that Christ has appeared a second time, was an Englishwoman, named Ann Lee, a native of Manchester, who emigrated to New York with a small band of disciples, shortly before the outbreak of the Revolutionary War. One of her company, John Hocknell, purchased land seven miles northwest of Albany, and erected rude structures for the use of the community. The little church was first gathered in 1776, and three years after, in connection with a religious revival, at New Lebanon, N.Y., several persons accepted the faith of Ann Lee. The Shakers' first house of worship was built at New Lebanon in 1785, the year after the death of Ann Lee. There are now seventeen societies in the United States (none elsewhere). These societies are organized into families of both sexes and all ages, and varying in numbers from a few to a hundred and more. They meet at a common table, kneeling in prayer before each meal, and giving thanks in the same way at its close. They hold meetings for worship two or three times during the week. "Worship consists in singing, in solo and harmony, hymns, anthems, and improvised songs, called 'gift songs,' quick and slow marches, two abreast, sometimes timing with the hands to the measure, sometimes in solemn dances. in ranks or circles, and occasionally interchangeably, but always each sex grouped by itself; also prayers, exhortations, and sermons by both sexes. Meetings are held for mental discipline, as reading and speaking; others, for learning new songs, and training in singing; also for social converse, called 'Union Meetings.'" The Shakers are loyal citizens, but refuse to do any military duty unless by compulsion. They take no part in politics, and will hold no government office but that of postmaster, road-commissioner, and school officers. The leading authority of the church is vested in two members of each sex, who nominate elders who guide the families in spiritual and social matters, and deacons who have in charge temporal affairs. These appointments, representing both sexes, are confirmed by the general community of the covenant members. The commingling of the sexes is permitted only in needful employment, social converse and worship. No two individuals of opposite sex are allowed to work, walk or talk together further than is necessary. The greatest care is taken that nothing be said or done that is not known to the elders. The best literature on religious, scientific, and general subjects is to be found in the libraries of the communities. There are seventeen societies, all within the bounds of the United States, and they own about forty-five thousand acres of land. See *Sketches of Shakers and Shakerism*, by Giles B. Avery (Albany, 1883).

Shalmane'ser "was the Assyrian king who reigned immediately before Sargon, and probably immediately after Tiglath-pileser. He can scarcely have ascended the throne earlier than B. C. 730, and may possibly not have done so till a few years later. It must have been soon after his accession that he led the forces of Assyria into Palestine, where Hoshea, the last king of Israel, had revolted against his authority. (2 Kings xvii. 3.) No sooner was he come than Hoshea submitted, acknowledged himself a 'servant' of the Great King, and consented to pay him a fixed tribute annually. He soon after concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In B. C. 723 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to Samaria. The siege lasted to the third year (B. C. 721), when the Assyrian arms prevailed. (2 Kings xvii. 4–6; xviii. 9–11.) It is uncertain whether Shalmaneser conducted the siege to its end, or whether he did not lose his crown to Sargon before the city was taken."—Smith: *Dict. of the Bible.*

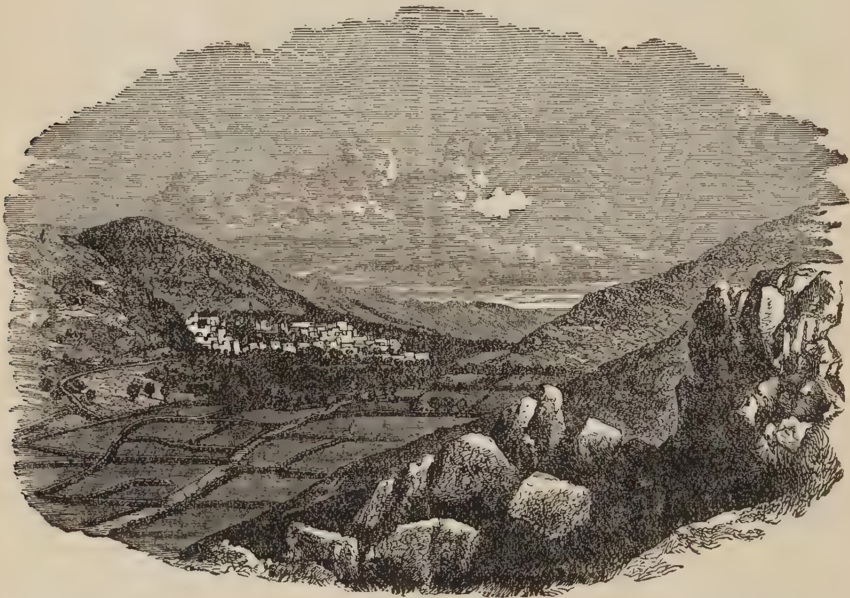
Shammai, a Jewish rabbi who flourished in the century before Christ. He founded a school directly opposed to that of Hillel, so that it became a proverb, "Hillel looses what Shammai binds." Of his personal life nothing is known.

Shar'on (*the plain*), the name of the level tract of country extending along the Mediterranean between Cæsarea and Joppa. (Acts ix. 35.) It is twenty-five or thirty miles in length, and from eight to fifteen in breadth. It is also called Saron, and is noted to this day for its beauty and fertility. (1 Chron. xxvii. 29; Isa. xxxv. 2; Solomon's Song ii. 1.)

Sharp, JAMES, archbishop of St. Andrews; b. in the castle of Banff, May, 1618; assassinated on Magus Muir, near St. Andrews, May 3, 1679. He was educated at the University of Aberdeen, and after acting for a short time (1640) as professor of philosophy in St. Leonard's College, St. Andrews, he became minister of Crail. He was sent to London in 1656 to plead the cause of the Presbyterians before the Protector. While on friendly terms with Cromwell, he appears to have corresponded with Charles II., and was chosen to visit him at Breda in May, 1660, to look after the interests of the Scotch Church. He was made the bearer of a letter in which the king declared his purpose "to protect and preserve the government of the Church of Scotland, as it is settled by law, without violation." In 1661, however, the Scottish Parliament passed an act annulling all acts passed since 1633, and thus abolished Presbyterianism and restored the Episcopal Church. In December of that year Sharp was consecrated at London as archbishop of St. Andrews. Unjust and tyrannical in his action, he was exceedingly unpopular. He met his death at last by the hands of assassins who were watching for Carmichael, one of his under-officers, and did not purpose to injure him.

Shastra, or SHASTRAS, a name applied to the sacred books of the Hindus. They contain their law, both civil and religious, and are said to have been collected by Manu, the son of Brahma.

She'chem (*shoulder*), a town thirty-four miles north from Jerusalem, and nearly two thousand feet above the sea-level. It lies in the narrow valley between Mounts Ebal and Gerizim, and was known as Sichem (Gen. xii. 6); Sychem (Acts vii. 16); and Sychar (John iv. 5). After being destroyed in the Jewish war it was rebuilt, and called, in honor of the Emperor Vespasian, Flavia Neapolis (*new city*). From this name comes its present one, Nablûs or Nâbulus. The place is mentioned forty-eight times in the Bible. Here Abraham halted (Gen. xi. 6), and here the Israelites dedicated themselves to God, and Joseph was buried. (Josh. xxiv.) Abimelech attempted to set up an independent kingdom at Shechem, but after three years he was expelled and the city destroyed and sown with salt. (Judg. ix.) Jeroboam rebuilt the city, and made it the capital of the northern kingdom (1 Kings xii. 1–19, 25), and it became the centre of the Samaritan worship. It was in his conversation with the woman at Jacob's well, near the city, that Jesus first definitely announced himself the Messiah. (John iv. 5, 26.) In later years the place became the seat of a bishopric, and here Justin Martyr was born. The present population is made up of Samaritans, Greek Christians, Jews, Latins and Protestants. Nearly one-half of the thirteen hundred inhabitants are Greek Christians. Some eighty springs in the immediate neighborhood give an abundant supply of water.



The Valley and Town of *Näbulus*, the ancient Shechem, from the southwestern flank of Mount Ebal, looking westward. The mountain on the left is Gerizim. The Mediterranean is seen in the distance.

Shechi'nah, (*resting-place*), a word found in the Targums, and from them adopted into Christian writings. It is not found in the Bible, but the idea for which it stands is found in the expression "the glory of the Lord." (Luke ii. 9; Rom. ix. 4, etc.) The Jews say this "glory" was wanting in the second temple.

Shedd, William Greenough Thayer, D. D. (University of Vermont, Burlington, 1857), LL. D. (University of the City of New York, 1876), Presbyterian; b. at Acton, Mass., June 21, 1820; was graduated at the University of Vermont, Burlington, 1839, and at Andover Theological Seminary, 1843; became Congregational pastor at Brandon, Vt., 1844; professor of English literature, University of Vermont, 1845; of sacred rhetoric in Auburn Presbyterian Theological Seminary, 1852; of ecclesiastical history in Andover Congregational Theological Seminary, 1853; copastor of the Brick (Presbyterian) Church, New York City, 1862; but since 1863 has been professor in Union Theological Seminary, New York City, of biblical literature until 1874, and since of systematic theology. He is the author of: *A History of Christian Doctrire* (New York and Edinburgh, 1865, 2 vols., 8th ed., 1884); *Homiletics and Pastoral Theology* (1867, 8th ed., 1884); *Sermons to the Natural Man* (1871, 3d ed., 1884); *Theological Essays* (1877); *Literary Essays* (1878); *Commentary on Romans* (1879); *Sermons to the Spiritual Man* (1884); *The Doctrine of Endless Punishment* (1886)

Shekel. See MONEY.

Shemitic Languages. See SEMITIC.

She'ol (Heb. equivalent for the Greek *Hades*), a word denoting the under-world, the place of shades. It is derived from a word meaning "to penetrate," "to go down deep;" hence *sheol* is literally that which is sunk deep. See HADES.

Shepard, THOMAS, a noted Puritan, b. at Towcester, near Northampton, Eng., Nov. 5, 1605; d. at Cambridge, Mass., Aug. 25, 1649. A graduate of Oxford, he entered the ministry, but was silenced for nonconformity by Laud in 1630. He was chaplain to Sir Richard Darly for a year, and pastor at Heddon, Northumberland, for a short time. Coming to New England in 1635, he became minister of the church at Cambridge the following year. He was prominent in the Cambridge synod, and was a prolific writer. His treatise, *The Parable of the Ten Virgins Opened and Applied* (1659), has often been reprinted. A collective edition of his works, with memoir, was published, Boston, 1853, 3 vols. See Dexter: *Congregationalism*, Appendix.

Shi'nar, the name of a country or district referred to in Gen. x. 10; xi. 2; xiv. 1; Isa. xi. 11; Dan. i. 2; Zech. v. 11. In Gen. x. 10 it appears to be a general name for Babylonia. Among its cities were Babel (Babylon), Erech or Orech (Orchoi), Calneh or Calno (probably Niffer), and Accad.

Shin-Shiu, or REFORMED BUDDHISM, literally the "True Sect," is said by its followers to have been established in China, A. D. 381, by Hwui-yuen, who introduced the worship of the fourth of the five Buddhas. This religion was founded on a Sanscrit writing brought to China from India in the second century, which has lately been found in Japan. The members of the sect believe in salvation by faith in Buddha, and in ultimate bliss in the Paradise of the West. The Jōdō-shinshiu, or "True Sect of the Pure Land," derived from the above, was not established till 1173, by a priest named Hōnen; it was afterward developed by his pupil. The sect is a curious mixture of doctrines, partly resembling Protestantism and partly Romanism; its chief temple and archbishop are at Kioto, and it numbers about ten million followers in Japan alone. Other Buddhists do not acknowledge Shin-Shiu, and in many Buddhist countries it is unknown. See BUDDHISM.

Shinto, or SINTOOISM, the most ancient form of religion held by the Japanese, which chiefly consisted in the worship of the Kamis or honored dead. From these, after many evolutions, sprang Izanagi and Izanami, two of their chief gods, who created the earth. Another important object of their worship is the goddess Tensio-Dai-Dsin, from whom were descended the Dairi, the spiritual head of the Shintoists, and also their temporal head until the middle of the twelfth century. This dignitary was supposed to be invested with almost superhuman attributes, and to be visited by the gods once in every year. The temples were called Mias, and were perfectly plain, with neither images nor pictures. Their worship consisted of prayers and prostrations. They had frequent lustrations, and twice a year a general purification took place. In the ninth century a priest, Kukai, showed that Shintoism was very similar to Buddhism, which caused several divisions, as "Riobu," a mixture of Shinto and Buddhism; Yuiitsu, Buddhism with a Shinto basis; Deguchi, Shinto explained by the Chinese Book of Changes; and Suiga, a mixture of Deguchi and the tenets of Chiu-hi. Divided into these different religions, Shinto gradually disappeared. In the eighteenth century, a school of writers deciphered and edited the Shinto scriptures, which caused the revival of Shintoism for a short time; but after the restoration of the monarchy in Tokio it was abolished. It is still, however, a living power among millions of the Japanese.—Benham: *Dict. of Religion.*

Shi'shak, king of Egypt, and the first Pharaoh of the twenty-second dynasty. He invaded Judah and spoiled the temple and palace. (1 Kings xv. 25 *sqq.*) An account of his victory is written upon the walls of a temple on the south of the great temple at Karnac. From this account it appears that he invaded the northern as well as the southern kingdom.

Showbread "is the rendering of the Hebrew *lechem hap-panim* (lit. bread of the face, because placed before the face of Jehovah); it is also called 'bread of the ordering' (1 Chron. ix. 32; xxiii. 29; 2 Chron. xiii. 11; Neh. x. 33); once it was called the 'continual bread' (Num. iv. 7), and 'holy bread' (1 Sam. xxi. 5). According to the number of the twelve tribes of Israel, twelve loaves were placed on the table which stood within the holy place, near the curtain of the Holy of Holies. The loaves, which, according to Jewish tradition, were unleavened, were placed in two rows, of six loaves each. An addition to the showbread was the frankincense. (Lev. xxiv. 7.) It was to be 'on the bread for a memorial, an offering, made by fire unto the Lord;' the two golden pots containing it being (according to Josephus: *Ant.* iii. 10, 7) taken out along with the bread, and the frankincense burned on the altar of burnt-offering before the bread was given to the priests to be eaten. On each Sabbath this took place; twelve new loaves, which had been prepared the evening before by a portion of the Levites (1 Chron. ix. 32), being made every returning Sabbath to replace the old, and fresh frankincense put in the golden vessels in the room of that which had been burned."—*Leyrer*, Schaff-Herzog: *Ency.*, *s. v.*, vol. iii., p. 2177.

Shrine, a repository for relics, either movable or in a tomb. It was customary for pilgrims to come long distances to visit the shrines of eminent saints, and make valuable offerings. Movable shrines were carried in processions around which lamps were kept burning.

Shrive. See SHROVE TUESDAY.

Shrove Tuesday (SHRIVE), the day before Ash Wednesday, so called from the Anglo-Saxon *shrive* or *shrove*. This word, Anglo-Saxon in form (*scrifan*), is really a Latin word Anglicized, *scrifere*, "to write," "to draw up a law," and hence "to impose a penance." It was in ancient times the custom to confess on the day before Lent, so as to qualify to begin the Fast by receiving the Communion.

Shu'shan, known to the Greeks as "Susa," the capital of Elam, or Susiana, mentioned as follows in the Bible: Neh. i. 1; Esth. i. 2, 5; ii. 3, 5, 8; iii. 15; iv. 16; viii. 14, 15; ix. 6, 11–15, 18; Dan. viii. 2. The site of Shushan is identified with the modern *Sus* or *Shush*. The first distinct reference to Susa is found in the inscriptions of Asur-bani-pal, from which we learn that he captured the place about B. C. 655. The Achæmeniden kings made it a capital city and their winter and spring residence. It was a very wealthy city when plundered by Alexander after the battle of Arbela. His preference for Babylon caused Susa to decline, but it did not fall into decay until captured by the Mohammedans, A. D. 640. The ruins of this ancient city cover an area of some three miles in circumference. Remains have been found of the palace built by Darius, the father of Xerxes, in which the principal incidents recorded in the book of Esther took place. Of four spacious artificial platforms or mounds, the western and highest is supposed to have been the site of the citadel of Susa.

Sibylline Books. The name "Sibyl" was given in classical history to certain prophetesses who professed to declare the decisions of the gods in reference to the fate of cities and countries. The early Christians sought to propagate their views among the Greeks by those who prophesied after the manner of the ancient sibyls. These sibylline oracles enjoyed a high authority in the Church and were often quoted by Athenagoras, Clemens Alexandrinus, Lactantius, and others. Originating at different times and places, they are now united in twelve books with some fragments written in Homeric hexameters and language. These prophecies are a mixture of Jewish, pagan and Christian ingredients. They are without historical value, but instructive in the light they throw upon the thought and spirit of the times in which they were uttered. The most important investigations of the Sibylline Books are given by Bleek in his articles in Schleiermacher's *Theol. Zeitschrift* (1819), vol. i., pp. 120–246, vol. ii., pp. 172–239.

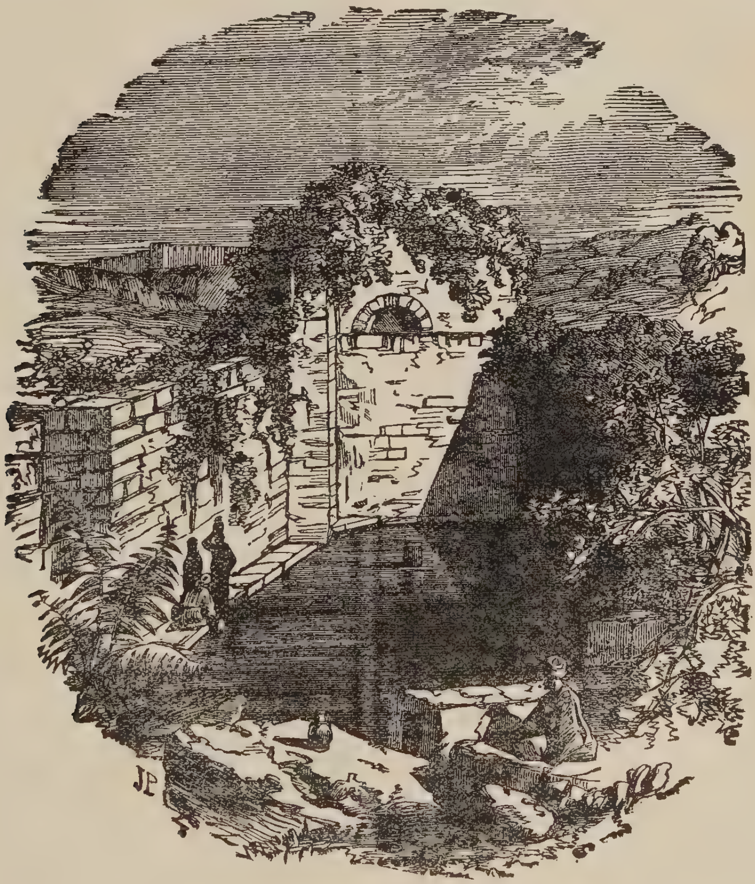
Sigourney, LYDIA HOWARD HUNTLEY, b. at Norwich, Conn., Sept. 1, 1791; d. at Hartford, June 10, 1865. She was a teacher in Hartford and Norwich before her marriage. She began to write verses at seven, and her first book, *Moral Pieces in Prose and Verse*, was published in 1815. She was a voluminous writer, and many of her hymns may be found in various collections. Her autobiography was published under the title, *Letters of Life*, in 1866.

Sihor (*the dark*), a name given to three rivers: (1) The Nile (Isa. xxiii. 3; Jer. ii. 18). (2) The river of Egypt (Num. xxxiv., etc.); Gesenius thinks this also refers to the Nile. (3) The *Shihor-libnath*, *i. e.*, "block of whiteness," mentioned only in Josh. xix. 26. Some think that it is the modern *Nahr Naman* (the ancient *Belus*), which drains a part of the plain of Akka.

Silo'am, THE POOL OF, is identified with a pool about 450 yards south of the Haram wall, and 60 yards west of the southern point of Ophel at Jerusalem. It is 52 feet long, 18 feet wide, and 19 feet deep, and is reached by a flight of steps. It is partly hewn out of the rock and partly built of masonry. The water comes from the Fountain of the Virgin, with which the pool is connected by a zigzag tunnel cut in the solid rock. A remarkable inscription was found in this tunnel in 1880 which narrates its completion, and is thought to belong to the age of Hezekiah, or, possibly, Solomon. The waters of the pool still irrigate the fruitful gardens below.

Sim'eon. See TRIBES.

Simeon Stylites (from *stylos*, a pillar), the originator of the custom of doing penance by living on a pillar, was born probably about 390 at Sisan, between Antioch and Cilicia. He was brought up by Christian parents, and when fifteen years old was induced to enter a monastery near his home, where he stayed two years, and then went to one at the foot of Mount Coryphus, where he spent ten years. But the austerities were not great enough for him, and he then lived as a hermit in a little house under the peak of the mountain Telanassus. Here he used to fast forty days at a time, in imitation of Moses and Elias. After three years he took possession of the peak, had a wall built round him, and fastened one end of a chain twenty cubits long to a great stone, and the other to his right foot, so that he could not, if he wished, leave his bounds. His fame spread over all the country, and the sick and palsied came from far and wide—even, it is said—from Spain, Britain, and Gaul, to be healed. At last, wishing to escape from them, he ordered a pillar six cubits high to be built, which was afterward increased to twelve, twenty-two, and thirty-six. Here he lived for forty or fifty years, spending his time,



THE POOL OF SILOAM.

as is related by his disciple Anthony, in working miracles, teaching the people, meditating, and praying. He died in 460. He was buried with great pomp at Antioch.

There were two other pillar saints of the name of Simeon, one being called Fulminatus from having been killed by lightning; he lived in the twelfth century, and seems to have been one of the last to adopt the practice.—Benham: *Dict. of Religion.*

Simeon, CHARLES, Church of England; b. at Reading, Sept. 24, 1759; d. there, Nov. 13, 1836. A graduate of Cambridge University, he was from 1783 incumbent of Trinity Church in that city. He has been called the founder of the Low-Church party. His views met with great opposition, but in time gained a large following. He published a translation of Claude's *Essay on the Composition of a Sermon*, and added notes and a hundred sermon outlines. Subsequently he published a series of outline sketches covering the entire Bible (*Horæ Homileticæ*, 1819–28), 17 vols. See his *Life*, by W. Carus (1847).

Simon (*a hearing*), contracted from SIM'EON. (1) A famous sorcerer, who professed to be a convert to the Christian faith. (Acts viii. 9.)

(2) Simon Peter. (Matt. iv. 18.) See PETER.

(3) Simon the Canaanite (Matt. x. 4), or Simon Zelotes, one of the twelve apostles. He was a member of the party called *Zealots*, hence his name.

(4) The brother of our Lord. (Matt. xiii. 55; Mark vi. 3.)

(5) A Pharisee. (Luke vii. 36.)

(6) A leper. (Matt. xxvi. 6.)

(7) The father of Judas Iscariot. (John vi. 71.)

(8) The Cyrenian who was compelled to bear our Saviour's cross, when the latter could no longer carry it. (Matt. xxvii. 32, etc.)

(9) The tanner with whom Peter lodged at Joppa. (Acts ix. 43.)

Simon Maccabæus. See MACCABEES.

Simon Magus. In the second century the Christian Church was assailed by what proved a long and lasting trouble, viz., the appearance of heresy respecting the person and nature of Christ. That it had begun when St. John wrote may be seen by his denunciations of those who dispute the doctrine of Christ. (2 John 10.) Simon Magus has been by some declared to be the first of the Gnostics, and to have asserted that he was an Æon, or emanation from God. He was by birth a Samaritan, and tradition identifies him with the man mentioned in Acts viii. 9. If we may trust the somewhat uncertain traditions of him, he went to Egypt and there learned all sorts of heathen philosophy and magic. On his return he practised his acquired arts, announcing that they were the sure signs of his divine authority. He seems to have had many followers, among whom may be mentioned Menander and Dositheus, and a small sect declared themselves his followers for some years. Tradition says that he attempted to fly from the top of the Capitol, intending to represent the return of our Lord in glory, and died from the effect of the fall.—Benham: *Dict. of Religion.*

Simony originally referred to the sin of buying and selling spiritual gifts, and is derived from Simon Magus. (Acts viii. 18.) In the early Church the purchase of ordination was severely punished as a crime against the Holy Spirit. Later on it became simony to buy or sell any ecclesiastical office or patronage, or to obtain admission to any monastic order by purchase.

Simpson, MATTHEW, D. D., LL. D., bishop of the Methodist Episcopal Church; b. at Cadiz, O., June 21, 1811; d. in Philadelphia, Penn., June 17, 1884. He was graduated at Madison College (afterward merged into Alleghany College, Meadville, Pa.), and practiced medicine from 1833 to 1835, when he entered the ministry of the Methodist Episcopal Church. He was vice-president and professor of natural science in Alleghany College, 1837–39; president of Indiana Asbury University, Greencastle, Ind., 1839–48; editor of *The Western Christian Advocate*, Cincinnati, O., 1848–52; bishop from 1852 till his death. Bishop Simpson was an acknowledged prince among pulpit orators. He was the author of: *A Hundred Years of Methodism* (1870); *Cyclopædia of Methodism* (1878); *Lectures on Preaching* (1879); *Sermons* (posthumous ed. 1885). See his *Life*, by Rev. Dr. G. R. Crooks (N. Y., 1890).

Sin. The commonest word for sin in the Greek Testament is *hamartia*, and it has the same meaning as the commonest word in the Old Testament. (See Gesenius's Heb. Lex., *s. v. chata.*) That meaning is, strictly, "a missing of the mark," and so "a failure," "a sin." The other New Testament word, *paraptoma*, "transgression," is derived from a word signifying "to fall down beside." Scripture gives no definition of sin, but the whole tenor of it indicates that this consists in failure to regard and do the will of God. It is selfishness which is the setting up of the individual will against that of the Divine Creator and King. That heavenly will is righteous dealing, and love, and forbearance, and hope. "This is the will of God, even your sanctification," writes the inspired apostle. (1 Thess. iv. 3.) Every act of self-sacrifice and kindliness, being in unison with that will, is blessed; it is part of a higher life, of a more perfect existence; it is a striving after the true aim of life, after the ideal of perfect existence—after God. And it follows that the contrary to this, that which thwarts the will of God, is evil, and accursed. For it is not only harmful in itself, but it is sinful, guilty, because it bears moral responsibility. Man, we are told, was made in the image of God. He is not senseless and stupid. He is conscious of a free will; knowing good and evil, he has the choice between them. Herein he is distinguished from the brutes, that he is not limited in existence by a monotonous law, like the growth of a plant; he can choose for himself. And sin is the rebellious choice, the choice of that which the Creator forbids, the choice of an atmosphere tainted and impure, when the free air of heaven is offered; the choice of sloth and impotence in place of life and strength and energy. The origin of sin is confessedly a mystery, but so is the origin of everything which exists. "There is nothing," writes Coleridge, "of which the ultimate good is not mystery." Mystery as it is, it is no less confessedly a fact. That all opposition to God's will is evil must be clear at once, but the heinousness of the guilt will vary according to circumstances. The conscience of mankind and the voice of Scripture both bear witness to this. Thus man is, according to Scripture, infected with original sin. The Scripture also declares that all men commit actual sin, and the conscience bears witness to the fact.—Benham: *Dict. of Religion.* For a full treatment of this subject see *The Christian Doctrine of Sin*, by Julius Müller (Eng. translation, Edinburgh), and standard works on systematic theology.

Sin Against the Holy Spirit, THE (Matt. xii. 31, 32), "must be carefully distinguished from blasphemy against the Holy Spirit. The latter is unforgivable; the former is not. As Matthew Henry well says: 'It is not all speaking against the person or essence of the Holy Spirit, or some of his more private operations, or merely the resisting of his internal working in the sinner himself that is here meant; for who, then, should be saved?' But blasphemy against the Holy Spirit implies complete deadness to spiritual things; so that holiness is hateful and hated. Wherever there is apprehension felt that the 'unpardonable sin' has been committed, there has been no commission of it; for he who really sins in this way feels no contrition. And the latter fact is the reason why it is never forgiven. The sinner continues obstinate and malignant till his death. It is, therefore, equivalent to final impenitence."—Schaff-Herzog: *Ency.*, vol. iii., p. 2188.

Sin-Offerings. See SACRIFICE.

Si'nai, the name of the mountain on which God revealed the law to Moses, and also of the mountain range in the peninsula formed by the Gulfs of Suez and Akabah. As to the exact locality of the mountain-peak from which the law was given, there has been much discussion. *Jebel Musa*, the southern peak of a mountain-mass, two miles long and one mile broad, which bears the same name is the traditionary site, and is favored by Krafft, Strauss, Graul, Ritter, and to some extent by Tischendorf. But the majority of modern scholars and explorers find the conditions of the Bible narrative met in the northern peak, *Ras Sufsâfeh.* At its base is a plain that would give ample room to the great multitude of the Israelites to listen to the reading of the Law. On the eastern declivity of this mountain range is the convent of St. Catharine, erected in the sixth century by the Emperor Justinian, in the library of which Tischendorf, in 1859, discovered the famous *Codex Sinaiticus.*

Sirach. See APOCRYPHA.

Sisters of Charity. See CHARITY, SISTERS OF.

Sisters of Mercy. See MERCY, SISTERS OF.

Sisterhoods. See DEACONESSES.

Siva. See BRAHMANISM.

Six-Principle Baptists, named from their six doctrines as found in Heb. iv. 1, 2; viz.: (1) repentance from dead works, (2) faith toward God, (3) the doctrine of baptism, (4) the laying on of hands, (5) the resurrection of the dead, and (6) eternal judgment. They place special stress upon "laying on of hands" as an act of confirmation, and will not fellowship with those who do not practice it. In theology they hold Arminian views. They date their organization as early as 1639. All but two of the dozen weak churches of this faith are in Rhode Island.

Sixtus, the name of five popes. See POPES.

Skinner, THOMAS HARVEY, D. D., LL. D., an eminent Presbyterian minister; b. near Harvey's Neck, N. C., March 7, 1791; d. at New York, Feb. 1, 1871. He was pastor in Philadelphia; professor of sacred rhetoric at Andover; pastor of the Mercer Street Presbyterian Church, New York, and from 1848 professor of sacred rhetoric and pastoral theology in the Union Theological Seminary, New York. He was a leader in the Presbyterian Church, and an able preacher and theologian. He published: *Aids to Preaching and Hearing* (1839); *Hints to Christians* (1841); *Life of Francis Markoe*, and *Discussions in Theology* (1868).

Slater Fund for the Education of Freedmen. This fund of one million dollars was the gift of John F. Slater, of Norwich, Conn., a descendant of William Slater, who was one of the first to establish cotton manufactures in this country.

Smalcald Articles and League. See SCHMALKALD, LEAGUE AND ARTICLES OF.

Smalley, JOHN, D. D., b. in Columbia, Conn., June 4, 1734; d. in New Britain, Conn., June 1, 1820. After graduating from Yale College he studied theology with Dr. Bellamy, and was ordained pastor in 1758 of the Congregational Church in New Britain, Conn. He held this position more than fifty-five years—more than fifty-one years without a colleague. After a custom of the times he trained many young ministers for the ministry. Among his pupils were Nathaniel Emmons of Franklin, Mass., and Ebenezer Porter, afterward professor at Andover. He held strong Calvinistic views, and was a leader in defence of the New England theology. Some of Dr. Smalley's sermons exerted a great influence. He published a volume of *Discourses* in 1803, and a second volume in 1814.

Smith, ELI, American missionary and translator of the Bible into Arabic; b. at Northford, Conn., Sept. 15, 1801; d. at Beyrout, Syria, Jan. 11, 1857. Educated at Yale College, 1821, and at Andover Seminary, 1826, he went as a missionary of the American Board to Beyrout in 1827, and with Mr. Dwight made a journey of exploration among the Nestorian Christians in Persia. The result of this tour is given in his *Missionary Researches in Armenia* (1833). He traveled with Dr. Robinson and aided him in gathering material for his *Biblical Researches*. Dr. Smith began his translation of the Bible into Arabic in 1846.

Smith, GEORGE, b. in England about 1825; d. at Aleppo, Aug. 19, 1876. While working at his trade as an engraver he taught himself the Oriental languages, and in intervals of leisure made a study of the Ninevite sculptures in the British Museum. His investigations attracted attention, and he received an appointment as an assistant in the Museum, and was soon recognized as a leading Assyrian scholar. He made three expeditions to Nineveh (1873–75), and secured a great treasure of inscriptions, etc. He wrote: *Assyrian Discoveries* (1875); *History of Assyria from the Monuments* (1875); *The Assyrian Eponym Canon* (1875); *Chaldean Account of Genesis; History of Sennacherib.*

Smith, HENRY BOYNTON, D. D., LL. D., one of the most eminent American scholars and theologians of recent times; b. in Portland, Me., Nov. 21, 1815; d. in New York, Feb. 7, 1877. He was graduated at Bowdoin College in 1834, and studied theology at Andover. In 1837 he went abroad, and until 1840 enjoyed exceptional advantages as a student at Halle and Berlin. He was ordained as pastor of the Congregational Church at West Amesbury, Mass., in 1842, where he remained until called to the professorship of mental and moral philosophy in Amherst College, in 1847. In 1850 he was called to the chair of church history in the Union Theological Seminary, New York City, and three years after was transferred to the chair of systematic theology. Here he accomplished his noble life-work. Beloved by his pupils, over whom he had great influence, he became a recognized leader in the New School Presbyterian Church, and did a grand service in bringing about the reunion in 1867. He wrote much in *The New York Evangelist* and *Reviews* of his church. He published: *History of the Church of Christ in Chronological Tables*. See *Henry Boynton Smith: His Life and Work*, edited by his wife (New York, 1881). His lectures on *Systematic Theology* were edited by Dr. Karr (1884).

Smith, JOHN COTTON, D. D., a prominent American Episcopal minister; b. at Andover, Mass., Aug. 4, 1826; d. in New York City, Jan. 9, 1882. He was graduated at Bowdoin College in 1847; rector at Bangor, Me., 1850–52; assistant minister at Trinity Church, Boston, 1853–59, and from 1860 until his death rector of the Church of the Ascension, New York City. He was an able scholar and eloquent preacher. He published: *Miscellanies, Old* *and New* (1876), and *Brier Hill Lectures on Present Aspects of the Church* (1881).

Smith, John Pye, D. D., LL. D., an English Congregational divine; b. at Sheffield, May 25, 1774; d. at Guildford, Surrey (London), Feb. 5, 1851. He studied theology at Rotherham College, and was professor of theology at Homerton College from 1805 to 1850. He published: *Scripture Testimony to the Messiah* (1818–21, 2 vols., 6th ed., 1868); *Four Discourses on the Sacrifice and Priesthood of Christ* (1828, 5th ed., 1868); *Scripture and Geology* (1839, 5th ed., 1854). His *First Lines of Christian Theology* was published after his death (1854, 2d ed., 1860). See his *Memoirs*, by J. Medway (London, 1853).

Smith, Joseph. See Mormons.

Smith, Sydney, Church of England; b. at Woodford, Essex, June 3, 1771; d. in London, Feb. 22, 1845. A graduate of Oxford (1792), he was ordained in 1794 and became minister of Charlotte Episcopal Chapel, Edinburgh, 1797–1802; canon of Bristol, 1828, and resident canon of St. Paul, 1831. He was famous as a wit and writer. As a preacher he was earnest and forcible. He published numerous *Sermons* and *Letters on the Subject of the Catholics by Peter Plymley* (1808), favoring Catholic emancipation, and *Elementary Sketches of Moral Philosophy*. See his *Memoir*, by his daughter (1855).

Smith, William Andrew, D. D., a prominent minister of the Methodist Episcopal Church, South; b. at Fredericksburg, Va., Nov. 29, 1802; d. at Richmond, Va., March 1, 1870. He was admitted to the Virginia Conference in 1825, and soon rose to eminence. In 1846 he became president of Randolph Macon College where he remained until 1866. From 1868 until his death, he was president of Central College, Fayette, Mo. He was a member of every general conference from 1832. He was an able and eloquent preacher, and his labors were followed by great revivals. He published *Philosophy and Practice of Slavery* (1857).

Smith, William Robertson, LL. D. (Aberdeen, 1882), Free Church of Scotland; b. at Keig, Aberdeenshire, Nov. 8, 1846; educated at Aberdeen University (M. A., 1865), New College, Edinburgh, and at Bonn and Göttingen; was assistant to the chair of physics at Edinburgh, 1868–70; professor of Hebrew in the Free Church College, Aberdeen, 1870–81, when he was removed by the General Assembly on account of his alleged heretical teaching; and has been since associate editor of the ninth edition of the *Encyclopædia Britannica*, and was (1883–86) Lord Almoner's professor of Arabic at Cambridge; since 1886, librarian to the university. He is the author of: *The Old Testament in the Jewish Church* (London, 1881); *The Prophets of Israel, and their Place in History to the Close of the Eighth Century, B. C.* (1882, both reprinted N. Y.); *Kinship and Marriage in Early Arabia* (1885); *The Religion of the Semites* (1890).

Smyr'na, a city of Asia Minor, situated on the Hermæan Gulf. The church here was one of the seven addressed by our Lord (Rev. ii. 8–11), and Polycarp (martyred in A. D. 168, eighty-six years after his conversion) was its bishop. After the time of Alexander the Great, the city became one of the principal commercial centres of the world. It was almost destroyed by an earthquake in 178. The modern city, situated two and a half miles from the ancient site, has a population of about 190,000, of which not a fourth are Turks. Several Greek, Roman-Catholic, and Protestant churches are sustained, as there is a considerable European population.

Smyth, John, founder of the General Baptists; date of birth unknown; d. in Holland in 1612. He was a graduate of Christ's College, Cambridge (1575–76), and became vicar of Gainsborough, Lincolnshire, Eng. While here, in seeking to defend the English Church against the Separatists, he was finally led to accept their views, and became pastor of an independent church in 1602. With his little flock he emigrated to Amsterdam and formed the Second English Church. While here he accepted Arminian and Baptist views, and, in connection with Thomas Helwys, published a "Confession of Faith" in twenty-six articles. After the death of Smyth, Helwys and some of his company returned to London and founded the General-Baptist Church of England. Smyth wrote: *Principles and Inferences concerning the Visible Church* (1607); *Paralleles, Censures, Observations* (1609); *Character of the Beast* (1609); *Differences of the Churches of the Separation*. See H. M. Dexter: *The True Story of John Smyth, the Se-Baptist* (1881).

Smyth (Samuel Phillips), Newman, D. D. (University of the City of New York, 1881), Congregationalist; b. at Brunswick, Me., June 25, 1843; was graduated at Bowdoin College, Brunswick, Me., 1863, and at Andover Theological Seminary, Mass., 1867; was acting pastor of Harrison Street Chapel (now Pilgrim Church), Providence,

R. I., 1868; pastor of the First Church, Bangor, Me., 1870–75; of the First Presbyterian Church, Quincy, Ill., 1876–82; since of the First Congregational Church, New Haven, Conn. He is the author of: *The Religious Feeling: A Study for Faith* (New York, 1877); *Old Faiths in New Light* (1879); *The Orthodox Theology of To-day* (1881); *The Reality of Faith* (sermons, 1884); *Personal Creeds* (sermons, 1890).

Socialism. English socialism is defined by its founder, Robert Owen (1771–1858), as the *Science of Happiness.* Its object is to promote the well-being of man in *society* first of all, his well-being as an *individual* necessarily following. Socialism is undeveloped positivism or Comtism (POSITIVISM), and in this it is now for the most part merged.

On its religious side, socialism is a form of pantheism, and God or Nature is resolved into a "mysterious power which permeates every particle of the elements which compose the universe, and these elements possess qualities which are unchangeable, and operate according to fixed laws, which are called the laws of Nature."

By this power man has been made what he is, and he must be, in the future, what that power shall make him to become. Man is, therefore, entirely dependent on this power for all his faculties, and all that he possesses. Man is thus non-responsible, except in so far as he is necessarily amenable to the natural consequences of his actions. To reward and punish him by artificial means is irrational. Such being man, to ensure the happiness of the human race permanently, all that is required is that society shall create new conditions for the purpose of forming from birth a good, useful, and superior *character* for all, according to their natural qualities or organizations. To bring about these desirable ends, it is necessary first of all to abandon the irrational conditions of society, "all past religious governments, man-made laws, artificial marriages, modes of producing and distributing wealth, of buying cheap and selling dear, and all other past and existing institutions," and to enter upon a new life, surrounded by new conditions, in which the spirit of universal charity and love will govern the population of the earth, as one enlightened and affectionate family, upon a system of perfect equality, according to age, of education and condition. (Condensed from "Socialism," by Robert Owen, in *Religions of the World.*) Distinctions of rank and possession of wealth by an individual would thus come to an end in the socialist system. Owen tried to propagate socialism, or, as he called it, "The Rational System of Society," by establishing coöperative workshops for the various industries in Great Britain and in America, labor being regarded as a high duty for all. His followers were, as we have seen, practically atheists, and they permitted as much freedom in the relations of the sexes as the laws of the country would not actually punish.

Communism is socialism put into practice on its political side. The necessity for some strong, central despotic power, capable of keeping order, is recognized, primogeniture is necessarily abolished, and all property and the earnings of industry are thrown into a common fund, from which distribution is made to each person according to merit. We have an example of socialism carried on into communism in the Commune of Paris after the Franco-German War in 1871. French socialism or communism was founded by Count St. Simon (1760–1825), a contemporary of Robert Owen, from whom the latter probably borrowed his ideas to a large extent. St. Simon regarded labor as the one sacred duty of life, the best laborer as the most religious man and the highest in rank in the social scale. He also devised a system of worship, if so it can be called, in which social happiness and joy were to be put before the mind by means of poetry, music, painting, etc. Like Owen, he resolved God into Nature, and defined him as "all that is."

Putting its practical atheism aside, there is a vein of truth in socialism. It is the clear duty of those who have the power, to promote in every possible manner the welfare of the vast numbers of their fellowmen whose lot is daily labor. Property not only confers rights upon those who possess it, but it also implies duties to be fulfilled by them. Each man, rich or poor, is, whether he likes it or not, in some way his brother's keeper. But these truths are, after all, but the constant teaching of Christianity. Christianity is the most perfect form of socialism; the latter says that "if man is ever to be made rational and happy, he must enter upon a new life, in which the spirit of universal charity and love will govern," while the former teaches that "love is the fulfilling of the law," and what is more, gives men the power to practice it.—Benham: *Dict. of Religion.* See OWEN, ROBERT; POSITIVISM.

Socinians. See SOCINUS.

Socinus, FAUSTUS, the founder of the Socinians, was born of one of the most noble families of Siena in 1539. He received very little education, but followed the profession of his family, who were lawyers. In 1559 he went to Lyons, where he remained till the death of his uncle, Laelius Socinus, in 1562. Laelius Socinus (b. 1525) had left Italy on the breaking up, in 1546, of a club which had met at Vincenza to discuss the doctrine of the Holy Trinity. He had formed a sect at Cracow, and finally settled at Zurich, where he died. He left many manuscripts containing an account of his views, which his nephew studied for three years. He returned to Italy in 1562, and lived in the court of the Duke of Florence till 1574, when he went to Basel. Meanwhile the Anti-Trinitarians at Cracow had greatly increased in numbers, but in 1565 a division took place, some (the Farnovians) becoming almost Arians, others (the Budneians) holding the opinion that Christ was merely a man, whence they belonged to the Psilanthropists (Gr. *psilos*, merely, and *anthropos*, a man), while others kept a medium course. In 1579 Socinus was called upon to reconcile the parties, which at last with some difficulty he managed to do; they became one community, and received the name of Socinians. Socinus wished to be admitted into the Unitarian Society at Cracow, but was refused, his views not being quite identical with theirs. His opinion was accepted at the Synod of Racow in 1603, and he immediately began to draw up a confession of faith, called the Racovian Confession, from his uncle's papers, but died in 1604, before it was completed. The confession was published in 1605 in Polish, in German in 1608, and in Latin in 1609. The sect continued to flourish under Jacobus Sienno, the founder of the Racow Academy, Schmalz, Völkel, Ostrodt, Moscorovius, and others, till 1638, when some of the Racovian students broke a cross on the highway, and, in consequence, a decree was made at Warsaw ordering the church and college to be closed, the press to be stopped, and the professors exiled. This decree was followed by several others, till in 1658 they were forbidden, under pain of death, publicly to solemnize their worship or profess their sentiments. If they had not joined the Catholic, Lutheran, or Calvinistic communion within two years they were to be exiled. The day fixed for their departure was August 10, 1660, when the law was carried out with the utmost severity, and the Socinians disappeared from Poland. Socinian views were taught in Germany by Ernst Soner (d. 1612), and some of the Polish exiles came and settled here, but the heresy soon died out. It took a firm hold in Transylvania, through Blandrata, one of the chief advocates of the Anti-Trinitarian doctrines. It did not prosper in England, the only purely Socinian congregation being formed by John Biddle in Gloucester during the Commonwealth. He died in prison for heresy in 1662, and was succeeded by Thomas Firmin, but the congregation soon disappeared.

The doctrines of the Socinians are to be found in the Racovian Catechism, and in the writings of Socinus and other great leaders of the society. The chief are: that Christ did not exist before his birth; that he and the Holy Ghost are not God; that Christ's death was for himself, not for his sins but for the mortality and infirmities of our nature which he had assumed; that God could justly pardon our sins without satisfaction; that Christ did not become our High-Priest, nor immortal till he had ascended; that the soul of man becomes insensible at death, and will be raised again with the body at the general resurrection; and that the good will be established in eternal felicity, while the wicked will be consigned only to a limited punishment.—Benham· *Dict. of Religion.* See UNITARIANISM.

Socrates was born at Athens in 469 B. C. He was the son of a sculptor, and followed the profession of his father till he was nearly forty years old, when he gave it up for that of a philosopher. He came to Athens about the time of the commencement of the Peloponnesian war. His career differed considerably from that of his contemporaries, inasmuch as he instituted no school, resented the title of teacher, and therefore had no followers in the accepted sense of the word. His plan of work was to walk about the streets of Athens, talking with his fellow-citizens on all sorts of subjects, leading them to express their views, and then proceeding to show them where their argument was faulty; for he believed firmly that he was designed by the gods to fulfil a religious mission, and that a divine teacher, a *dæmon* (divinity) was with him at all times, and was his teacher. Such was his conviction. But the same conviction led him to believe that his fellows all had their inward teachers, and therefore he questioned his companions in order to be instructed. Accordingly, he was no solitary thinker, but loved to draw a circle around him. And the young men of Athens loved to be drawn; for he was a humorist; he was genial, brave, patriotic. One young man there was whom Socrates regarded with intense affection — Alcibiades. He was skillful, handsome, fascinating in manner—all the qualities of the brilliant Greek were exhibited in him in their perfection. Had he also but learned that there is a right and a wrong, the whole history of Athens might have been different. Socrates would fain have taught him. But whilst he joyously listened to the bright teaching of the philosopher, he did not train himself to walk in the light which he found; he became selfish and wilful, and turned his best gifts into means of mischief.

The Socratic dialogue consisted of cleverly contrived questions of the philosopher, intended to draw out his companion, to lead him to think and reconsider his subject, and view it on all sides. His aim was to draw out the faculties; not to make them the supreme arbiter, but to bow them before a divine power. It was the very object of his life to do this, and it cost him his life. For he made virtue the foundation of all teaching, and the aim of all intellectual exercise, and virtue was the pursuit of good, and the rejection of evil. The Athenians would have cared nothing for his word-splittings; they were the most tolerant people in the world of abstract opinions. But he declared that he was not a promulger of opinions; that they were bound to know and to distinguish truth, that it was no matter of indifference. He was, upon this, accused of not worshiping the gods which the city worshiped, and of introducing divinities of his own. Alcibiades, too, who had proved a traitor to the State, was known to have been a learner from Socrates, and upon this fact was founded the charge that he was a corrupter of the youth of the State. He was brought before the judges of Athens, and his trial was the most momentous which, up to that time, the world had ever seen. By a majority of six, 282 against 276, he was pronounced guilty. There was a chance of escape for him. The penalty was death, but the smallness of the majority would probably have induced the judges to inflict some lighter punishment. He was asked to speak for himself, and he boldly answered as follows: "And what shall I propose on my part, O men of Athens? Clearly that which is my due. And what is that which I ought to pay or to receive? What shall be done to the man who has never had the wit to be idle during his whole life; but has been careless of what the many care about --wealth, and family interests, and military offices, and speaking in the assembly, and magistracies, and plots, and parties? Reflecting that I was really too honest a man to follow in this way and live, I did not go where I could do no good to you or to myself; but where I could do the greatest good, privately, to every one of you. Thither I went, and sought to persuade every man among you that he must look to himself, and seek virtue and wisdom before he looks to his private interests, and not think of the triumph of Athens before he thinks of Athens herself; and that this should be the order which he observes in all his actions. What shall be done to such a one? Doubtless some good thing, O men of Athens, if he has his reward; and the good should be of a kind suitable to him. What would be a reward suitable to a poor man who is your benefactor, who desires leisure that he may instruct you? There can be no more fitting reward than maintenance at the expense of the State in the Prytaneum."

This bold answer was received by the judges as a direct insult, a fresh proof of audacity, and they condemned him. Plato has told the story of his death with immortal power. Thirty days ensued before execution. Then the solemn evening came. The fatal draught of poison was brought, and amid the frantic lamentations of his friends and disciples he drained it to the dregs with his habitual ease and cheerfulness. He spoke to the last of his opinions of immortality, and of what he hoped to do in the world to come. Thus died the greatest of heathen philosophers, the greatest of heathen martyrs.—Benham: *Dict. of Religion.*

Sod'om, the most important of the four cities (Gomorrah, Admah, Zeboiim, and Sodom) that were destroyed on account of the great wickedness of their inhabitants. (Gen. xiii. 12; xix. 2.) Lot chose Sodom, with the fertile country about it, as his home. It was plundered by Chedorlaomer and his allies, but Abraham recovered the captives and spoils. (Gen. xiv.) The fate of Sodom as a warning is often referred to in the Bible. (Deut. xxix. 23; Isa. i. 9, 10; Amos iv. 11; Matt. x. 15; 2 Pet. ii. 6-8; Rev. xi. 8.) The question whether these cities of the plain were upon the southern or northern end of the Dead Sea is one of the most vexed in biblical geography. Able scholars advocate each of these locations.

Solifidians (from Latin *solus*, alone, and *fides*, faith), a name frequently given to those who first adopted the doctrine of justification by faith alone, and not by works.

Sol'omon (*peaceful*), son and successor of David on the throne of Israel (B. C. 1021–981). Near the close of David's life a conspiracy was discovered to place Adonijah on the throne, and in order to settle the government David resigned to Solomon his sceptre. The early part of his reign was marked by great prosperity and wisdom. (1 Kings ii. 19, 27, 31; iii. 1, 9, 16-

28.) The great work of his reign was the erection of the temple. (1 Kings vi.; vii.; viii.) In the latter part of his reign he was seduced by his foreign wives and concubines into the practice of idolatry and other sins, and divine judgments fell heavily upon him and the country. (1 Kings xi.) Many have thought that Ecclesiastes is an expression of his final repentance. We are informed (1 Kings iv. 32) that he "spake three thousand proverbs, and his songs were a thousand and five."

"The life of Solomon is very simply and truthfully told in the Bible. No excuse is made for him, no sin is glossed over. This is in itself a strong proof of the genuineness of the record, and a great contrast to the legends, in which he is a hero of unparaleled splendor, to whom all power upon earth is committed. His life, so brilliant in its promise, so prosperous in its course, so disastrous in its close, albeit his sins were forgiven, is not alone in history. Two characters are recalled—Seneca, the tutor of Nero, who combined great wisdom and low avarice, and Lord Bacon, 'the wisest, brightest, meanest, of mankind.' These instances show us that there may well be great elevation of sentiment with great laxity of life; that the pearls of wisdom can be cast before the swine of selfishness and folly. There is, however, this difference — that Solomon was endowed with *divine* wisdom, and that his folly belongs to the later period of his life, and cannot impair the authority of the inspired writings of his youth and manhood."—Schaff: *Bible Dictionary*.

Song of Solomon, THE, or THE BOOK OF CANTICLES. "This book is called in Hebrew the Song of Songs, a title which is translated in the Vulgate into Canticum Canticorum. It has, till of late, been generally regarded as the work of Solomon, and the composition itself viewed as an allegory in which the bridegroom represents Christ, and the bride his Church, or a member thereof. Of late both the Solomonic authorship and the allegorical intent have been called in question, and by many altogether denied, as entirely gratuitous assumptions, the latter being in violation of the natural sense, as well as never once hinted at in the Song itself. It is admitted, indeed, that the composition refers to the time of Solomon, and that Solomon himself figures in the narrative, but from the *rôle* assigned him, and the implied censure of his court, it is concluded that the piece must have been written after his decease, and probably in the time of Jeroboam. The author is familiar with the scenery of the north, was probably a member of the northern kingdom of Israel, and his aim appears to have been to present a contrast between the morals of the south and those of the north, in justification, possibly, of the separation.

"When the book is analyzed, which it has been only since the allegorical view was given up, it appears that there are two lovers in the case—a false one, represented by Solomon, and a true, to whom the virgin gives all her affection, represented by an unsophisticated shepherd away on the hills of Galilee; and this discovery has supplied what has since been regarded by many as the clue to its proper interpretation. Following this clue, the latest criticism regards it as a sort of drama, in which the several interlocutors express themselves in lyric fashion, and in which the opening scene is laid in the court of the king, and the final presents a vision of the maiden coming forth out of the wilderness 'leaning upon her beloved,' for whom she expresses an undying affection. There are three interlocutors introduced into the drama proper: the Shulamite, the king, and the daughters of Jerusalem, she as the exponent of a true affection, and they with every allurement, powerless to corrupt the simplicity of her heart. But the story involved is more than a tale of true affection; it would, as hinted, appear to be the expression of a historical fact, the superiority, viz., of the morals of the provinces over those of the capital; and in both regards it is entitled to rank among the sacred books, while the strength of the passion expressed is such as to account for the view of the allegorists who could find no counterpart to it except in the devotion of the Church to her Christ."—Bagster: *Bible Helps*. See Zöckler: *Commentary on the Song of Solomon* (in Lange series); W. E. Griffis: *The Lily Among the Thorns* (1889).

Sorbonne, a celebrated college, founded at Paris, in 1252, by Robert Sorbonne, chaplain of Louis IX. It is connected with the University of Paris, and was originally intended for the training of poor theological students. In the first three centuries of its existence it had a remarkable growth, and its influence in connection with doctrinal, liturgical, and ecclesiastical controversy was very great. At the Revolution it was destroyed with the other ecclesiastical establishments. It was reëstablished in 1808 with a faculty of Roman Catholic theologians, but its position is very inferior to that of former days.

Soteriology (from Greek *soteria*, salvation, and *logos*, knowledge), that branch of theology which treats of the work of the Saviour in the salvation of men. See ATONEMENT; JUSTIFICATION, etc.

Soul. This word is used as the English version of the Hebrew word *nephesh*, and the Greek *psyché*, and signifies primarily "animal life." But it is used more widely to express the whole region of mind as contrasted with visible substance. The deep conviction of mankind that there is in man a nature which differentiates him from the brutes led to a belief in a threefold nature, and this view finds confirmation in Scripture, which speaks of the body (*soma*) or flesh (*sarx*), the soul or life (*psyché*), and the spirit (*pneuma*) (1 Thess. v. 23). Speculations as to the origin of the soul, its essence and seat, were afloat from the earliest times, and are by no means at an end in our own day, but form one of the questions of some biologists. The Epicureans thought that the soul was a subtle air, composed of primitive atoms; the stoics, that it was a flame, a portion of heavenly light; while the Cartesians made thinking the essence of the soul. The Ego was the living personality which the body covered, but was independent of it. Both Pythagoras and Plato held the brain to be the central dwelling-place of the soul. The materialist carries that view to the length of attributing all consciousness and thought to the vibrations of the brain-fibre—and holds the soul to be, in fact, a product or property of the bodily organization, and in no sense independent of it. Consequently, as the body is not immortal, so neither can the soul be. (This subject has been discussed in the article on MATERIALISM.) Such a view is contradicted by the innermost consciousness of us all. *Non omnis moriar*, said the heathen poet, "Not all of me will die." Even now I am not bound to this body, for there is within me a principle which can travel into far-off scenes, while I remain at home. I can think of scenes of my childhood which I may never see again. Therefore, there is nothing improbable in the belief that, whilst chemical agencies dissolve the body, they have no power over the *Ego*, over my innermost self. The doctrine of transmigration (*q. v.*) was plainly one form of assertion of the responsibility of the individual soul, and so far seems to be a step above the theory of absorption which has found favor with many rationalizing philosophers—the theory that souls are swallowed up in the great ocean of a Divine Life. Such a theory is a denial of moral responsibility, destroying the faith in a conscious continuance of intellectual life and affection. It is one of the many evidences of the obscurity of Spinoza's philosophy on some points, that he has been claimed, both by those who preach the immortality of the soul, and by those who deny it, as being, respectively, on their side. Dr. Martineau, who has not a high idea of Spinoza, believes that he had no conviction of such immortality.

As we review the arguments adduced in favor of this all-important doctrine of the Christian faith, the vast capacities of the thinking part of man, the universal consent of all nations, the consciousness of sin and the conviction of God's justice, we still hold that beyond them all, mighty as they are, is the fact of the Resurrection of Christ and the evidence thereof. Death could not hold him, and when he came forth from the grave it was not only as the image of the Invisible God, but as "the first-born of every creature."—Benham: *Dict. of Religion.*

South, ROBERT, the son of a London merchant; b. at Hackney, in 1633; d. at Islip, 1716. He was educated at Westminster School under Dr. Busby, and in 1651 went to Christ Church, Oxford; was ordained in 1658, and in 1660 became University Orator. He was appointed domestic chaplain to the Lord Chancellor Clarendon on account of a speech which he had delivered on Clarendon's being installed in his office at Oxford. In 1663 he took his D. D. degree, and became a prebendary of Westminster, and in 1670 a canon of Christ Church. In 1677, Laurence Hyde, son of the Lord Chancellor, and afterward Earl of Rochester, was sent as ambassador to Poland; and South, who had been his tutor, accompanied him. On his return to England he became rector of Islip, in Oxfordshire, and chaplain-in-ordinary to the king. He refused all further preferment, being strongly opposed to James II.'s attempts to restore Roman Catholicism. However, he believed in the duty of submission to the rightful sovereign, and it was with difficulty that he was persuaded to swear allegiance to William and Mary; and he utterly refused to take the see of either of those who were ejected for refusing to take the oath. He remained at Islip, writing and preaching against Puritanism till his death. He was buried in Westminster Abbey. The most famous of his works are his sermons, which are characterized by vigorous sense and sound English.—Benham: *Dict. of Religion.* An edition of South's *Sermons* was published in Boston (1867–71), 5 vols., London (1878), 2 vols.

Southcott, JOANNA, a fanatical woman who lived in Devonshire, England, about the middle of the eighteenth century, and claimed that she was the bride of the Lamb, and when she was over sixty years old, announced that she was about to give birth to the Messiah. She published a collection of her "prophecies," interspersed with doggerel verses, which made two large 8vo volumes. She gained thousands of followers, and after her death (Dec. 27, 1814) many of them continued to observe the ceremonies she had prescribed.

South-Sea Islands. See Fiji Islands.

Spain. Out of a population of 17,268,600, all but 34,000 are nominally connected with the Roman Catholic Church. The number of Protestants is given at 6,654. The constitution of 1876 grants toleration, and makes all civil and political rights independent of religious beliefs.

Spangenberg, August Gottlieb, an eminent Moravian; b. at Klettenberg, Prussia, July 15, 1704; d. at Berthelsdorf, Saxony, Sept. 18, 1792. He was graduated at the University of Jena, 1726, where he began to lecture and occasionally to preach. He formed a friendship with Zinzendorf, which resulted in his uniting with the Moravians. He labored as a missionary in Germany, America, England, and the West Indies. While in England he organized the Society for the Furtherance of the Gospel among the Heathen, which still exists. After his consecration as a bishop (1744), he stood at the head of the Moravian Church in this country, and was active in missionary labors among the colonists and the Indians. Returning to Europe in 1772, he took a prominent part in framing the new constitution of the Moravian Church. Among his numerous works the most important are: *Exposition of Christian Doctrine* (trans., London, 1784), and a *Life of Zinzendorf* (trans. by Jackson, London, 1838). He composed some well-known German hymns; see Ledderhose: *Leben Spangenbergs* (1846; Eng. trans., London, 1855).

Spener, Philipp Jakob, founder of the pietists (*q. v.*) in Germany; b. at Rappoltstein, Jan. 13, 1635; d. at Berlin, Feb. 5, 1705. His father was counsellor to the Count of Rappoltstein; and the countess, who was godmother to Philipp Jakob Spener, took a great interest in him, and had him educated by the court chaplain, Joachim Stoll. At the age of fifteen he went to Colmar, and a year later to Strasburg University. Here he pursued his theological studies under Sebastian and Johann Schmidt and Dannhauer, all of whom were zealous Lutherans. Here also he studied Hebrew and Arabic. In 1659 he went to Basel, where he took lessons in Hebrew from Buxtorf; he also visited the universities of Tübingen, Freyburg, and Würtemberg. In 1662 he was chosen public preacher at Strasburg, and also gave lectures at the university on history and philosophy. In 1664 he took his D. D., and the Senate of Frankfort-on-the-Main invited him to become chief preacher of that city. His early training had given him strong religious impressions, and his preaching was characterized by great earnestness and sincerity, and his life by its singular purity; but his zeal against the Calvinists, who were an influential body in Frankfort, made him many enemies. However, he soon ceased to contend with them, and turned his mind to the great object of his life, which was to enforce purity of doctrine and to make his hearers acquainted with the contents of the whole Scriptures, instead of only just the portions appointed to be read during church service. To encourage the study of the Bible, he in 1670 instituted his *Collegia Pietatis*, where he explained passages of the New Testament, and invited discussion and further inquiry from his hearers of both sexes. He thus unintentionally founded the sect of pietists. In 1675 he published his *Pia Desideria*, urging the need of a general reform in the mode of preaching and teaching Christian doctrines. In 1686, at the request of the Elector of Saxony, he accepted the post of court preacher at Dresden, and he soon became involved in a religious dispute with the theological teachers of Leipzig (Carpzov, Alberti, etc.). Spener had founded in Leipzig a *Collegium Philobiblicum* for studying the Bible in its original languages, and this was looked on as a censure on the university for its neglect of exegetical teaching. Jealousy, moreover, at Spener's having been appointed to one of the most coveted Church preferments had much to do with causing opposition to his views, and his enemies succeeded in prejudicing the elector against him, and getting his religious meetings forbidden. (It was at Leipzig that the nickname of pietists was given to Spener's followers.) Spener, therefore, removed to Berlin in 1690, and here again he commenced his catechetical instructions, and enjoyed universal respect. His adherents at Leipzig (Francke, Anton and Breithaupt) were in 1692 made professors of theology at the new University of Halle, which henceforth became the home of pietism. The theologians of Wittenberg next attacked Spener, accusing him of founding various fanatical sects, and of holding no less than two hundred and eighty-three heretical opinions. To them Spener replied in 1695 by his *True Agreement with the Confession of Augsburg.* Soon after this he was mixed up in a very serious dispute concerning the necessity of confession before receiving the sacrament, and Spener gave it as his opinion that Christians might be allowed to use their own judgment in this matter. In 1694 the new elector, Frederick Augustus, urged Spener to return to Dresden, but he refused the offer. His last work was *On the Eternal Godhead of Christ,* which he finished shortly before his death in 1705.—Benham: *Dict. of Religion.* See the *Life of Spener,* by Wildenhahn; trans. by G. A. Wenzel (Phila., 1881).

Spices (*basam*), "not pungent, as pepper, ginger, etc., but *aromatic* woods, seeds, or gums. (S. of Sol. vi. 2; v. 1.) *Balsam* or *balm of Gilead,* a tropical plant that grew in the plains of Jericho, and the hot valleys of southern Palestine. The balm of Gilead tree is not more than 15 feet high, with straggling branches and scanty foliage. The balsam is procured from the bark by incision, and from the green and ripe berries. The *nekoth,* 'spicery' (Gen. xxxvii. 25), is the *storax* or gum of the styrax tree. Arabic *nekaat,* the gum exuding from the tragacanth (*astragalus*); when exposed to the air it hardens into lumps or worm-like spires. In 2 Kings xx. 13 marg., 'house of spicery' expresses the *original* design of the house; but it was used ultimately for storing Hezekiah's other 'precious things.' *Sammim,* a general term for aromatics used in preparing the holy anointing oil. Certain Levites specially 'oversaw the frankincense and spices.' (1 Chron. ix. 29, 30.) Myrrh and aloes were among the spices wrapped with Jesus' body. (John xix. 39, 40; comp. also 2 Chron. xvi. 4; Mark xvi. 1; Luke xxiii. 56; xxiv. 1.)"—Fausset: *Bible Cyclopædia.*

Spino'za (*spe-no'zä*), BARUCH, or BENEDICT, "b. at Amsterdam, Nov. 24, 1632; d. at the Hague, Feb. 21, 1677; a celebrated philosopher, noted as the author of a modern system of pantheistic philosophy. His father was a Portuguese Jew of Amsterdam, and was engaged in commerce in that city. He was well instructed in his youth in the literature of his race, as well as in Greek and Latin literature; but he was early induced to enter upon theological and philosophical studies, which led to his doubting the divine authority of Judaism. Having made no secret of his doubts, he was excommunicated by the Jewish rabbins; whereupon he attached himself to some Christians of his acquaintance, and frequented the assemblies of the Arminians and Mennonites. When about twenty-eight years of age he withdrew to Rhynsburg, near Leyden, and there occupied himself, probably as a means of subsistence, in polishing lenses for telescopes; but he still pursued his philosophical studies with ardor, and in 1663 published his treatise, entitled *The Principles of the Cartesian Philosophy Demonstrated Geometrically,* but with an appendix, in which he avowed opinions wholly at variance with those of Des Cartes. The publication of this work made him famous throughout Europe, and led him into correspondence with the most advanced thinkers of his day. In 1664 he accepted an invitation from Jan de Witt, the greatest statesman in Holland, to take up his residence at the Hague; and there, in 1670, he published his *Tractatus Theologico-politicus,* which was followed by several other works on the same subject, his greatest work, *Ethica Ordine Geometrico Demonstrata,* not being published till after his death. He died of consumption in the forty-fifth year of his age. A memorial statue of Spinoza was inaugurated at the Hague in 1880. A good account of his life and work is to be found in *Spinoza, His Life and Philosophy,* by Frederick Pollock (1880)."—Cassell: *Cyclopædia.*

The Rev. J. H. Blunt thus constructs the Spinozistic Creed from passages in the philosopher's writings: "I believe in One Infinite and Undivided God, Eternal and Unchangeable, existing and acting by the sole necessity of his nature; of infinite attributes, whereof two only are capable of being conceived by man—Extension and Thought, whereof he himself is the Identity; of all things the Free Cause; immanent, not transient; in whom all things consist, and without whom nothing can exist or be conceived. By whom all things were made, not by design or for the sake of any end, but predetermined, and following necessarily from the absolute nature or infinite power of God. Of which world is Man, whose consciousness is the basis of all certitude, in which whatsoever is clearly perceived is true, and exists objectively in nature; whose will is not free, but necessary or constrained; whose acts and desires are good so far as they are defined by reason, and whose salvation, liberty, and beatitude consists, not in the reward of virtue, but in the virtue itself, whereby affections are restrained, and in the constant and eternal knowledge and love of God; whose worship by man consists in the exercise of obedience, charity, and justice. And I believe in the communion and fellowship of all men in so far as they are led by reason, and in the eternity of the mind." Several of Spinoza's works have been translated into English. See James Martineau: *Spinoza* (N. Y., 1882).

Spirit, Holy. See HOLY SPIRIT.

Spiritual Gifts. See GIFTS, SPIRITUAL.

Spirit. See SOUL.

Spiritualism, Spiritualists. Spiritualism had its origin in America in 1848, when certain *rappings* in the house of Mr. Fox, at Hydeville, New York, were heard, which could not be accounted for, and by which it was said communications could be held with the spirits of the departed. These *raps* were arranged into a sort of alphabetical order for the purpose of the supposed communications, and were supplemented by the motion of articles of furniture about the room, the disembodied spirits being said to have discovered the means of discoursing by electric detonation; then musical instruments were said to sail about the room and utter unearthly melodies; sentences were written by unseen hands; shadowy forms were descried in the darkness; light touches felt; and, lastly, the complete embodiment of a spirit so far as to be recognized by relatives. The spirits were also said to give their names. The believers in these manifestations increased very rapidly, and many converts were made in England, while in the United States it is said that at one time no fewer than 30,000 "spirit mediums" were practising. The doctrines of spiritualists are much as follows: "God is a Spirit, and the visible universe is an expression to man of his Infinite Life. Man is a spiritual being: each individual spirit is a part of the great oversoul, or *anima mundi*. The spirit is enthralled in a body during this life; when released it at once enters upon the possession of higher powers and more extended knowledge, and its condition is one of regularly progressive advancement. Disembodied spirits are able to hold converse with those in the body; not with all immediately, but through the instrumentality of privileged or specially gifted persons called mediums, who are, on occasion, influenced or, as they term it, controlled by the spirits. Spirits can also apply force to physical objects, perform certain actions, such as writing, and produce sounds; they can sometimes show themselves in materialized forms, some of the material being borrowed from the medium. A new era is now dawning on us. The old religions, Christianity included, have played their part, and must pass away in face of clearer light. By intercourse with the spirit world, man will advance as he never has advanced before in knowledge, purity, and brotherly love." Among the spiritualists who have attracted most notice have been Douglas Home, who gave sittings before Napoleon III. and Alexander II. of Russia, and Robert Dale Owen, who emigrated to the United States, and became the most prominent of the spiritualists. Spiritualism has been claimed by some as an adjunct to the Christian religion, by others as a substitute for it. As an adjunct, it is rejected by almost all the leaders of the Christian Communion; as a substitute, it involves the virtual setting aside, more or less completely, of the authority of Holy Scripture and of the teaching of the Church Universal. Some have not inaptly called it a "ghastly caricature of religion."—Benham: *Dict. of Religion.* See R. D. Owen: *Footfalls on the Boundary of Another World* (Phila., 1860), and *The Debatable Land Between this World and the Next* (N. Y., 1872); Wallace: *On Miracles and Modern Spiritualism* (London, 1875).

Sponsors were probably unknown before infant baptism came into existence. At first parents usually took the vows, but in time this was forbidden. The duties of sponsors are laid down with much detail and exactness in the Roman Church. In the English Church the number of sponsors is three, two godfathers and one godmother for a male, two godmothers and a godfather for a female. In the Roman Church it is only necessary to have one godparent, though there are sometimes more, and in this church no person is allowed to marry his or her sponsor.

Sports, Book of, a royal proclamation drawn up by Bishop Morton and issued by James I., in 1618. Under the direction of Laud it was republished by Charles I. It encouraged those who had attended worship to spend the remainder of Sunday after evening prayers in such "lawful recreations" as dancing and other forms of amusement. It was required that the proclamation should be read in every parish church, but most of the Puritan ministers refused to do so, and some were suspended.

Sprague, William Buell, D. D., LL. D., Presbyterian; b. at Andover, Conn., Oct. 16, 1795; d. at Flushing, N. Y., May 7 1876. He was a graduate of Yale College (1815), and Princeton Theological Seminary (1819). Immediately after completing his studies he became pastor of the Congregational Church in West Springfield, Mass. In 1829 he accepted a call to the Second Presbyterian Church of Albany,

N. Y., in which field he labored for forty years, resigning his charge in 1869. Dr. Sprague was an able preacher and beloved pastor. He wrote several works, but his fame rests upon his *Annals of the American Pulpit*, of which there are nine published volumes.

Spring, GARDINER, D. D., LL. D., Presbyterian; b. at Newburyport, Mass., Feb. 24, 1785; d. in New York City, Aug. 18, 1873. He was graduated from Yale College, 1805; taught in Bermuda until 1807; admitted to the bar, 1808; abandoned law and studied for the ministry at Andover Theological Seminary, 1809–10. He was ordained pastor of the Brick (Presbyterian) Church, New York City, Aug. 8, 1810, and held this position until his death. His ministry was eminently fruitful and influential. Among his published works are: *The Power of the Pulpit* (1848); *The Mercy Seat* (1850); *The Glory of Christ* (1852), 2 vols.; *Pulpit Ministration* (1864), 2 vols.; and *Personal Reminiscences of the Life and Times of Gardiner Spring* (1866), 2 vols. (his autobiography).

Spring, SAMUEL, D. D., b. in Northbridge, Mass., Feb. 27, 1746; d. in Newburyport, Mass., March 4, 1819. A graduate of Princeton College in 1771, he studied theology first with Dr. John Witherspoon, and then with Drs. Bellamy, West, and Hopkins. In 1775 he was a chaplain in the Continental army, and in 1777 became pastor of the Second Congregational Church in Newburyport, Mass., which relation continued until his death. Theologically he was most in sympathy with his brother-in-law, Dr. Emmons. Besides many sermons, he published: *Dialogue on the Nature of Duty* (1784); *Moral Disquisitions and Strictures on the Rev. David Tappan's Letters* (in reply to his *Dialogue*, 2d ed., 1815).

Spurgeon, CHARLES HADDON, Baptist; b. at Kelvedon, Essex, Eng., June 19, 1834. The son of an Independent minister, he enjoyed fair educational privileges, but was disappointed in receiving a collegiate training. Near the close of 1850, when at home for a holiday, he was converted in the Colchester Primitive Methodist Chapel, under the preaching of an unknown minister, who chose for his text Isa. xlv. 22, emphasizing the words "Look . . . . and be saved." He was immersed at Isleham, May 3, 1851, and from this time actively engaged in Christian work. The following year he preached his first sermon from 1 Peter ii. 7, at Teversham, near Cambridge. In 1852 he became pastor at Waterbeach, and during his ministry of two years in this place the membership increased from forty to nearly one hundred. An address which he made at the Cambridge Union of Sunday-Schools, in 1853, led to his recommendation as a candidate for the then vacant Baptist Church of New Park Street, Southwark, London. This once prosperous church had so dwindled that only one hundred persons attended Mr. Spurgeon's first service. He accepted the pastorate in April, 1854, and within a year it was found necessary to enlarge the building. While the alterations were being made he preached in Exeter Hall. But the enlarged building could not hold the crowds that desired to hear the youthful preacher, and in 1856 he preached at the Royal Surrey Gardens Music Hall, which seated seven thousand persons. The new Metropolitan Tabernacle was opened for service March 25, 1861. This building seats about five thousand persons. The Tabernacle pulpit has gained a world-wide fame, and the name of Mr. Spurgeon is familiar in the Christian homes of every land. In addition to the work of his church the great preacher has founded and carried on two important enterprises, the Pastors' College and the Stockwell Orphanage. Mr. Spurgeon's pen has been almost as busy as his voice. More than two thousand of his sermons have been published, and many of them have been translated in different languages, and hundreds of thousands circulated. Among his more important works are: *Morning by Morning; or, Daily Readings for the Family or Closet* (1866); *Evening by Evening; or, Readings at Eventide for the Family or Closet* (1868); *John Ploughman's Talks; or, Plain Advice for Plain People; The Treasury of David* (an exposition of the Psalms, 1870–85), 7 vols.; *Lectures to My Students* (2 series, 1875–77); *John Ploughman's Pictures; or, More of Plain Talk for Plain People* (1880); *The Clue of the Maze* (1884); *My Sermon Notes* (outlines of discourses, 1884–87), 4 vols.; *Storm Signals* (sermons, 1886); *Salt Cellars* (1889). Since 1865 Mr. Spurgeon has edited *The Sword and Trowel*, for which he contributes largely. Since 1867 he has suffered frequently from attacks of illness, but with the aid of his brother, Rev. James A. Spurgeon, and an efficient corps of assistants, he still continues to carry forward the work of his church and its various enterprises with remarkable efficiency.

Stabat Mater, the opening words of a hymn composed about the end of the thirteenth century by Jacopone da Todi. It is one of the most beautiful of Latin hymns, and describes the Virgin at the foot of the cross, as depicted in St. John's Gospel. The beauty of the hymn, and the adoration paid to the Virgin have made it a great favorite in the Roman Church, and it has been set to music by Nanini, Palestrina, Pergolese, Haydn, and Rossini, whose version is the best known in England. It has been many times translated into English, German and Dutch. Another *Stabat Mater*, supposed to be by the same author, describes the joy of the Virgin at Christ's birth; but it is little known, and far inferior to the *Stabat Mater Dolorosa*. One of the best translations is that beginning, "At the cross her station keeping."

Stalker, James, Free Church of Scotland; b. at Crieff, Perthshire, Scotland, Feb. 21, 1848; was graduated at Edinburgh University and New College; and since 1874 has been minister of St. Brycedale Free Church, Kirkcaldy. He is the author of: *The Life of Jesus Christ* (1879); *The New Song: Sermons for Children* (1883); *The Life of St. Paul* (1884); *Imago Christi, the Example of Jesus Christ* (1889).

Stanley, Arthur Penrhyn, dean of Westminster; b. at Alderley, Cheshire, where his father was rector, Dec. 13, 1815; d. in London, July 18, 1881. In January, 1829, he entered as a scholar at Rugby, where he showed a remarkable talent for history, and a very retentive memory, but an incapacity for the study of mathematics, which was a serious drawback to his progress. He was entered at Balliol College, Oxford, in 1833, where he gained the Newdigate prize for a poem on *The Gipsies;* and in 1840–41 he traveled in Greece for the purpose of pursuing his classical studies. His father had been appointed to the bishopric of Norwich in 1837. On his return to England, Stanley began his career as a college tutor, and met with good success. His lectures showed more than ordinary ability, and he became known by two works which he published: a *Life of Arnold*, which appeared in 1844, and *Sermons and Essays on the Apostolic Age* (1846), which took an entirely new line in dealing with the lives of the apostles. He was made secretary to the first Oxford Commission, and in 1850, in writing in the *Edinburgh Review* on the Gorham judgment, he began a series of criticisms on ecclesiastical questions. In 1851 he was appointed canon of Canterbury, and during the years in which he held that office he wrote a *Commentary on the Epistles to the Corinthians; Memorials of Canterbury*, and *Sinai and Palestine*, a delightful volume, in which he brought the observation of his travels to bear upon the Sacred History. It was in consequence of this volume that he was appointed by the queen to accompany the Prince of Wales in his tour in the East in 1862. He had previously made a tour in Russia, which led him to deliver lectures on its history, published in 1861. He became dean of Westminster in 1863, and soon afterward married Lady Augusta Bruce, who was equally in earnest with himself in the labors which he undertook among the people of Westminster, while neither lost sight of the duties which they owed to society. Dean Stanley devoted himself to beautifying the abbey, and making it popular, and to cultivating the friendship and religious feeling of the poor of the neighborhood, and he spent much time in lecturing and preaching in all causes for the good of the people. His tenure of the office of dean was an epoch which will never be forgotten in the history of Westminster, and of the religious life of England. He was a Broad-Churchman, always eager to promote union with other denominations. His wife died in 1875; this was felt by him as a lifelong sorrow. He was never the same man again; but he was brave in his endurance, and did not neglect his good and holy work, and in 1878 he visited America, where he was cordially received, and delivered numerous addresses and sermons. His other works are: *Lectures on the Jewish Church*, three series (1863–1879); *Historical Memorials of Westminster Abbey* (1868); *Essays on Church and State* (1870); a *History of the Church of Scotland* (1872); *Christian Institutes* (1881); *Memoirs of his Father and Mother, Edward and Catherine Stanley*, and numerous articles in reviews.

Stanley's courageous endeavors to promote union with Nonconformists, and also to protect the freethinking divines of the Church of England, notably the writers of Essays and Reviews, and Bishop Colenso (*q. v.*), exposed him to many hard words. But his courage made him popular even with those who opposed him, and his conspicuous piety and philanthropy were admitted on all hands. His funeral in Westminster Abbey was a marvelous spectacle, from the crowds which gathered to it, representing every phase of religious belief and of intellectual greatness.—Benham: *Dict. of Religion.*

Starobradtzi, Starovertzi, or Raskolniks. See Russian Church.

Stationary Days. Wednesdays and Fridays are so called as being the days for week-day services of greater length than on other week-days; Wednesday, because it was the day on which the Jews took counsel to kill our Lord; Friday, because it was the day of the Crucifixion. In the Western Church the fast was obligatory on Friday, while that on Wednesday, always voluntary, gradually died out. In the Eastern Church both days are still kept. The fast lasted always till three o'clock in the afternoon.

Staupitz, JOHANN VON, at one time the helpful friend of Martin Luther; d. at Salzburg, Dec. 28, 1524. He was a member of the Augustinian order, and in 1500 became prior of a convent in Tübingen. Two years later, at the invitation of the Elector of Saxony he removed to Wittenberg to aid in the founding of the university there. In 1503 he was chosen vicar-general of the Augustinians in Germany. He met Luther in the convent at Erfurt in 1505, and at once became interested in his spiritual welfare, and pointed him to Christ and his atoning love. At his recommendation Luther was called to Wittenberg in 1508. The progress of the Reformation finally severed their friendship, as Staupitz submitted to the Roman Church. He joined the order of the Benedictines, and became their abbot at Salzburg in 1522.

Steele, ANNE, the author of many well-known hymns; the daughter of a Baptist minister at Broughton in Hampshire, England, where she was b. 1716, and d. Nov., 1778. She was an invalid through her entire life. Her *Poems on Subjects Chiefly Devotional, by Theodosia*, appeared in 1760 in two volumes, and were reprinted (1780) with a third volume of *Miscellaneous Pieces in Verse and Prose*. They were reissued at Boston in two volumes (1808), and a large portion of them in one volume, by D. Sedgwick (1863).

Stennett, JOSEPH, an English hymn-writer; b. at Abingdon, Berks, 1663; d. at Knaphill, Bucks, July 11, 1713. He was ordained in 1690 pastor of a Baptist Church in Devonshire Square, London, in which relation he continued till his death. His *Hymns for the Lord's Supper* appeared in 1697, and with considerable additions in a third edition in 1709. He published a *Version of Solomon's Song with the Forty-Seventh Psalm* (1700), and twelve hymns on the *Believer's Baptism* (1712). He is the author of the familiar hymn, "Another six days' work is done."

Stennett, SAMUEL, a grandson of the preceding; b. in 1727 at Exeter in Eng., where his father was pastor of the Baptist Church; d. in London, Aug. 24, 1795. He was the assistant of his father in the pastorate of the Baptist Church in Little Wild Street, London, and in 1758 became his successor. He spent his life with this parish, and gained wide influence. His *Works* were published with a memoir in 1824, 3 vols. His best hymns are: "On Jordan's stormy banks I stand," "Majestic sweetness sits enthroned," and "'Tis finished! so the Saviour cried."

Stephen, the name of ten popes. See POPES.

Stephen, ST., patron saint and apostle of Hungary; b. about 977; d. Aug. 15, 1038. His father Geysa, Duke of Hungary, was converted to Christianity, and all his household were baptized. Stephen, when he succeeded to the dukedom, withstood the Pagan party, and in the conflict of arms defeated them. He built a large number of schools and churches, and divided his territory into ten bishoprics. He drew up a code of laws which form the groundwork of the present Constitution of Hungary. Stephen was canonized by Innocent XI. in 1687.

Sternhold and **Hopkins**, authors of the old Metrical Versions of the Psalms. Sternhold was Groom of the Chambers to Henry VIII., and afterward to Edward VI., and it is said he owed that position to his poetical talents. Certain it is, that although many Psalms had been translated into verse by different scholars, Sternhold's version was the first introduced into England. Of his fellow-laborer, Hopkins, little is known, save that he was a clergyman and schoolmaster in Suffolk, and by some considered even a better poet than Sternhold. There was published also a collection of Psalms in verse by different poets, to which William Whyttingham, a friend of Calvin and Knox, was a contributor. Sternhold died in 1549, and in the same year fifty-one Psalms, versified by him, were printed. A more complete version was published in 1562.—Benham: *Dict. of Religion.*

Stevens, ABEL, LL. D., Methodist; b. in Philadelphia, Penn., Jan. 19, 1815. After completing a course of study in the Wesleyan University, Middletown, Conn., 1834, he was in the pastorate till 1840, when he became editor of *Zion's Herald*, Boston, of *The National Magazine*, 1852; of *The Christian Advocate*, 1856; associate editor of *The Methodist*, 1860–74. He is the author of several volumes, but is best known for his standard *History of the Methodist Episcopal Church* (1864–67, 4 vols.; abridgment, 1867, 1 vol.).

Steward, the title of a lay officer in the

Methodist Church whose duties correspond to those of deacons in Congregational and Reformed churches. See *Discipline* of the Methodist Episcopal Church.

Stier, Rudolf Ewald, b. at Fraustadt, March 17, 1800; d. at Eisleben, Dec. 16, 1862. He studied law at Jena, but in 1816 he became a student of theology, and was for a while a disciple of Richter, but his deep religious earnestness led him to yield obedience to the faith and doctrine of the gospel. He went to Halle in 1818, and was made head of the *Burschenschaft* there, and he subsequently studied and taught at Berlin, Wittenberg, Karalene, and Basel. He became pastor at Frankleben in 1829, and at Wichlinghausen in 1838; after eight years he retired, and became superintendent, first at Schkeuditz, and afterwards at Eisleben. His writings are numerous, and of deep value for their piety and suggestiveness for homiletical purposes; the most important is *Words of the Lord Jesus*, written in 1843, in which he insists strongly on the doctrine of inspiration. He wrote also *The Words of the Apostles* and *The Words of the Angels; Altes und Neues in deutscher Bibel; Auslegung von 70 ausgewählten Psalmen.* The most important of his works are translated in *Clark's Theological Library.* —Benham: *Dict. of Religion.*

Stigmata, the miraculous wounds which are said to have appeared in the hands, feet, and side of persons, resembling those received by our Lord when crucified. The first instance of the appearance of the stigmata is that of St. Francis, who is said, in 1224, to have seen the crucified Saviour in a vision, and when he awakened found marks on his hands and feet. Among the many cases that have been noted—145 are upon record — of peculiar marks thus appearing, " leaving out of account the element of fraud, it may be said that 'stigmatic neuropathy' is a pathological condition of occasional occurrence, explicable by physical and mental conditions."

Stillingfleet, Edward, a prelate of the Church of England; b. at Cranbourne, in Dorsetshire, April 17, 1635; d. at Westminster, March 27, 1699. He was educated at Cambridge, where he received a fellowship in 1653. From 1670 to 1678 he was canon of St. Paul's; dean of the same cathedral, 1678-88; bishop of Worcester from 1688 till his death. His principal work was *Origines Sacræ; or, A Rational Account of the Grounds of Natural and Revealed Religion* (1662). This work is still esteemed a classic. He took an active part in the great doctrinal controversies of his age, and made sharp attacks upon the Roman Catholics in his *Rational Account of the Grounds of the Protestant Religion* (1665), and upon the Nonconformists in his *Mischiefs of Separation* (1680). A collected edition of his works, with a memoir, was published in 1699.

Stipendiary Curate. See Perpetual Curate.

Stoddard, David Tappan, Congregational missionary; b. at Northampton, Mass., Dec. 2, 1818; d. at Tabriz, Persia, Jan. 22, 1857. Graduating at Yale College, 1838, and at Andover Theological Seminary, 1841, he went as a missionary to the Nestorians in 1843 and labored in this field until his death, with the exception of a visit to the United States from 1848 to 1851. He was eminently successful in his work. See J. P. Thompson: *Memoir of D. T. Stoddard* (N. Y., 1858).

Stoics, a sect of Greek philosophers, who derived their name from the *Stoa*, or colonnade, in which their leader, Zeno, lectured at Athens, about 308 B. C. The doctrines of Zeno, it is thought, may have been derived partly from the Jewish Scriptures, but it is certain that Socrates and Plato had taught much of them before, and stoicism came nearest in morality to Christianity, for which it prepared the way. The stoics maintained that nature (which in reality they identified with God) impels man to do that which is good; and that conformity to the laws of nature constitutes virtue. Every one who has a right discernment of what is good, desires to follow the will of Nature in all his desires and pursuits; and beyond this he must have no desires, but be independent of all surrounding circumstances. All external things are indifferent, and incapable of affecting the happiness of man; pain, which has nothing to do with the mind, is not evil; and a wise man will be happy in the midst of torture, because virtue itself is happiness. Stoicism gained a firm hold on the mind of the Romans, chiefly through its fundamental principle that action is far superior to meditation or to enjoyment; and it was expounded in Rome by Seneca, and by the Emperor Marcus Aurelius, and Epictetus the slave. Such was stoicism in theory, and such were the best of its teachers; but practically the stoics lived pretty much as they felt inclined to live, without any very strict reference to their philosophy about virtue; and their theory about endurance of suffering often led them to suicide as the easiest way of escaping it; of which Zeno himself, as well as Cato, are notable examples. — Benham: *Dict. of Religion.* See W. W. Capes: *Stoicism* (London, 1880).

Stole, the name of a sacred vestment used in the Roman and Episcopal Churches and, with some modification, in the Greek Church. It is a narrow band of silk or precious stuff, fringed with gold embroidery, and is worn over the shoulders by priests and deacons. The former wear it over both shoulders with the ends hanging in front or crossed upon the breast: the latter carry it from the left shoulder to the right side where the ends are fastened.

Storrs, RICHARD SALTER, D. D. (Union College, Schenectady, N. Y., 1853; Harvard College, 1859), LL. D. (College of New Jersey, Princeton, 1874), Congregationalist; b. at Braintree, Mass., Aug. 21, 1821; was graduated at Amherst College, 1839, and at Andover Theological Seminary, 1845; became pastor of the Harvard Congregational Church, Brookline, Mass., 1845; and of the Church of the Pilgrims, Brooklyn, N. Y., 1846. From 1848 to 1861 he was one of the editors of *The Independent.* He is the author of: *The Constitution of the Human Soul* (N. Y., 1857); *Conditions of Success in Preaching Without Notes* (1875); *Declaration of Independence, and the Effects of It* (1876); *John Wycliffe and the First English Bible* (1880); *Recognition of the Supernatural in Letters and in Life* (1871): *Manliness in the Scholar* (1883); *The Divine Origin of Christianity Indicated by its Historical Effects* (1884).

Stowell, HUGH, a prominent English evangelical clergyman; b. at Douglas, Isle of Man, Dec. 3, 1799; d. at Salford, Oct. 8, 1865, where he was rector of Christ Church. He wrote: *The Pleasures of Religion, with other Poems* (1832); *Tractarianism Tested* (1845), 2 vols.; *A Model for Men of Business*, and edited *A Selection of Psalms and Hymns* (1831), which contained the familiar hymn, "From every stormy wind that blows." See his *Memoir*, by Rev. J. B. Marsden (1868).

Strack, HERMANN LEBRECHT, Ph. D. (Leipzig, 1872), D. D. (same, 1884), Protestant theologian; b. in Berlin, May 6, 1848; studied at Berlin and Leipzig, 1865–70; taught in Kaiser Wilhelm Gymnasium, 1872–73; engaged in editing the *Codex Babylonicus Petropolitanus* in the Imperial Library at St. Petersburg, 1873–76; became professor extraordinary of theology at Berlin, 1877. He is the author of several important works. An Eng. trans. of his *Hebrew Grammar* was published in New York and London, 1886.

Strauss (*strowss*), DAVID FRIEDRICH, the leader in our century of the extreme rationists on the subject of the Life of Christ; b. at Ludwigsburg, in Würtemberg, 1808; d. there, 1874; studied theology at Blaubeuren, and afterward at Tübingen. He went to the seminary at Maulbronn as professor's assistant in 1830, and was at first a follower of Schelling and Boehme, but at Berlin, where he next went to study, his early opinions were exchanged for the philosophy of Hegel and the theology of Schleiermacher. He became under-teacher at the seminary at Tübingen, but forfeited this post through the publication of *Das Leben Jesu, kritisch bearbeitet*, in which he maintained that the Gospel history is a collection of myths, written in the first and second centuries of the Christian era, and founded on the Old Testament prophecies concerning the Messiah. Strauss was next appointed teacher in the Lyceum at Ludwigsburg, and in 1839 was chosen by the Council of Education to fill the office of professor of divinity and church history at Zürich; but the appointment met with so much opposition from the people that he was dismissed with a small pension. He published: *Zwei Friedliche Blätter*, *Charakteristiken und Kritiken*, and *Die Christliche Glaubenslehre, in ihrer geschichtlichen Entwickelung und im Kampf mit der modernen Wissenschaft*, between 1838 and 1841, and raised thereby a controversy in which Neander, Tholuck, and others wrote in refutation of his doctrines. In 1847 he published *Der Romantiker auf dem Throne der Cäsaren, oder Julian der Abtrünnige*, a political satire, in which he gave great offence by comparing the Roman Emperor to Friedrich Wilhelm IV. of Prussia. In 1848 he was elected a member of the Würtemberg Diet for Ludwigsburg, but disappointed his constituents by taking the side of the Conservatives, and soon after resigned. Strauss's later works were: *Die Halben und die Ganzen*, *Der Christus des Glaubens und der Jesus der Geschichte* and *Der alte und der neue Glaube;* in these he retracted his former reverence for Christianity, denied the possibility of personal religion or belief in any god but the universe, which is "the development from a blind force of law, without any foreseen end," and expressed the opinion that there is no life hereafter. The hopelessness of such a creed made itself evident, and even rationalists recoiled from it. The theories of Strauss find but little acceptance, and have been successfully rebutted by both English and German critics. — Benham:

Dict. of Religion. Among the replies to Strauss's *Old Faith and New* is that of Ulrici, translated and annotated by Krauth (Phila., 1877).

Strong, James, S. T. D., LL. D. (Wesleyan University, Middletown, Conn., 1859 and 1881), Methodist layman; b. in New York City, Aug. 14, 1822; was graduated at Wesleyan University, Middletown, Conn, 1844; engaged in teaching, and since 1868 has been professor of exegetical theology in Drew Theological Seminary, Madison, N. J. He was a member of the American Old Testament Company of Bible Revisers; and has published: *Harmony and Exposition of the Gospels* (1852); *Harmony in Greek* (1854); *Scripture History Delineated from the Bible Records and all other Accessible Sources* (1878); *Irenics; A Series of Essays showing the Virtual Agreement between Science and the Bible* (1883). The work with which the name of Dr. Strong is best known is the *Cyclopædia of Biblical, Theological and Ecclesiastical Literature* (1867-81), 10 vols., supplement in 2 vols. He was connected with Dr. McClintock in the editorship of three volumes of this great work, and then had the entire charge of its preparation.

Strong, Nathan, D. D., an eminent Congregational minister; b. in Coventry, Conn., Oct. 16, 1748; d. in Hartford, Conn., Dec. 25, 1816. He was graduated at Yale college, 1769, and ordained pastor of the First Congregational Church in Hartford, Conn., 1774. His ministry in this place continued nearly forty-two years. He was an able preacher, and exerted a commanding influence far beyond the bounds of his parish. He was a pioneer in the cause of missions, and one of the founders of the Connecticut Missionary Society, the oldest of the permanent missionary societies in this country. He published two volumes of sermons (1798-1800), but his most elaborate work is entitled *The Doctrine of Eternal Misery Reconcilable with the Infinite Benevolence of God* (1796).

Stuart, Moses, an eminent American divine and scholar; b. at Wilton, Conn., March 26, 1780; d. at Andover, Mass., Jan. 8, 1852. Graduating at Yale College in 1799, he studied law and was admitted to the bar in 1802. Accepting a tutorship at Yale, he decided to enter the ministry, and studied theology with President Dwight. In 1806 he was ordained pastor of the First Congregational Church at New Haven, Conn. His ministry here was very successful. In 1810 he became professor of sacred literature in Andover Theological Seminary, where, in spite of ill-health, he attained great eminence as a teacher and author. Among his works are a *Hebrew Grammar*, without points (1813), with points (1821); *Letters to Dr. W. E. Channing on the Divinity of Christ* (1819); *Commentary on the Epistle to the Hebrews* (1827-28), 2 vols.; *Romans* (1832) 2 vols.; *Daniel* (1850); *Ecclesiastes* (1851); *Proverbs* (1852).

Stylites. See Simeon Stylites.

Suarez, Francis, a learned scholar and writer of the order of the Jesuits; b. at Granada, Spain, Jan. 5, 1548; d. at Lisbon, Sept. 25, 1617. His works were published at Lyons and Mainz (1630) in twenty-three volumes and reprinted at Venice (1740). They treated, for the most part, of the Aristotelian philosophy and the scholastic theology. He wrote a *Defence of the Catholic and Apostolic Faith against the Errors of the Anglican Sect* (1613), which was burned by the public hangman in front of St Paul's, London.

Subdeacons, the principal of the minor orders of the clergy in the early Church. They were ordained without imposition of hands. Their chief duties were to prepare the sacred vessels for the Eucharistic Service, to deliver them to the deacon at the proper time, and to attend at the doors of the church during the celebration of the Communion. They were also the bishop's messengers, employed by him to convey letters to foreign churches

Sublapsarianism is the theory which holds that God decreed to permit the fall, and then, in view of his purpose of providing redemption for the race, elected out of fallen men a people to his praise. See Infralapsarianism and Supralapsarianism.

Substance. This word signifies, in theological language, the *essence*, that which constitutes a thing what it is. Thus the word is applied in the Athanasian and Nicene Creeds to God, and signifies *the Divine Nature* — that which distinguishes God from his creatures, and in which all his divine attributes inhere. (Hypostasis.) In the Roman doctrine of transubstantiation it is held that the *substance* of the sacrament is changed, while the *accidents* of bread remain. The word has no connection whatever with *material* form or solidity, as used in ordinary language.

Substrati. See Genuflectentes.

Succession. See APOSTOLICAL SUCCESSION.

Suc'coth-Be'noth (*tents of daughters*), an idol-divinity of the Babylonians for whom they built a temple upon their arrival in Samaria. (2 Kings xvii. 30.)

Suffragan at one time designated any ecclesiastic whose duty it was to assist the bishop, but the term was more especially applied to bishops *in partibus infidelium*, who assisted regular diocesan bishops, and also to designate the relation of the latter to their Metropolitans.

Summerfield, JOHN, famed for his wonderful pulpit eloquence; b. in Preston, Eng., Jan. 31, 1798; d. in New York City, June 13, 1825. He was the son of a Wesleyan local preacher, and in 1819 entered the Methodist Conference of Ireland. Emigrating to this country in 1821 he joined the New York Conference, and at once gained immense popularity as a pulpit orator. He preached to great congregations in Philadelphia, Baltimore, and Washington in 1822, but his health gave way, and he spent the winter of 1822–23 in France. He returned to New York in the spring of 1824, but was never able to resume full work. A volume of his *Sermons and Sketches of Sermons* was published in 1842. Several memoirs have appeared.

Summers, THOMAS OSGOOD, D. D., LL. D., an eminent minister of the Methodist Episcopal Church, South; b. near Corfé Castle, Isle of Purbeck, Dorsetshire, Eng., Oct. 11, 1812; d. at Nashville, Tenn., May 5, 1882. In early youth he came to this country with his parents, who settled at Baltimore. He entered the Baltimore Conference in 1835, and was secretary of the Louisville Convention in 1845, which organized the Methodist Episcopal Church, South. He was for many years editor of the Nashville *Christian Advocate* and of the *Quarterly Review*. At the founding of Vanderbilt University he was elected professor of systematic theology, which position he retained until his death. He wrote a *Commentary on the Gospels, Acts, and Romans*, in 6 vols.; *Commentary on the Ritual of the Methodist Episcopal Church, South; Way of Salvation*, and many other works on doctrinal and practical subjects.

Sun. "The worship of the sun was the earliest form of idolatry (Job xxxi. 26, 27); Ra was the sun-god in Egypt; On was the city of the sun-worship (Jer. xliii. 13), Heb. *Beth-shemesh*, 'house of the sun,' Gr. *Heliopolis*. Joshua's causing the sun to stand still, phenomenally, virtually proclaimed his God, Jehovah, to be Lord of the sun and all creation, in the face of heathendom. The valley of Ajalon is still called *wady el Mikteleh*, 'the valley of slaughter.' The Phœnician Baal, the Ammonite Moloch and Milcom, the Syrian Hadad, latterly the Persian Mithras (Zoroaster previously had reformed the worship). The sun-images were called in Hebrew *chammānim* (Lev. xxvi. 30; marg.; 2 Chron. xiv. 5; xxxiv. 4), stone statues to solar Baal or *Baal-Haman* in Carthaginian inscriptions. The temple at Baalbec was dedicated to the worship of the sun. Manasseh introduced direct sun-worship. (2 Kings xxi. 3, 5.) Josiah destroyed by fire (the very element which was worshipped) the chariots, and removed the horses consecrated to the sun (xxiii. 5, 11, 12). The housetop was the place of sun-altars and incense-burning. (Zeph. i. 5.) Worship was directed to the rising sun (Ezek. viii. 16, 17); they used to hold a bunch of tamarisk branches (*barsom*) to their nose at daybreak, whilst singing hymns to the rising sun. (*Strabo*, i. 15, § 733.) The horses sacred to the sun, and used in processions to meet the rising sun, were kept at the entering-in of the house of Jehovah in the portico (as Gesenius explains *parvarim* in 2 Kings xxiii. 11, not 'suburbs') at the western side of the outer temple court. An insult to the only true God, in his own house!

"*Spiritually*, God's law is the sun. (Psa. xix. 7.) He is a Sun to cheer; and 'the Sun of righteousness,' from whom we receive all righteousness by imputation for justification, and by impartation for sanctification. (Mal. iv. 2; Rev. i. 16.)"—Fausset: *Bible Cyclopædia*.

Sun'day "is of heathen origin (like our designation of the other days of the week), and means 'the day of the sun,' or 'sacred to the god of the sun.' It does not occur in the Bible, but is now in common use for the first day of the week, which has taken the place of the Jewish Sabbath, and should properly be called the Lord's Day (Rev. i. 10), as the day of the resurrection of Christ."—Schaff: *Bible Dict.* See LORD'S DAY and SABBATH.

Sunday Laws in the United States. The best Sabbath laws of the various States may be concisely epitomized as follows: Sunday being set apart, by general consent, as a day of rest and worship, the law forbids labor from midnight on Saturday to midnight on Sunday, except of necessity and mercy, and except private work by Saturday keepers; opening of business places, except for milk and medicines;

making contracts (*dies non* for all commercial paper); opening of rooms where liquors are commonly sold, or hiding interiors of such by screens; amusements for gain, or noisy, or public; admittance fees anywhere; street processions passing churches with music; all court service except criminal arrests and to prevent fraud (*dies non* for court purposes); penalty, fine and imprisonment after first offense.

The General Government has several Sunday laws, enough to serve as precedent for more adequate ones. The Constitution in the First Article, seventh section, gives the President "ten days (Sundays excepted)" to work upon bills sent to him by Congress. The petitions, endorsed by individuals and organizations representing the churches and labor organizations generally, that ask Congress for a "Sunday-Rest Law," for the District of Columbia and the Territories for Government employés, and for those engaged in interstate commerce, are only a request that that acorn ("Sundays excepted") shall be allowed to grow into its legitimate result, the wide-spreading oak of a Sunday-Rest Law, under which all who are under the jurisdiction of the General Government may, with the President, enjoy their rightful day of rest.

Sunday laws are not "religious legislation" because they come from the Bible, any more than the laws against adultery, which are as distinctly a part of biblical morality in distinction from heathen morality, as Sabbath laws. Both the Bible and the codes of the most advanced governments forbid murder, theft, adultery, false witness, and work on the Sabbath. Religion renders to God the things that are God's by forbidding these things chiefly as sins against God. Government renders to Cæsar the things that are Cæsar's by forbidding them as crimes against man. From a labor standpoint a Sunday law is only a *six-day law*, forbidding work for more than six days of the week, as the ten-hour law forbids work for more than ten hours of the day.

Sabbath laws are constitutional. The Supreme Courts of the twenty-five States in which the matter has been tested have so declared. This is one of the rare instances in which the final decisions in all the highest courts are all on one side. One of these decisions, that of Judge Thurman, of Ohio, was, in part, as follows:

"We have no union of Church and State, nor has our Government ever been vested with authority to enforce any religious observance simply because it is religious. Of course, it is no objection, but, on the contrary, is a high recommendation, to a legislative enactment, based on justice or public policy, that it is found to coincide with the precepts of a pure religion; but the fact is, nevertheless, true that the power to make the law rests in the legislative control over things temporal, and not over things spiritual. Thus the statute upon which the defendant relies, prohibiting common labor on the Sabbath, could not stand for a moment as a law of this State, if its sole foundation was the Christian duty of keeping that day holy and its sole motive to enforce the observance of that day."

WILBUR F. CRAFTS.

Sunday-Schools. The Sunday-school is for religious instruction and worship. Its text-book is the Bible; its time of meeting is on Sunday; its membership comprises old and young. The school method implies: (1) division into classes, taught by separate teachers; (2) instruction by question and answer.

History.—Though modern in form, the Sunday-school is old in fact. The Mosaic law enjoined the instruction of the children. (Deut. vi. 7; xi. 19.) In Samuel's time, and later, there were schools of the prophets. After the captivity, schools were attached to the Jewish synagogues. The early Christian Church had schools for catechumens.

After the Reformation.—With the Reformation came a revival of Bible study. Special care was given to the instruction of the young. Luther published a catechism in 1529. Calvin, Knox, Spener, Zinzendorf and others fostered instruction in the Scriptures. The nearest resemblance to the modern Sunday-school was the system adopted by Cardinal Borromeo. As Archbishop of Milan he caused the children to assemble in the cathedral to be taught on Sunday afternoons. He died in 1584, but his method long endured; and, indeed, it is substantially that of many Roman Catholic Churches at the present day. The creed, Lord's Prayer, Ten Commandments, Church festivals, etc., are explained; but the Scriptures are not taught.

Scattered Sunday-schools.—Godly men instructed the young, using the school method in scattered localities. Joseph Alleine (died 1668), in Bath, England, gathered sixty or seventy children. In 1693 Bishop Frampton catechised children, and explained his sermons. In 1763 Rev. Theophilus Lindsey did the same. In 1765, Miss Harrison, at Bedale taught in a small back kitchen. Among other pioneers were Hannah Ball, in 1769, James Heys, in 1775, and Rev. David Simpson, in 1778. In the United States, at Roxbury, 1674, and at Plymouth, Mass., as early as 1680, the deacons were asked to assist the pastor in the instruction of the children, between the Sabbath sermons. In 1737, John Wesley instituted a Sunday-school at Savannah, Ga., which was continued by Charles Wesley and Rev. Geo. Whitefield. In 1739–40 Ludwig Höcker, at Ephrata, Pa., began a Bible school, which was continued over thirty years. In 1740 Dr. Joseph Bellamy began a school in the Congregational Church, which still exists. Many other scattered examples have been accumulated, but there was no real system of Sunday-schools until 1780.

The Work of Robert Raikes. — Robert Raikes is entitled to the honor of inaugurating the Sunday-school era. He was born in Gloucester, Eng., Sept. 14, 1736, and succeeded his father as proprietor of *The Gloucester Journal.* A business errand in a neglected part of the city revealed to him the terrible condition of the children. In 1780 he hired four women to teach the boys and girls from six to fourteen years old, on Sunday afternoons, paying them a shilling a day. In a few weeks 300 children were collected. A clergyman, Rev. Mr. Stock, lent his aid in religious instruction. Such a work then had scant recognition in the newspapers, and it was not until 1783 that Raikes published an account of the work in his own paper. *The Gentleman's Magazine* gave the facts currency among the upper classes. The Queen of England granted Raikes an interview, and the Empress of Russia sent him her portrait. The Raikes Semi-Centennial was celebrated Sept. 4, 1831, the poet Montgomery writing two hymns for the occasion. The Centenary celebration in London in 1880, gathered delegates from every Christian land.

Two Features of the Raikes System.—There were two features of the Raikes system which seem strange in our times: (1) the children were given secular instruction; (2) the teachers were paid for their services. Before the public-school system, poor children had no other place to learn reading, writing, and arithmetic. And secular instruction continued within the memory of those now living. Its necessity ceased when the State took charge of public education. The idea that Sunday-schools are for the poorer classes and for mission districts still has too much hold in England; but in America the presidents of the United States, cabinet officers, governors of States, senators, judges, college professors, and representatives of the highest official and social positions have felt honored to bear the name of Sunday-school teachers. The pay of teachers was from one to two shillings a Sunday. The Sunday-School Society expended £500 in a single year for teachers' salaries, and £4,383 in twenty-four years. The Oldham Methodists said, "Let us do it ourselves," and, after 1811, Sunday-school teachers ceased to receive pecuniary reward. The services now rendered freely by voluntary teachers could not be hired for many millions of dollars.

Early Sunday-schools after Raikes.—After Raikes, the Sunday-school idea made rapid progress, although many clergymen opposed it. Rowland Hill organized the first school in London at Surrey Chapel in 1784. It was instructed by paid teachers for twenty years. Hannah More with her sisters, in Oct., 1789, began a school in a parish where she saw but one Bible, and that was used to prop up a flower-pot. In 1785, Bishop Asbury planted a Sunday-school in Virginia. Others followed so fast that only a few can be recorded: Pawtucket, R. I., 1797; New York City, under Mrs. Isabella Graham and her daughter, Mrs. Bethune, 1803; Bath, N. H., in 1807, where the Scriptures and poetry were recited; Pittsburg, Pa., in the Court-house, 1807; Beverly, Mass., 1810; Boston, 1812; Newburyport, 1814; Newark, N. J., for colored children, 1815. We find it recorded of several of these that they were "the first Sunday-schools," but wider researches demolish the claims.

SUNDAY-SCHOOL SOCIETIES. *In Great Britain.* — A London merchant, William Fox, corresponded with Raikes, and The Society for Promoting Sunday-Schools throughout the British Dominions was organized, Sept. 7, 1785. Its chief object was to supply Bibles, Testaments, class-books, and spelling-books; and to pay teachers a shilling or two a week. The society existed until 1864; then its balance was transferred to the Sunday-School Union, London, which was organized July 13, 1803, and still continues its career of usefulness. Associated with it are more than 200 Sunday-School Unions and 6,000 Sunday-schools. It has a system of examinations, at which 17,670 teachers presented themselves in 20 years, and 30,000 scholars in 1889. Weekly meetings are maintained for the study of the Sunday-school lessons. "Baptists, Congregationalists, Presbyterians and others have no difficulty in working together," says Fountain J. Hartley. The Church of England Sunday-School Institute, organized in 1843, does not use the international lessons, nor take part in the great world's conventions. In 1874 the Primitive Methodists formed a Sunday-School Union, followed by the Wesleyans in 1875. The Unitarians also have a Sunday-school society in England. A society was formed in Dublin in 1809.

In America.—The First-Day, or Sunday-School Society was organized at Philadelphia, Jan. 11, 1791. It still maintains its existence, and now claims to be "the oldest Sunday-school Society in the world." Bishop White was the first president. Men of various denominations united. It paid Sunday-school teachers, after the manner of the early Raikes schools in England. Funds are now used for making grants of lesson helps and Christian literature to needy schools in Philadelphia. The New York Female Union Society was founded in New York by Mrs. Bethune, Feb. 26, 1816, and a society of men for the same purpose a few months later. The same year came into being the Boston Society for the Moral and Religious Instruction of the Poor, which in 1817 had Sunday-schools under its care. The Philadelphia Sunday-School and Adult Union was organized, May 26, 1817. After seven years it was merged, May 25, 1824, in the American Sunday-School Union, whose object was and is "to endeavor to plant a Sunday-school wherever there is a population." In the prosecution of this purpose the Society has planted an average of three and a half new Sunday-schools every day for 66 years. Its last statement for the year ending March 1, 1890, showed, as the result of its work from the beginning, 85,896 Sunday-schools organized, containing 581,201 teachers, and 3,554,948 scholars. Aid was also extended to 148,804 other schools, with a membership of 9,414,469, making the total number benefited by this Society, 12,969,417. During the last year 1,685 new schools were organized in 31 States and Territories, while 6,313 other schools were aided. The churches organized from Union schools numbered one hundred; 4,852 conversions were reported. Christian literature to the amount of 58,000 volumes was distributed through other agencies, besides that circulated by missionaries. The value of publications distributed in its history has been over $8,000,000.

The Baptist General Tract Society, organized at Washington, D. C., in 1824, grew into the American Baptist Publication Society, located at Philadelphia. The Massachusetts Sabbath-School Union was organized May 24, 1825, and was auxiliary to the American Sunday-School Union until 1839. It is now the Congregational Sunday-School and Publishing Society of Boston. The Sunday-School Union of the Methodist Episcopal Church was formed in 1840, remodeled in 1844, and its first report in pamphlet form issued in 1845. Its headquarters are in New York.

The Presbyterian Board of Publication, at Philadelphia, also conducts the Sunday-school work of that Church. Other denominations have their societies, which combine the publication of Christian literature and Sunday-school helps with more or less of missionary activity in gathering the neglected. That more than ten millions of youth in the United States are without any regular religious instruction, shows that the efforts of union and denominational organizations combined are not adequate to the needs of the times.

Organization and Methods.—There are church-schools and mission-schools. The Sunday-school, at first, was received with little favor by church officers, since it was regarded as encroaching upon the prerogatives of the clergy, who are the proper leaders in religious instruction. Hence the early schools were independent of church authority, even where no antagonism was shown. But the Sunday-school is now a recognized department of church work in most religious bodies, and is put under the control of the regular church officers, either by church law or custom. There are, however, many exceptions. The mission-school may be in a frontier district, or in a neglected part of a city or town. It may be planted by members of a neighboring church, or by missionaries of the great Sunday-school societies. These mission-schools often develop into churches. Some of the most flourishing had such an origin.

The officers usually are a superintendent and assistants, a secretary, treasurer, librarian, and music leader. Women frequently act as superintendents in the new regions, where men will not serve. Teachers are male and female, and of all ages and grades. Some of the best educated, and those highest in social and official life freely give their services.

Time of Meeting.—The large majority of English schools have two sessions—morning and afternoon, but the afternoon attendance is nearly double that of the morning. In America the double session was once common, but is now infrequent. In the large cities the most usual time is on Sunday afternoon, though many adopt the hour before the morning church service, especially during the summer. Formerly, in New England and in some parts of the West, the Sunday-schools were held at noon, following the morning service. These were called "hungry Sunday-schools," but the hunger indicated was rather for dinner than for spiritual food. In Scotland, schools are sometimes held from six to eight o'clock in the evening. The usual time occupied by a session is about an hour and a half.

Departments of a Sunday-school.—In the smaller schools all meet in one room, but the tendency is to more or less division. First, the infant-class is put in a separate room: others follow. A fully organized school needs not less than seven departments: (1) The Infant-class (since mere babies are sent, and will disturb the others). (2) The Primary Department (scholars from five to eight years old). (3) The Intermediate Department (scholars from nine to twelve). (4) The Main School (scholars from thirteen to twenty). (5) The Bible-class Department (scholars from twenty to ninety years old). (6) The Normal Department for training teachers. (7) The Visitors' Department. This last is peculiarly desirable, and yet is seldom provided. People will not visit Sunday-schools if no place is provided for them.

Sunday-school Buildings.—The new-born school must meet where it can. A tree, arbor, kitchen, barn, canal-boat, freight-car, railroad depot, factory, bar-room, school-house, hall—all have been utilized. The main audience room of a church is a frequent meeting-place, putting the infant-class and Bible-classes in galleries. Buildings are sometimes devoted entirely to Sunday-school purposes. Some of the best cost as much as a hundred thousand dollars. These provide rooms for the superintendent and librarian, a teacher's parlor, kitchen, dressing-rooms, and accommodate the before-mentioned six or seven departments. The model Sunday-school building has not yet been erected, but it is on the way. There must be a uniting of two opposite things not easily secured: (1) a bringing together of all the departments for worship; (2) separation for the purpose of instruction by departments and classes.

Sunday-school Music.—The old church tunes, few and not cheerful, were the stock of the first Sunday-schools, and the leader fixed the key by the "tuning-fork;" but now the brightest of hymn-writers and the most gifted of composers lend their aid to the children's songs. The old melodeon was followed by the organ or piano, and not unfrequently quite an orchestra of musical instruments is employed.

Sunday-school Lessons.—The Bible is the text-book. Catechisms, which were once foremost, do not supplant the Scriptures. Memorizing portions of Scripture was an early method, from ten to twenty verses constituting a lesson. There was no uniformity. In the same school one class might be studying Genesis and another the Revelation. The London Sunday-School Union, in 1842, published a select list of Scripture lessons for Sunday-schools. In 1825 the American Sunday-School Union published a card containing questions for a year. Later the Union Question Books were issued, and millions of copies were sold.

The International Lessons.—In 1872 a trial series of uniform lessons was begun. At the Indianapolis Convention a committee was appointed to prepare a series of lessons which were to cover the whole Bible in seven years. That system, beginning in 1873, has been continued. It is used extensively in the United States, Canada, Great Britain, and in Europe and many mission lands. Among its many advantages is the fact that the Sunday-school traveler may be ready for his Sunday-school lesson anywhere.

Lesson Helps.—The question books before noted have been very generally displaced by helps upon the current International Lessons. These, in the form of weekly papers, monthly magazines, quarterlies, lesson leaves, etc., are scattered by the millions. Many papers not distinctively religious give notes upon the current lessons. Thus the infant-scholar may learn facts illustrating the Scriptures, which were unknown to doctors of divinity half a century ago.

Teachers' Meetings.—These meetings are held regularly in connection with many schools, in church parlors or private houses, conducted by pastor, superintendent or teachers in turn. Everybody praises such meetings but says they are not easily sustained. In England "teachers' preparation classes" were begun forty years ago. In the larger cities and towns of America union meetings for the exposition of the lessons are held at some central point, frequently the rooms of the Y. M. C. A. In New York, Philadelphia, Chicago, Brooklyn, Boston and other cities, such meetings have awakened much enthusiasm and been widely useful.

Methods of Discipline.—A teacher of half a century ago said that there were times in Sunday-school when "nothing was so useful as the rattan." That day has gone by. Flogging in Sunday-schools is now exceedingly rare. Expulsion is the last resort. Hon. John Wanamaker declared that he never expelled a scholar from his Sunday-school (the Bethany at Philadelphia) though it was probably the foremost school in America. The general tone of order in Sunday-schools has greatly improved. Street boys who were veritable "terrors" soon become tractable. Rewards rather than punishments are adopted. Christmas festivals, summer excursions, anniversaries and Children's-Day services (on the second Sabbath in June) are glad days for the little folks and those who love them.

Sunday-school Libraries.—Within the memory of living men the religious books for children could be counted upon the fingers. The most noteworthy were *Pilgrim's Progress* and *Hannah More's Moral Tales.* The first book for children, published by the Philadelphia Sunday-School and Adult Union, was *Little Henry and His Bearer.* Soon the number increased to forty books, and, later, five hundred juvenile books were issued in a single year. Of course, many of those were not religious. The books now available for children cover every field of their thought, in story, biography, travel, history and Bible study. There is no longer need for children to read trash because nothing else exists to satisfy their appetites.

Sunday-school Conventions, etc. — These have been very helpful in arousing enthusiasm, and imparting knowledge of methods. They have been sometimes mass-meetings and sometimes representative gatherings. Efforts have been made to carry them into every county and almost every town. The Sunday-School Institute was more devoted to instruction, having normal classes, and lectures by specialists. The Summer Assemblies are an expansion of the institute idea. Chautauqua was a pioneer, and now such assemblies are found by the score. Extensive courses of study are provided, and one may learn a little of everything, though he is not likely to learn everything of something.

National and International Gatherings in America. — The first National Sunday-School Convention met in New York City,

SUNDAY-SCHOOL STATISTICS OF ALL NATIONS.

Compiled for the World's Sunday-School Convention, London, July, 1889.

	Sunday-schools.	*Teachers.*	*Scholars.*	*Total Membership*
EUROPE.				
England and Wales	35,983	616,941	5,733,325	6,350,266
Scotland	5,648	59,213	651,975	711,188
Ireland	3,313	28,132	310,099	338,231
Total United Kingdom	44,944	704,286	6,695,399	7,399,685
Austria	140	312	4,519	4,831
Belgium	62	186	2,356	2,542
Denmark	300	2,000	35,000	37,000
Finland	120	800	8,000	8,800
France	1,200	3,110	50,000	53,110
Germany	3,231	20,240	410,981	431,221
Holland	1,471	5,676	152,000	157,676
Italy	800	850	12,560	13,410
Norway	250	2,190	25,000	27,190
Portugal	30	100	2,000	2,100
Russia	23	438	6,007	6,445
Spain	100	400	8,000	8,400
Sweden	3,350	15,355	222,727	238,082
Switzerland	1,162	5,459	84,000	89,459
ASIA.				
China	105	1,053	5,264	6,317
India (including Burmah and Ceylon)	2,757	5,744	110,270	116,014
Japan	150	390	7,019	7,409
Persia	107	440	4,876	5,316
Central Turkey	60	600	7,000	7,600
AFRICA	4,246	8,455	161,394	169,849
NORTH AMERICA.				
United States	101,824	1,100,104	8,345,431	9,445,535
Canada	6,636	55,050	467,292	522,342
Newfoundland and Labrador	314	2,162	22,817	24,979
West Indies	2,185	9,673	110,233	119,906
Central America and Mexico	550	1,300	15,000	16,300
SOUTH AMERICA	350	3,000	150,000	153,000
OCEANICA.				
Australia	4,719	35,295	422,434	457,729
New Zealand	890	9,988	99,884	109,872
Fiji Islands	1,474	2,700	42,909	45,609
Hawaiian Islands	230	1,413	15,840	17,253
Other Islands	210	800	10,000	10,800
Total the World	183,390	1,999,569	17,716,212	19,715,781

in 1832; the second at Philadelphia, in 1833; the third at Philadelphia, in 1859; the fourth at Newark, N. J., in 1869; the fifth at Indianapolis, in 1872, where the International System of Lessons was adopted. Then came the first International Convention (the Sixth National) at Baltimore, in 1875; the second in Atlanta, in 1878; the third at Toronto, in 1881; the fourth at Louisville, in 1884; the fifth at Chicago, in 1887; and the sixth at Pittsburg, in 1890.

In England.—The noteworthy meetings have been: the Raikes' Semi-Centenary, in 1831 (though Raikes began his work in 1780); the General Sunday-school Convention, in 1862 (at which seven delegates were present from the United States, and one from Canada); the Raikes' Centenary, in 1880; and the World's Sunday-School Convention, in 1889, at which hundreds of Americans were present. It is proposed to hold a World's Sunday-school Convention in the United States, in 1893, which will synchronize with the meeting of the International Convention, and the celebration of the discovery of America.

Sunday-schools in Foreign Lands.—Great Britain and America are the homes of Sunday-schools. From those countries an influence has gone out to other lands. The London Sunday-School Union has its continental work. The Foreign Sunday-School Union of America carries on correspondence in six or eight languages. In Germany an early Sunday-school was at Hamburg, 1824. One in Berlin contains 1,300 scholars, and one in Berne, 800. In Holland the first Sunday-school was in 1836, when a converted Jew taught a boy and girl in his own house. A Dutch Sunday-school Union was organized in 1866. In France a society for encouraging Sunday-schools was organized in 1826, and there was a Protestant Sunday-school in Paris the year previous. The French Sunday-School Union, founded by Paul Cook, held its first

SUNDAY-SCHOOL STATISTICS IN CITIES IN THE UNITED STATES

CONTAINING 100,000 POPULATION AND OVER.

Cities.	*Sunday-Schools.*	*Membership.*			*Population.*	*Percentage of Population in S. S.*
		Teachers and Officers.	*Scholars.*	*Total.*		
1. * Albany	67	1,284	16,408	17,692	103,000	17
2. * Allegheny	51	1,492	15,254	16,746	120,000	14
3. * Baltimore	338	7,965	75,772	83,837	500,000	16¾
4. ‡ Boston	131	3,514	31,475	34,989	416,226	9⅗
5. * Brooklyn	273	10,398	94,239	104,637	835,000	12½
6. * Buffalo	147	3,653	36,315	39,968	265,000	15
7. * Chicago	459	10,292	113,958	124,250	1,150,000	10¼
8. * Cincinnati	174	3,481	42,313	45,794	325,000	14⅛
9. * Cleveland	107	3,109	30,043	33,152	275,000	12
10. * Columbus	65	1,250	12,000	13,250	100,000	13¼
11. * Denver	58	1,091	9,730	10,821	130,000	8⅓
12. * Detroit	125	2,625	21,250	23,975	235,000	10
13. * Indianapolis	100	1,000	18,000	19,000	130,000	14½
14. * Jersey City	70	2,197	20,674	22,853	195,000	11⅕
15. * Kansas City	80	1,000	16,000	17,000	200,000	8½
16. † Louisville	137	2,031	19,442	21,473	200,000	12¼
17. † Milwaukee	59	1,283	12,223	13,506	210,000	8
18. * Minneapolis	159	2,772	40,327	43,099	225,000	19
19. * Newark	94	2,970	25,365	28,335	175,000	15⅔
20. ‡ New Orleans	77	924	7,278	8,202	260,000	4
21. * New York	600	15,000	172,000	187,000	1,800,000	10⅓
22. * Omaha	58	1,357	14,042	15,399	135,000	12
23. * Philadelphia	616	16,937	178,865	195,802	1,250,000	15½
24. * Pittsburg	106	2,695	26,904	29,599	250,000	11⅘
25. * Providence	150	2,715	22,285	25,000	132,000	19
26. * Rochester	78	2,565	22,297	24,862	120,000	20½
27. ‡ San Francisco	75	1,247	11,316	12,563	335,000	5⅓
28. * Scranton	56	1,072	11,380	12,452	100,000	12½
29. † St. Louis	229	3,337	36,694	40,031	500,000	10
30. * St. Paul	120	1,774	14,887	16,661	220,000	7½
31. * Toledo	52	1,157	10,991	12,148	100,000	12
32. * Washington	194	4,634	44,970	49,604	230,000	20⅘

NOTE.—The above statistics include Evangelical denominations only, excepting the city of Baltimore, which includes Roman Catholic and other non-Evangelical denominations.

* Report presented to the Sixth International Convention, Pittsburg, Pa., June 24–27, 1890, including the percentage of population as given at that time.

† Report presented to the Fifth International Convention, Chicago, Ill., June 1–3, 1887.

‡ Report presented to the Fourth International Convention, Louisville, Ky., June 11–13, 1884.

SUNDAY-SCHOOL STATISTICS FOR THE UNITED STATES AND BRITISH AMERICAN PROVINCES.

Sixth International Convention, Pittsburg, Pa., June 24–27, 1890.

E. PAYSON PORTER, STATISTICAL SECRETARY, 195 BROADWAY, NEW YORK, U. S. A.

United States.	*Sunday-Schools.*	*Membership.*			*County Organization.*		
		Teachers and Officers.	*Scholars.*	*Total.*	*No. of Counties.*	*Organized.*	*Banner Counties.*
Alabama	3,573	22,340	193,825	216,165	66	30	..
Alaska Territory	14	52	1,100	1,152	..	..	..
Arizona Territory	32	222	1,369	1,591	5	..	..
Arkansas	1,712	11,965	94,305	106,270	75	16	..
California	803	7,863	71,687	79,550	52	30	..
Colorado	423	4,084	32,141	36,225	45	23	..
Connecticut	1,112	19,284	149,999	169,283	8	8	8
Delaware	217	2,913	22,706	25,619	3	3	3
District of Columbia	194	4,634	44,970	49,604	1	1	1
Florida	1,080	6,158	56,594	62,752	45	17	..
Georgia	6,748	55,338	298,498	353,836	137	58	3
Idaho Territory	43	396	3,223	3,619	11	..	..
Illinois	6,908	77,213	582,756	659,969	102	102	24
Indian Territory	260	1,333	10,455	11,788	7	..	..
Indiana	5,508	45,109	374,185	419,294	92	92	28
Iowa	5,112	43,295	319,128	362,423	99	99	15
Kansas	3,544	32,132	214,422	246,554	106	86	3
Kentucky	2,647	31,606	225,801	257,407	116	50	2
Louisiana	522	4,131	32,617	36,748	57	4	..
Maine	1,336	11,625	92,875	104,500	16	11	..
Maryland	2,126	26,065	206,196	232,261	23	23	23
Massachusetts	1,790	33,923	237,593	271,516	14	4	1
Michigan	3,500	37,800	277,200	315,000	79	60	5
Minnesota	1,564	15,014	133,784	148,798	80	61	..
Mississippi	1,614	11,767	84,677	96,444	74	22	2
Missouri	3,955	37,284	280,922	318,206	114	90	14
Montana	122	745	5,883	6,628	13	..	..
Nebraska	2,314	23,324	161,014	184,338	67	60	5
Nevada	30	812	2,060	2,872	15	..	..
New Hampshire	519	6,640	49,335	55,975	10	10	1
New Jersey	2,000	33,709	247,648	281,357	21	21	21
New Mexico Territory	45	225	1,345	1,570	13	..	..
New York	7,193	108,272	979,415	1,087,687	60	60	10
North Carolina	4,273	32,172	255,013	287,185	96	72	2
North Dakota	500	2,760	20,240	23,000	53	19	..
Ohio	6,760	88,461	620,107	708,568	88	51	5
Oklahoma Territory	45	360	2,340	2,700	..	..	..
Oregon	290	2,531	20,749	23,280	23	12	..
Pennsylvania	8,729	123,484	964,599	1,088,083	67	60	8
Rhode Island	316	5,178	49,422	54,600	5	4	..
South Carolina	1,667	13,054	103,315	116,369	32	16	1
South Dakota	860	6,300	40,700	47,000	78	30	..
Tennessee	4,224	38,016	274,560	312,576	96	40	2
Texas	3,097	23,161	190,625	213,786	172	80	1
Utah Territory	93	554	6,741	7,295	20	2	..
Vermont	632	7,390	53,809	61,199	14	13	..
Virginia	3,907	43,531	283,336	326,867	100	75	..
Washington	732	4,210	29,475	33,685	34	8	..
West Virginia	1,888	19,212	120,811	140,023	54	24	4
Wisconsin	1,610	15,211	114,869	130,080	60	10	..
Wyoming Territory	69	332	2,816	3,148	5	..	..
Totals for United States	108,252	1,143,190	8,643,255	9,786,445	2,625	1,557	192
Canada.							
Ontario	3,961	37,867	320,613	358,480	38	24	4
Quebec	707	4,639	40,128	44,767	62	8	..
Nova Scotia	804	6,195	55,487	61,682	18	8	..
New Brunswick	867	5,297	41,414	46,711	15	15	1
Prince Edward Island	189	1,051	9,554	10,605	3	..	..
Manitoba	150	600	5,000	5,600	5	..	..
British Columbia	11	57	427	484	..	..	..
Totals for Canada	6,689	55,706	472,623	528,329	141	55	5
Newfoundland and Labrador	314	2,162	22,817	24,979	..	..	..
Totals for United States and British American Provinces	115,255	1,201,058	9,138,695	10,330,753	2,766	1,612	197

public meeting in Paris, April, 1853. In 1889 a hundred schools were reported in Paris, and 1,200 in France. Russia is outside the current, but a report comes of the founding of a Sunday-school at St. Petersburg. Special Sunday-school buildings are rare on the continent; but good ones exist in Berlin, Lausanne, Stockholm, Berne and Utrecht.

In Mission Lands.—Sunday-schools are associated with mission day-schools. India has fifty million youths, of whom 110,000 are under Sunday-school instruction. A Sunday-School Union was organized in 1876; and in 1890 Rev. Dr. J. L. Phillips returned to India under appointment as general secretary of Sunday-school work for India. Other facts concerning the extent of the work throughout the world may be learned from the statistical tables accompanying this article.

Bibliography.—The literature of the Sunday-school is so voluminous, that there is no space even to attempt a catalogue of books useful for reference. Those who desire an extended list of such works are referred to pp. 381-392 of Dr. H. Clay Trumbull's Yale Lectures on the Sunday-school. MOSELEY H. WILLIAMS.

Supererogation, WORKS OF, in the Roman Church, are good works done beyond those which God absolutely requires for eternal salvation. The merit of all such works is gathered up, and may be given to those who have not done enough. This doctrine is defended by Matt. xix. 21, where it is alleged our Lord distinguishes between works necessary to eternal life, and works which make perfect. The Greek Church rejects this doctrine, and it is not mentioned in the Council of Trent, but is held by all Romanists. See INDULGENCES.

Supralapsarianism, "a theory held by the strictest Calvinists, according to which God not only foresaw and permitted, but actually decreed, the fall of man, and overruled it for his redemption; it being supposed that nothing could happen independently of the divine will. It is logically the most consistent type of Calvinism, but borders on fatalism and pantheism, and hence was excluded from the Reformed Confessions, all of which deny emphatically that God is the author of evil."—Schaff-Herzog: *Ency.* See INFRALAPSARIANISM; SUBLAPSARIANISM.

Supranaturalism. See RATIONALISM.

Surplice (Latin *superpelliceum*, overgarment), a loose white garment worn by the Episcopal clergy while engaged in the services of the Church. It is also worn during the celebration of the Lord's Supper by clergymen of the Danish, Norwegian, and Swedish Churches. The white garment is supposed to be the emblem of the light and purity of the Gospel.

Susannah. See APOCRYPHA.

Sweden. Christianity was introduced to this country by Ansgar, a monk of Westphalia, about 830, but it was not until 1026 that it became the religion of the state. Even at this time a very large part of the population were pagans. The Roman Catholic Church gained a very strong hold in Sweden, but after the great political revolution of 1523 the Reformation made rapid advance, and in a short time the whole country became Lutheran. The relations of the Church with the State are very close. Unlike the Lutheran Church of Germany, the government is Episcopal. They have one archbishop and eleven bishops, but the king is considered the head of the Church. In late years, especially in the north of Sweden, thousands have withdrawn from the Established Church, and, while they have no regular pastors, carry on religious services as best they can.

Swedenborg. Emanuel Swedenborg, the founder of the body of Christians called after his name, was born at Stockholm, 1688; died in London, 1772. His father was bishop of Skara, in West Gothland, and much esteemed by Charles XII. Emanuel was sent to the University of Upsala, where he distinguished himself in physics and mathematics. For some years he held the office of Assessor of the Metallic College, which he retained under Charles's successor, Ulrica Eleonora, who, in recognition of his great talents, gave him a patent of nobility in 1719. He still spent much time at his favorite studies, and in 1733 completed his *Opera Philosophica et Mineralia*, in 3 vols. The first volume treats of the elementary world, and the two latter of the mineral kingdom. His next work was *Philosophy of the Infinite.* In 1745 he gave up secular pursuits and his official duties, believing himself called in a miraculous manner to a holy office, which he thus himself describes:—"I have been called to a holy office by the Lord himself, who most graciously manifested himself before me, his servant, in the year 1745, and then opened my sight into the spiritual world, and gave me to speak with spirits and angels, as I do even to this day. From that time I began to publish the many arcana which I have either seen, or which have been revealed to me, concerning heaven and hell, concerning the state of man after death, concerning the true divine worship, and concerning the spiritual sense of the Word, besides other things of the highest importance, conducive to salvation and wisdom." He says he was permitted several times to enter heaven, and describes the abodes of bliss as "arranged in streets and squares like earthly cities, but with fields and gardens interposed." Of the angels he writes: "From all my experience, which has now continued for several years, I can say and affirm that angels, as to their form, are altogether men;" and elsewhere he affirms that they marry as mankind do. He also gives an account of a *Council of Angels:*—"There was shown to me a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold, on which lay the Word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk damask of a purple color; the seats of the second row with silk damask of a blue color; and the seats of the third row with white cloth. Below the roof, high above the table, there was seen a spreading curtain, which shone with precious stones, from whose lustre there issued forth a bright appearance as of a rainbow when the firmament is clear and serene after a shower. Then suddenly there appeared a number of clergy sitting on the seats, all clothed in the garments of their sacerdotal office. On one side was a wardrobe, where stood an angel who had the care of it, and within lay splendid vestments in beautiful order. It was *a Council convened by the Lord*, and I heard a voice from heaven saying, '*Deliberate;*' but they said, '*On what?*' It was said, 'Concerning *the Lord the Saviour*, and concerning *the Holy Spirit*.' But when they began to think on these subjects they were without illustration; wherefore they made supplication, and immediately light issued down out of heaven, which first illuminated the hinder part of their heads, and afterward their temples, and last of all their faces; and then they began their deliberations."

Of Swedenborg's capacity, knowledge, and perfect honesty, there can be no doubt: but his diary of the year 1744, which was discovered so late as the year 1858 by Herr Klemming, royal librarian at Stockholm, leaves no doubt in the minds of ordinary readers that in that year he suffered a deplorable mental derangement, from which he never recovered. This may account for his strange moral judgments; for Swedenborg classes David and St. Paul amongst the lost, while Louis XIV. and George II. are amongst the distinguished angels! It is also noteworthy, that while he narrates visits of angels from all the known planets, there are none from Uranus and Neptune, then undiscovered.

Swedenborg explained his peculiar views in a work of eight vols., 4to., *Arcana Cœlestia*, in which he presses his doctrine of Correspondences, a science which he says had been lost since the time of Job till now restored to him by a special revelation from the Lord. He says that there are certain links of harmony and correspondence existing between the natural and spiritual worlds, so that matter and spirit are connected by an eternal law, and wherever an analogy exists, it must be a predetermined "correspondence." By this test he tries the authenticity of Scripture, and rejects as uncanonical all those books in which he fails to discern a spiritual sense. In the Old Testament he only accepts twenty-nine books, and rejects the whole of the New Testament but the four Gospels and the Apocalypse. When once the spiritual sense of a word is ascertained by the spiritual key, its application is uniform wherever it may occur. Thus *water* is said to be the representative of *truth; blood*, of *divine truth*, etc. The writings of Swedenborg are held by his followers to contain the true exposition of Scripture as revealed to him by a special illumination from the Lord.

Amongst his chief doctrines are that the Last Judgment has already taken place (in 1757), that the "New Jerusalem" has come in the form of the "New Church," and that the power and glory of Christ as shown in this New Church is spiritually his second coming. Of the Trinity he held and expressed views resembling those of Sabellius. He rejects the doctrine of justification by faith alone, and says, "To fear God and to work righteousness is to have charity; and whoever has charity, whatever his religious sentiments may be, will be saved." The resurrection is to be that of a spiritual body only, which will pass at first into a state of purgatory, where the good will be fitted for heaven, and the bad, having rejected all truth, will be utterly lost. His system is remarkable, further, for the prominence and permanence which it assigns to the relation of the sexes.

The last twenty-seven years of Swedenborg's life were spent in writing and publishing his books, which were mostly printed in Amsterdam. He does not seem to have anticipated the immediate formation of a separate Church, and therefore did not dissever himself from the Lutherans. He died in Great Bath Street, Colbath Fields, on March 29, 1772, and was buried in the Swedish Church in Ratcliffe Highway.

For the history of the sect of Swedenborgians after their founder's death see New Jerusalem Church.—Benham: *Dict. of Religion.* See W. White: *Swedenborg, His Life and Writings* (1856, Phila., 1866).

Swithin, St., bishop and patron saint of Winchester; d. July 2, 862. Of noble birth, he was educated at the Old Monastery in Winchester, where he became dean. Ethelwolf, the son of Egbert, king of the West Saxons, was educated under his care, and when he succeeded his father he appointed his old teacher bishop of Winchester. St. Swithin's Day is July 15. There is an old saying that "If it rains on St. Swithin's Day, there will be rain, more or less, for forty succeeding days." See Butler: *Lives of the Saints.*

Switzerland. Christianity was established at Geneva in the middle of the third century. It was not until after the sixth century that it was everywhere received. Previous to the sixteenth century the churches had again and again asserted their independence, in many ways, of the papal power, but with the majority of the people it still continues a controlling influence. For the period from 1519 till 1556 see Reformation. The conflict between Protestants and Roman Catholics did not terminate until after the second battle of Vilmergen in 1712. With the opening of the present century there was increased religious activity, but rationalistic views found a welcome in many directions and stayed the progress of evangelical truth. In 1845 the Vaudese clergy left the Established Church, and formed the Free Church of the Vaud Canton. In 1847–48 the regulation which forbade the establishment of Reformed churches in the Roman Catholic cantons and *vice versa*, was abrogated. According to the census of 1886 the population of Switzerland was 2,846,102, of which 1,667,109 were Protestants (Reformed Church), 1,160,782 Roman Catholics, 10,838 of minor Christian sects, and 7,373 Jews.

Syllabus, The Papal, a list of heresies condemned by Pius IX. in 1864. They number eighty, and are divided into ten sections. They attack rationalism, pantheism, latitudinarianism, etc., and treat of errors concerning the Church, society, marriage, the power of the pope, etc. The Syllabus claims to be infallible, and upholds all the dogmas of the Roman Church.

Sylvester, the name of three popes: I. 314–335. II. 999–1003. III. The antipope of Benedict IX. and Gregory VI.—was deposed, 1046. See Popes.

Symbol (Gr. *symbolon,* that which is thrown together with) denotes a sign or emblem. Originally it had reference to the Apostles' Creed as a confession or sign distinguishing Christians from all others. Luther and Melanchthon first applied the words to Protestant creeds. Baptism and the Lord's Supper are now spoken of as symbols, or visible signs, of an invisible salvation.

Symphorosa, a Christian widow, whose husband suffered martyrdom. She refused to obey the command of the Emperor Hadrian to sacrifice, and take part in the pagan consecration of the imperial palace at Tibur. With her seven sons she was cruelly tortured and killed. They are commemorated July 18.

Synagogue, The Great, according to tradition a council organized at the return of the Jews from Babylon to arrange religious matters.

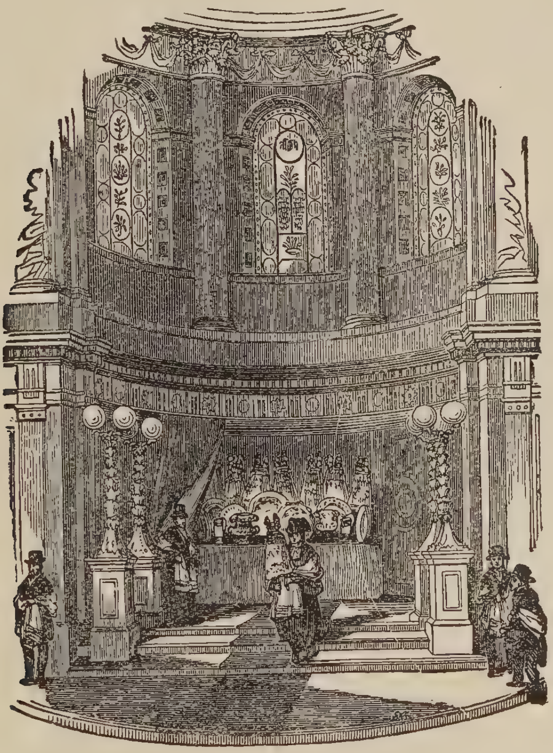
Synagogue (Gr. *synagō,* to assemble) is the name of a Jewish place of worship. Synagogues appear to have been unknown previous to the Captivity. Until this time the temple and the tabernacle had been the only sacred buildings recognized by the Jews. After the Captivity synagogues increased rapidly, and at the time of the Maccabees there were 480 in Jerusalem alone. The services are simple, and consist almost entirely in reading the Law, first in Hebrew, and then translated by an interpreter. Forms of prayer in Hebrew are also used. Services are generally held on Monday evening, Friday evening, and Saturday, and in some places on Thursday. The interior of the Synagogue is severely plain, with Scripture texts printed on the whitewashed walls. The platform is enclosed by a rail, and beyond it stands the ark of the covenant, which contains copies of the Law. The entire congregation sits so as to face the ark. Any male member of the synagogue may read and expound the Law.

Syncellus, a term having several significations. (1) At first it was a name given to any monk who shared a cell with another. (2) The attendant of a bishop or abbot. (3) An ecclesiastical dignitary. The highest dignitaries in the Greek Church are called Syncelli.

Syncretism, a word used to designate the attempt to reconcile discordant views, especially those relating to religion. The word came into general use in Germany at the beginning of the seventeenth century.

It is said to be derived from a saying among the Cretians, that while disposed to quarrel among themselves, they were to unite in fighting a foreign foe.

Synergists (Gr. *synergesis*, coöperation), a name given to some German divines of the sixteenth century, who held that the coöperation of man was needed in the work of renovation, in addition to the grace of God. This was first stated by Melanchthon in opposition to Luther, who in his *De Servo Arbitrio* (1524) strongly maintained justification by faith alone. But before his death his views became modified, and he had partially adopted the doctrine of free-will and of good works. These views were explained by Pfeffinger, professor of Leipzig, who, with his followers, received the name of Synergists from Amsdorff and others, who opposed them. In 1560 the "Synergistic controversy" was at its height, the leaders being Victorin Strigel, a pupil of Melanchthon, and Mathias Flacius Illyricus, both of whom were professors at Jena. The discussion took place at Weimar. The Duke of Saxony favored Strigel, but the latter refused to sign a paper drawn up by Flacius's party, and fled to Leipzig, refusing to return to Jena in spite of all overtures of friendship. Three disciples of Melanchthon were called to Jena, but on the accession of a new duke in 1567 these were turned out, and Flacians took their place.—Benham: *Dict. of Religion.*



A MODERN SYNAGOGUE.

Synod, The Holy. See Russian Church.

Synods. See Council.

Syria, a division of Asiatic Turkey, bounded on the north by portions of Asia Minor, on the west by the Mediterranean, and on the south by Arabia Petræa. "The *history* of Syria stretches far back into remote antiquity. In the time of Abraham (2006 B. C.) Damascus was a city; in the oldest literature of Greece Sidon figures as the capital of a rich, populous, and civilized state; and in the Hebrew Scriptures, Canaan or Palestine is crowded with towns at the period of its conquest by Joshua; but, like most other so-called nations in early times, Syria did not form a single state; it was rather a congeries of independent states, whose inhabitants belonged to the same race. Every important city had its king, whose normal occupation was fighting with his neighbors. Under David and Solomon something like political unity was achieved; yet it does not appear that these great rulers dispossessed the princes whom they subdued, but only made them tributary, and after their death things reverted to their previous condition. Rezin, a slave, then made himself master of Damascus, and extended the Damascene monarchy over all northern and central Syria; but the conquests of Tiglath-pileser resulted in its becoming a province of the Assyrian Empire. Subsequently the whole land, including Palestine, became part of the successive empires of Babylonia, Media, Persia, and Macedonia. Then followed the dynasty of the Seleucidæ. After their fall Syria passed into the hands of the Romans, who retained it, though not continuously—for on several occasions the Persian Sassanidæ managed to wrest it from them—until the Arab conquest (seventh century A. D.). During the crusades (*q. v.*) of the Middle Ages several Christian principalities were established here, but endured only for a short period. Syria now became a possession of the sultans in Egypt, in whose time it was frightfully devastated by the Mongols. In the sixteenth century it was conquered by the Turks, and has ever since formed part of the Turkish empire."—*International Cyclopædia.*

The population of Syria in 1881 was estimated at 2,076,300, distributed as follows:

Mohammedans,	1,000,000
Nusairîyeh,	250,000
Maronites	250,000
Orthodox Greeks,	235,000
Papal Sects,	80,000
Jews,	30,000
Ismailîyeh Gypsies, etc.,	30,000
Armenians,	20,000
Jacobites,	15,000
Druzes,	100,000
Protestants,	6,300
Bedouin Arabs,	60,000

The Maronites are fervent followers of the papacy; the Ismailîyeh are heretical Mohammedans, as are also the Bedouins; the Druzes and Nusairîyeh are semi-pagan. The native Oriental Churches are the Orthodox Greek, the Maronite, the Papal Greek, the Jacobite, and Armenian. American missionary societies have founded several flourishing missions, notably at Beirût. Several of the Protestant missionary societies of Europe have successful missions in the country.

T.

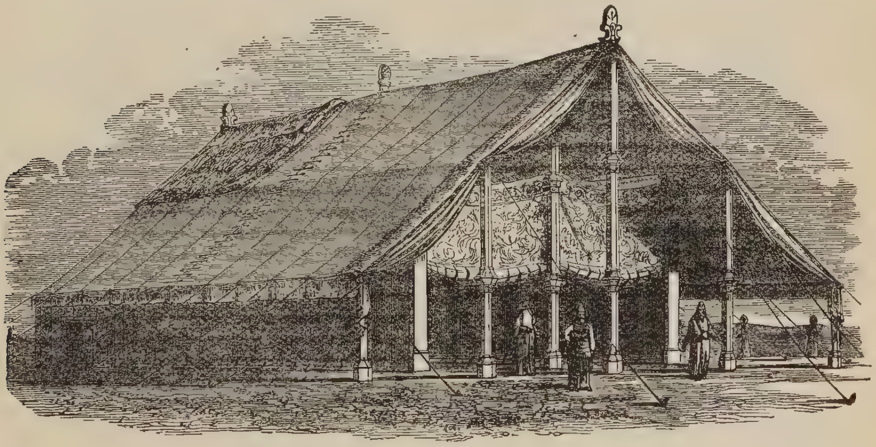
Tabernacle "(Heb. *Ohel Moed*, tent of meeting, *scil.*, between God and man; LXX. *Skene*, Vulg. *Tabernaculum Fœderis*), or, more fully, 'tabernacle of the congregation,' was the tent first erected by Moses in the desert as a visible symbol of the divine Presence in the midst of the people. It was the place where he went to receive his inspirations as their representative when they 'came to seek Jehovah.' A cloudy pillar descended, and stood at the door of the Tabernacle while 'the Lord spake to Moses.' The detailed description of the tabernacle, contained in Ex. xxv. *sqq.*; xxxvi. *sqq.*, renders more than a brief outline superfluous in this place. Suffice it to mention that it was divided into the 'sanctuary' proper—which formed the front part, and the dimensions of which were twenty cubits in length, ten in width, and ten in height—and the 'Holy of Holies,' which was ten cubits square, and ten high. A kind of courtyard, formed by curtains suspended between columns, ran round the tabernacle, one hundred cubits long, and fifty wide. The entrance was toward the east —the rising of the sun—and closed by another costly curtain, into which, like unto the first covering, figures of 'cherubim' were woven. The surrounding court was much larger on this eastern than on the western side, for here it was that the people assembled for the purpose of worship. Here also stood the altar, made of acacia-wood, upon which a perpetual fire was kept burning, and the brazen laver. The *sanctuary* contained the gilded table with the showbread to the right, the golden candlestick with the seven branches to the left, and between both the 'golden altar,' or the 'altar of incense,' upon which the high-priest burned incense in the morning and evening. In the Holy of Holies, the holy ark, or ark of the covenant, alone was kept; a box of acacia-wood, plated with pure gold, both inside and outside, containing the two tables of the Ten Commandments. On the top of it were the two cherubim, their faces turned toward each other; and between them there was the symbolical presence of Jehovah (the Shechinah), to which Moses appealed for guidance.

"Only once a year, on the Day of Atonement, the high-priest was allowed to enter the Holy of Holies, while the sanctuary was the ordinary place of the priests, and the court that of the Levites. The tribe of Levi was also that to which the place nearest to the tabernacle, around which the twelve tribes were grouped, was assigned, as it also was the duty of its members to convey the building from place to place during the migrations.

"The tabernacle, after the people had settled in Canaan, was erected at Shiloh, where it was still found at the time of Saul, although the ark of the covenant itself had been carried away by the Philistines, in the time of Eli, and when restored, placed at Kirjath-jearim. Nor was the tabernacle of Shiloh the only sanctuary, as it was intended to be. We find other local sanctuaries with priests—at Bethel, Nob, Sichem, Mizpah, etc.—at which even Samuel worshiped, as in legally instituted places. When David is reported to have removed the ark from Kirjath-jearim to Jerusalem, nothing is said about the tabernacle of Shiloh; on the contrary, David erected a new one on purpose for the ark. It seems probable that it was removed at some time or other from Shiloh to Nob, and thence to Gibeon, whence Solomon seems to have fetched it away, with all its vessels, thus putting an end to the double worship that under David had divided the faithful between Gibeon, where Zadok officiated, and Jerusalem, with Asaph's worship. Nothing is further known of the tabernacle, which, besides being a symbol of God's presence, has also served the purpose of a visible political and religious link between the tribes. As a safeguard against idolatry and unlimited sacrificial worship, however, it did not prove effective enough."—Chambers: *Cyclopædia.*

Tabernacle, another name for **Baldacchino** (*q. v.*).

Tabernacles, The Feast of, the last of the three yearly festivals which were celebrated according to the Mosaic law in the tabernacle. It was also called the feast of ingathering. (Exod. xxiii. 16.) The festival was celebrated seven days, in memory of the time when the Israelites dwelt in booths in the wilderness, and is described in Exod. xxiii. 14 *sqq.*; Lev. xxiii. 34 *sqq.*; Deut. xvi. 13 *sqq.* The booths were erected in the streets, outside the walls of Jerusalem, and on the roofs. They were the scene of joy and mirth. Four hundred and twenty-four priests were in attendance to serve in the public sacrifices, and there were brilliant illuminations at night. Once in each day the people surrounded the altar of burnt-offering, waving palm-branches. This was repeated seven times on the seventh day, in memory of Jericho. During the sacrifices the great Hallel (Psa. cxiii.–cxviii.) was sung, and when the twenty-fourth verse of Psa. cxviii. was sung every one shook his palm-branch several times. Wine and water from the brook of Siloam was used morning and evening as a drink-offering. A priest carried a cup of the water through the water-gate of the temple, and another priest as he took it repeated the words, "With joy shall ye draw water out of the wells of salvation." (Isa. xii. 3.) The eighth day of the feast (Lev. xxiii. 39) the booths were dismantled.

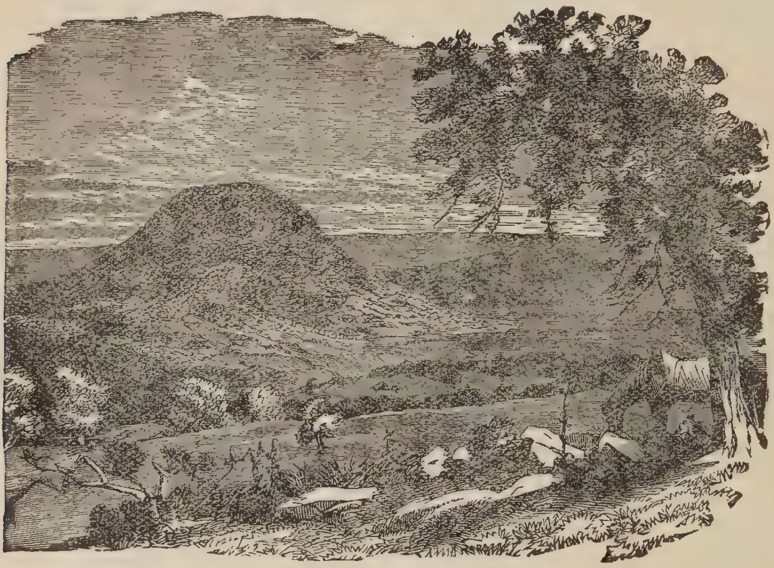


A FRONT VIEW OF THE TABERNACLE, WITH ITS TENT.

Ta'bor (*mount*), one of the most remarkable of the mountains of Palestine. It is beautifully situated at the northeastern extremity of the plain of Esdraelon, about six or eight miles east of Nazareth. The ruins of an ancient fortress are found upon its summit. It is now called *Jebel et Tûr.* "Whilst now a little chapel stands here, where the priests from Nazareth perform divine service, in olden times the mountain had cities and a large population. Thus a city of Tabor is mentioned in the lists of 1 Chron. vi., as a city of the Merarite Levites in the tribe of Zebulun. Mount Tabor makes a prominent figure in ancient history. Here Barak assembled his forces against Sisera. (Judg. iv. 6–15.) The brothers of Gideon were murdered here by Zebah and Zalmunna (viii. 18, 19). In the year B. C. 218 Antiochus the Great got possession of Tabor by stratagem, and strengthened its fortifications. In the monastic ages Tabor, in consequence partly of a belief that it was the scene of the Saviour's transfiguration, was crowded with hermits (but there is no foundation for this tradition); partly because, according to Matt. xvii. 1; Mark ix. 2; Luke ix. 28, the transfiguration must have taken place on some high mountain near Cæsarea-Philippi; and partly because a fortified and inhabited place could hardly have been a proper place for such a scene. The crusaders again fortified the mount, at whose base the main street runs from Egypt to Damascus. In their time Mount Tabor was an archiepiscopal see belonging to the patriarch of Jerusalem. Tancred built a church there, and the Cluniacensians a monastery. But all was lost in the battle of Hattin, July 5, 1187. The Saracens, under Saladin, destroyed the fortresses; and in 1283 Brocardes only found the remains of palaces, convents, and churches there."—*Rüetschi.* Cf. Schaff-Herzog: *Ency.*, vol. iii., p. 2290.

Taborites. See UTRAQUISTS.

Tad'mor (Heb. *Tamar*, palms), a city built by Solomon. (1 Kings ix. 18; 2 Chron. viii. 4.) It is undoubtedly the ancient Palmyra, which became famous in Roman history about A. D. 260, in connection with Zenobia, "the Queen of the East," who, after the death of her husband, Odenathus, extended the supremacy of Palmyra over Syria, Mesopotamia, and parts of Egypt. Conquered by the Roman emperor, the unhappy queen was led through the streets of Rome in his triumphal procession. Palmyra never regained its former importance. Porter says: "In describing the ruins of Palmyra, it would be almost impossible to exaggerate. There is nothing like them in the world. In no other spot in the world can we find such vast numbers of


MOUNT TABOR, GALILEE.

temples, palaces, colonnades, tombs, and monuments grouped together so as to be seen at a single glance. The ruins extend over a plain about three or four miles in circuit." See Wood: *The Ruins of Palmyra* (London, 1753); Porter: *Handbook for Syria and Palestine.*

Tai-ping, a recent sect among the Chinese, founded by Hung-sew-tseuen, a man of humble birth, who had unsuccessfully sought Government employment. Some Christian tracts which came into his hands caused him to renounce idolatry, and then he pretended to have visions from a man whom he chose to identify with Christ, who commanded him to root out the Tartars and establish a new kingdom of *Tai-ping*, or Universal Peace. In 1840 he gathered together a number of followers, and proceeded to uproot idolatry. He took on himself the name of Heavenly Prince, and declared himself to be equal with Christ in power on the earth. His followers he called "God-worshippers," and he made five of them princes with himself. In 1850 they fought against the Government, and succeeded in taking Nankin, and made further conquests, but they were repulsed at Shanghai, in 1860, by the English and French, and though they afterwards rebelled many times, they were finally suppressed by General Gordon. Their religion was a mixture of the Chinese and Christian; polygamy was allowed, and while they adopted baptism they rejected the Lord's Supper.—Benham: *Dict. of Religion.*

Tait, Archibald Campbell, archbishop of Canterbury; b. in Edinburgh, Dec. 22, 1811; d. at Croydon, Dec. 3, 1882. He was graduated at Balliol College, Oxford, in which he became tutor, and took a prominent part in opposing Tractarianism. In 1842 he was appointed Dr. Arnold's successor at Rugby, where he labored successfully until 1850, when he accepted the deanery of Carlisle. In 1856 he was appointed bishop of London, and in 1868 was raised to the see of Canterbury. Archbishop Tait was a man of large sympathies, sound judgment, and great courtesy, and by his catholic views endeared himself to Christians of every name. Among his writings are two volumes of *Sermons* (1861); *The Dangers and Safeguards of Modern Theology* (1861); *The Word of God and the Ground of Faith* (1863).

Talmage, Thomas De Witt, D. D., Presbyterian; b. near Bound Brook, N. J., Jan. 7, 1832; was graduated at the University of the City of New York, 1853, and at the New Brunswick Theological Seminary, N. J., 1856; pastor of the Reformed Dutch Church at Belleville, N. J., 1856; Syracuse, N. Y., 1859; Second Church, Philadelphia, Penn., 1862; Central Presbyterian Church, Brooklyn, N. Y., since 1869. As a preacher he draws large congregations, and his sermons are widely published both in Europe and America. He is the author of many volumes, most of which are made up of his sermons and lectures. Among the best known are: *Crumbs Swept Up; Abominations of Modern Society; Around the Tea-Table; Night Side of New York; The Marriage Ring; The Pathway of Life.*

Talmud (from the Hebrew, *lamad*, he has learned, doctrine). It signifies among the modern Jews an enormous collection of traditions, illustrative of their laws and usages, forming twelve folio volumes. There are two works which bear this name —the Talmud of Jerusalem and the Talmud of Babylon. Each of these consists of two parts—the Mishna, which is the text, and the Gemara, or commentary. The Mishna, or Second Law, is a collection of Rabbinical rules and precepts, made in the second century of the Christian era. The whole civil constitution and mode of thinking, as well as language, of the Jews, had gradually undergone a complete revolution, and were entirely different in the time of our Saviour from what they had been originally. The Mosaic books contained rules no longer adapted to the situation of the nation; and its new political relations, connected with the change that had taken place in the religious views of the people, led to many difficult questions, for which no satisfactory solution could be found in their law. The Rabbis undertook to supply this defect, partly by commentaries on the Mosaic precepts, and partly by the composition of new rules, which were looked upon as almost equally binding with the former. These comments were called the oral tradition, in contradistinction to the old law or written code. This was the work of the Rabbi Jehudah (or Judah) Hakkadosh, surnamed the "holy," who was the ornament of the school of Tiberias, and it is said to have occupied him forty years. The commentaries and additions which succeeding Rabbis made were collected by the Rabbi Jochanan ben Eliezer about 230 A. D., under the name Gemara, the Chaldaic word for *completion.*

The Mishna is divided into six parts: (1) Seeds or fruits; (2) Feasts; (3) Women; (4) Damages; (5) Sacrifices and holy things; (6) Purifications. These are divided into sixty-three treatises, and these again into chapters. It contains traditions said to have been delivered to Moses during the time of his abode in the mount, which he afterward communicated to Aaron, Eleazar, and his servant Joshua; by these they were transmitted to the seventy elders; by them to the prophets, who communicated them to the men of the great Sanhedrim, from whom the wise men of Jerusalem and Babylon received them. According to Dr. Prideaux, they passed from Jeremiah to Baruch, from him to Ezra, and from Ezra to the men of the Great Synagogue, the last of whom was Simon the Just, who delivered them to Antigonus of Socho, and from him they came down in regular succession to that Simeon who took our Saviour in his arms; to Gamaliel, at whose feet Paul was educated; and last of all to Rabbi Judah, who committed them to writing in the Mishna. This Mishna and Gemara together formed the Jerusalem Talmud, relating chiefly to the Jews of Palestine; but after most of the Jews had removed to Babylon, and the synagogues of Palestine had well-nigh disappeared, the Babylonian Rabbis, Ase and Abina, gradually composed new commentaries on the Mishna, which were completed about 500 A. D., and thus formed the Babylonian Talmud. This Talmud is the one most valued by the Jews: an abridgment of it was made in the twelfth century by Maimonides, in which he rejects some of the greater absurdities with which the Gemara abounds. The latter is written in a somewhat coarse style, but the Mishna is much purer. The language of the Talmud is Aramaic or Chaldee, and is without vowel-points, and abounds in abbreviations. The Mishna was first printed at Naples, 1492; the Talmud of Jerusalem at Venice, about 1523; the Babylonian Talmud, which is four times as large, at Venice, about 1520. It has been translated into Latin, and is also published in most of the European languages.—Benham: *Dict. of Religion.*

Tam'muz, a sun-god worshiped among the Chaldæans. It is identified by some with the Adonis of Grecian mythology. The worship of Tammuz in Syria was conducted with obscene rites. (Ezek. viii. 14.)

Taoism, or TAOUISM, one of the three religions of China. Its founder, Laotse, lived, according to tradition, six hundred years before Christ. *Tao* is a word meaning "way," and so far as the mystical teaching can now be understood, it would seem that Tao represented the course which Laotse thought a man should pursue in order to overcome evil. The whole teaching was vague and unsatisfactory; but its followers made an advance on those that had preceded them, by believing firmly that ultimately good would gain the victory over evil. The head of the body was a sort of patriarch, who had the power of transmitting his dignity and office to a member of his own family, and the descendants of the first are said to have held the office for centuries. They attributed to their Tao, whom they regarded as the first being of the universe, various qualities, such as eternity and invisibility; but they do not seem to have regarded him as being in any way able to assist or comfort his followers. All they had to do was to contemplate him and his virtues—and to strive to keep in the *Way*. When Buddhism (*q. v.*) appeared, which offered something more tangible, both Taoism and Foism (*q. v.*) to a great extent disappeared, though some traces of the teaching of both are still to be found in Chinese theological books. — Benham: *Dict. of Religion.*

Tappan, HENRY PHILIP, D. D., b. at Rhinebeck, N. Y., April 23, 1805; d. at Vevay, Switzerland, Nov., 1881; was graduated at Union College, 1825; studied theology at Princeton; pastor Congregational Church, Pittsfield, Mass., 1828–32; professor of moral philosophy in the University of the City of New York, 1832–38; chancellor of the University of Michigan, 1852–63. The rest of his life was spent in Europe. He wrote several works on the *Will* that attracted wide attention.

Targum, a name given to the Chaldee paraphrases of the books of the Old Testament. They are called *paraphrases* because they are rather comments than literal translations. During the Babylonish exile, Chaldee became more familiar to the Jews than Hebrew, so that when the Hebrew text was read in the synagogue, it was often followed by an exposition in Chaldee. It is probable that this was the case even in the time of Ezra, since, in reading the Law to the people in the temple, he explained it to make it understood by the people. (Neh. viii. 7–9.) Though the custom of making these explanations was a very ancient one with the Jews, they had no written Targums before the era of Onkelos and Jonathan, who lived about the time of our Saviour. Onkelos is said to have been the friend of the elder Gamaliel; his Targum is the most esteemed of all, and copies are to be found in which it is inserted verse for verse with the Hebrew; it is short and simple, and in style approaches nearly to the purity of the Chaldee as it is found in Ezra and in Daniel. It is a paraphrase of the Pentateuch only. There are two other Targums on the Pentateuch, one by Jonathan ben Uzziel, and the Targum Jerushalmi; but they are both recensions of that by Onkelos. Another Jonathan wrote a Targum on the greater and lesser prophets, and he is much more diffuse than Onkelos, running often into an allegorical style. The Targum of the Rabbi Joseph the Blind is upon the Hagiographa (*q. v.*). He has written on the Psalms, Job, the Prophets, the Canticles, Ecclesiastes, Ruth, and Esther; his style is a corrupt Chaldee, with a mixture of words from foreign languages, and therefore his Targum is the least esteemed. The Targum Jerushalmi seems to be merely a fragment of some ancient paraphrase now lost; even the Pentateuch is not complete. The only Targum on Daniel is a Persian version, supposed to belong to the twelfth century. These Targums were first printed at the close of the fifteenth century. They were published in Buxtorf's *Hebrew Bible* at Basel in 1610. —Benham: *Dict. of Religion.* See Pick: art. "Targum," in McClintock and Strong's *Cyclopædia*, vol. x., pp. 202–217.

Tar'shish. The best authorities agree that Tarshish must have been near the mouth of the Guadalquiver. Some think that in course of time the knowledge of the real Tarshish was lost among the Hebrews, and that it came to be a term designating all distant countries in the west and south.

Tar'sus, "the chief town of Cilicia, 'no mean city' in other respects, but illustrious to all time as the birthplace and early residence of the Apostle Paul. (Acts ix. 11; xxi. 39; xxii. 3.) Even in the flourishing period of Greek history, it was a city of some considerable consequence. After Alexander's conquests had swept this way, and the Seleucid kingdom was established at Antioch, Tarsus usually belonged to that kingdom, though for a time it was under the Ptolemies. In the civil wars of Rome it took Cæsar's side, and on the occasion of a visit from him had its name changed to Juliopolis. Augustus made it a 'free city.' It was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria. Tarsus also was a place of much commerce. It was situated in a wild and fertile plain on the banks of the Cydnus. No ruins of any importance remain."—*Smith.* At the time of the council of Nice, Tarsus was the seat of a bishopric and during the period of the crusades had an archiepiscopal see. The modern town is called *Tersous.* In the winter it sometimes has a population of 30,000, but in the summer it is reduced to 4,000 or 5,000 by the migration of the people, who leave the country on account of the miasma which makes it very unhealthy.

Tar'tan (2 Kings xviii. 17; Isa. xx. 1), not a proper name, but an Assyrian title, equivalent to that of commander-in-chief of an army.

Tasmania, an island one hundred and twenty miles south of Australia. It has a delightful climate, and is a popular resort for people from the neighboring colonies. The population is not far from one hundred and fifty thousand, composed of English, Irish and Scotch. The Episcopalians are the most numerous religious body, although all the different denominations are well represented.

Tate, NAHUM, b. in Dublin, 1652; d. Aug. 12, 1715, at Southwark, London. He was educated at Trinity College, Dublin, went to London, and gained considerable fame as a poet, receiving the appointment of poet-laureate in 1690. He is best known by his metrical version of the Psalms, which he prepared in conjunction with Nicholas Brady, D. D., chaplain to William and Mary. This version was appended to the Prayer-Book, and came into general use, taking the place of the version by Sternhold and Hopkins.

Tatian, a Syrian and early disciple of Justin Martyr. His great learning was first used in the service of Christianity, but after the death of Justin he left Rome and returned to the East, where he opened a school in Mesopotamia. Here he became connected with the Gnostics, and was the leader of the Encratites. He wrote an apology for Christianity, entitled an *Address to the Greeks*, which is usually printed with Justin's works.

Tauler (*tow'ler*), JOHN, a prominent representative of German mysticism, and a great preacher; b. at Strassburg, about 1290; d. there, June 16, 1361. Very little is known of his life. After studying theology at Paris, and entering the Dominican order, he returned to his native city, where he preached with great eloquence and power. The first collected edition of his sermons was printed at Leipzig in 1498, Eng. trans. by Miss Winkworth (London, 1857), edited by Dr. Hitchcock (New York, 1858).

Taverner, RICHARD, b. at Brisley, Norfolk, 1505; d. July 14, 1575. He was graduated at Oxford; studied law; clerk of the signet under Cromwell; licensed to preach by Edward VI., 1552; appointed high sheriff of Oxfordshire, 1569. His fame rests upon his translation of the Bible, commonly called *Taverner's Bible* (London, 1539). It was a revision of Matthew's Bible.

Taylor, DAN., founder of New Connection of General Baptists; b. at Northowram, Halifax, York, England, Dec. 21, 1738; d. in London, Dec. 2, 1816. The son of a miner, he early showed marked intellectual gifts. After his conversion he first joined the Wesleyans, and became a "local preacher." After acting as pastor for a time of a small congregation made up of those who, like himself, had withdrawn from the Methodists, he accepted Baptist views. Finding that there was a Unitarian drift in the belief of some of those who belonged to the General Baptists, he, together with the Barton Independent Baptists, formed, in June, 1770, the New Connection of General Baptists. He was pastor of Birchcliffe, 1763–83; Halifax, 1683–85; Church Street, Whitechapel, London, 1785–1816. He wrote much, and was the leading spirit in the affairs of his denomination. He was the founder of its college (1797), and editor of its magazine. Among his published works are: *Fundamentals of Religion in Faith and Practice; Dissertations on Singing in Public Worship; Letters on Andrew Fuller's Scheme.* See Underwood: *Life of Rev. Dan. Taylor* (1870).

Taylor, ISAAC, b. at Lavenham, Suffolk, Aug. 1787; d. at Stanford Rivers, Essex, June 28, 1865. He is the author of several works that still retain a place in literature. Among them are: *The Natural History of Enthusiasm; The Natural History of Fanaticism; The Physical Theory of Another Life; The Restoration of Belief; Spirit of Hebrew Poetry*, and *Considerations on the Pentateuch.*

Taylor, JEREMY, "b. at Cambridge, Aug. 15, 1613; d. at Lisburn, in the county of Down, Aug. 13, 1667; an eminent divine, from 1660 to his death bishop of Down and Connor, and of Dromore in Ireland. He was the son of a Cambridge barber, and entered Caius College as a sizar. His eloquence as a preacher procured for him the patronage of Archbishop Laud, whose chaplain he became, and afterward he was appointed chaplain to the king (Charles I.). In 1638 he was instituted to the rectory of Uppingham, in Rutlandshire, where he resided for some years, and where, at the command of the king, he wrote his *Defence of Episcopacy;* but the breaking out of the civil wars caused him many vicissitudes of fortune, and ultimately he retired into Wales, where he attempted to gain a subsistence as a schoolmaster. After a while he was interdicted from teaching, and he seems to have been more than once imprisoned; but his sufferings for conscience' sake had at least the effect of giving him some idea of those principles of toleration which he probably would not have learned in more favorable circumstances (and certainly not at the feet of Archbishop Laud), and in 1647 he published his great work: *A Discourse of the Liberty of Prophesying* (*i. e.*, of preaching), *showing the Unreasonableness of Prescribing to Other Men's Faith, and the Iniquity of Persecuting Different Opinions.* Three years afterward he published *The Rule and Exercises of Holy Living*, and a year later *The Rule and Exercises of Holy Dying.* About this time he married (as a second wife) a natural daughter of Charles I., who owned an estate in Carmarthenshire; and he also became chaplain to the Earl of Carbery, the serious and ultimately fatal illness of whose Countess led to the preparation and publication of the work last mentioned. In 1653 he published *The Great Exemplar; or, The Life and Death of the Holy Jesus*, a work that became deservedly popular; and in 1657 he became the minister of a small number of Episcopalians who met for worship in London. His career in the metropolis was not, however, unattended with difficulty; for in 1658 we find him a prisoner in the Tower, to which he had been committed in consequence of his bookseller having prefixed to a *Collection of Offices* which he published a print of Christ in an attitude of prayer, a mode of representation which had then recently been declared illegal. His friend, John Evelyn, procured his release from this imprisonment; and in the following year he emigrated to the north of Ireland, where, on the restoration of Charles II., he was appointed to the bishopric, first of Down and Connor, and shortly afterward of Dromore also, which he held till his death. He was buried in the choir of the Cathedral of Dromore. His *Works* (which are chiefly remarkable for their learning, and for the gorgeousness of their eloquence) were first published in a collected form by Reginald (afterwards bishop) Heber, in 1822, with a copious life of the author."—Cassell: *Cyclopædia.*

Taylor, NATHANIEL WILLIAM, D. D., a distinguished Congregational preacher and theologian; b. at New Milford, Conn., June 23, 1786; d. at New Haven, March 10, 1858. After his graduation from Yale College in 1807, he studied theology with President Dwight, and became pastor of the First Church in New Haven in 1811.

In 1822 he was elected professor of dogmatic theology in the theological department of Yale College, in which office he continued until his death. He was an able and eloquent preacher, and the author and defender of an elaborate system of theology, that was popularly termed "The New Haven Theology." It was one of the most influential of the types of the so-called "New School Divinity."

"Among the points of doctrine upon which he insisted are the following: (1) The elective preference, in which character, good or evil, consists, though beginning in an act of choice, is a permanent voluntary state, 'a ruling purpose.' (2) Natural ability involves a continued 'power of contrary choice.' There is previous 'certainty, with power to the contrary,' in regard to moral choices. (3) 'Nature,' in the phrase, 'we are sinful by nature,' includes both the subjective native condition and the outward circumstances of human life, which, as joint factors, give the certainty, but not the necessity, of sin from the beginning of moral agency. (4) Regeneration is the change of the predominant elective preference from love 'to the world' to love to God. It is effected by influences of the Holy Spirit, which give the certainty, but not the necessity of the effect. (5) The involuntary desire to happiness, or 'self-love,' is the subjective antecedent of all choices, whether good or evil. The excellence of virtue is its tendency to produce the greatest happiness of the universe. (6) Election is founded in benevolence, which, guided by wisdom, so dispenses grace as to insure the best results. (7) Sin is not the 'necessary means of the greatest good,' since it is avoidable by the creature, and is not so good as holiness in its stead, but may not be preventible by the act of God in the best system." —*George P. Fisher, D. D.* Several volumes of Dr. Taylor's writings have been published since his death: *Practical Sermons* (N. Y., 1858); *Lectures on Moral Government* (1859), 2 vols.; *Essays, Lectures, etc., on Select Topics of Revealed Theology* (1859).

Taylor, William, D. D. (Mount Union College, O.), bishop of the Methodist Episcopal Church; b. at Rockbridge County, Va., May 2, 1821. In the itinerant ministry, 1842–49; missionary in California, 1849–56; engaged in evangelistic work in the Eastern States and Canada until 1862, when he visited Australia and thence went to Africa and India. At Bombay he founded, in 1872, an independent, self-supporting mission, from which originated the South India Conference. In 1878 he visited Chili and Peru Elected bishop in 1884, having charge of missionary work on the west coast of Africa. He is the author of: *Seven Years' Street Preaching in San Francisco* (N. Y., 1856); *California Life Illustrated* (1858); *The Model Preacher* (1860); *Four Years' Campaign in India* (1878); *Ten Years of Self-Supporting Missions in India* (1882); *Pauline Methods of Missionary Work.*

Taylor, William Mackergo, D. D. (Yale University, New Haven, Conn., and Amherst College, Mass., both in 1872), LL. D. (College of New Jersey, Princeton, 1883), Congregationalist; b. at Kilmarnock, Scotland, Oct. 23, 1829; was graduated at the University of Glasgow, 1849, and at the United Presbyterian Theological Seminary, Edinburgh, 1852; became pastor (United Presbyterian) at Kilmaurs, Scotland, 1853; of Derby-road Church, Liverpool, Eng., 1855; and of the Broadway Tabernacle Church (Congregationalist), New York City, 1872. Among his published works are: *Life Truths* (sermons) (Liverpool, 1862); *Prayer and Business* (N. Y., 1873); *David, King of Israel* (1875); *Elijah, the Prophet* (1876); *The Ministry of the Word* (Lyman Beecher Lectures in Yale Seminary) (1876); *Songs in the Night* (1877); *Peter the Apostle* (1877); *The Gospel Miracles in their Relation to Christ and Christianity* (Princeton Lectures, 1880); *Paul, the Missionary* (1882); *Jesus at the Well* (1884); *John Knox: A Biography* (1885); *Joseph, the Prime Minister* (1886).

"Teaching of the Twelve Apostles; or, The Teaching of the Lord by the Twelve Apostles to the Gentiles"—for the work has a double title—is the name of part of a Greek MS., containing, also, other Christian writings, discovered in the year 1877 by Philotheus Bryennios, Metropolitan of Nicomedia, in the Library of the Most Holy Sepulchre, belonging to the patriarchate of Jerusalem. This volume is dated 1056. Bryennios edited and published the *Teaching of the Twelve Apostles* in 1883.

It has been supposed, with much probability, that the writer or compiler of this work—who is quite unknown—lived in Egypt, and from internal evidence a date must be assigned to the original, of which this MS. is a copy, not later than the first quarter of the second century (80–110 A.D.). It may thus possibly be the oldest Christian writing after the books of the New Testament — perhaps even earlier than some of them. The subject-matter of this short treatise is the simplest of practical teaching, such as may well have been current in similar forms; and being taught orally and then committed to memory by those who had to teach others, was written down by some teacher in the form which we have in the *Teaching*. The work contains moral precepts, some rules as to prayer, fasting, baptism, and the Eucharist, and the teachers of the Church, and ends with a solemn reference to the coming of the Lord and the resurrection.

There is no sign of any canon of the New Testament; only the "Gospel" or the "Commandment of the Lord" is referred to, most often according to St. Matthew, sometimes St. Luke, seldom quite word for word; sometimes there is a text agreeing with neither. There are no clear references to the writings of St. Paul, nor any signs of the influence of some special points of his teaching. The mention of the Twelve Apostles in the second title points to a time when, as in the body of the writing, the title Apostle was not confined to those subsequently called "the Twelve."

One of the precepts for Sunday will give an idea of the style of the *Teaching:* "And on the Day of the Lord come together and break bread, and give thanks after confessing your transgressions, that your sacrifice may be pure."—Benham: *Dict. of Religion.* For full literature on the subject, see Schaff: *The Oldest Church Manual, called the Teaching of the Twelve Apostles* (New York, 1885; 2d ed., 1886).

Te Deum (*Te Deum Laudamus*). This celebrated hymn is a translation in part, probably by Ambrose, of an older Greek hymn.

Teleology (from the Gr. *telos*, an end), is the doctrine of ends, or the reasoning concerning the divine purpose of all the created universe, and is applied to the argument from design in proof of the existence of God. Aristotle was the first to bring the word into philosophical discussion.

Temple "was the name given to the whole sacred precincts of Mount Moriah, including the 'fane' erected by Solomon on the summit, the various 'courts' of Israelites and women, each on their separate platforms below it, and the great area, 'court of the Gentiles,' at the foot of this pyramid of 'courts' and steps. The 'fane' was a permanent copy of the temporary tabernacle, so far as its ground-plan was concerned, having its 'Holy of Holies' (through whose floor projected for a few inches the time-honored apex of Mount Moriah), its 'Holy Place,' in which, however, there were ten tables of shewbread and ten golden candlesticks (five of each on each side), and the great brazen 'laver' standing on twelve brazen oxen, with their faces outwards. It occupied only one-third of the uppermost platform, the rest being the 'court of burnt-offering,' in which was the great altar. Below the first series of steps (extending round three sides) was the 'court of Israel;' below the next flight, the 'court of women;' and at the base of the succeeding flight of steps was a trellised fence, on which were 'notices' in various languages, warning none but the circumcised to pass within the sacred enclosures. Then came the great area, 'court of the Gentiles,' extending 600 feet each way, but nearly doubled in its extent by Herod the Great. This area was reached by a succession of terraces or steps, cut in the face of the mountain on its eastern and southern sides."—"Oxford" *Bible Helps.* Cyrus permitted the Jews to return to their country in the year 536 B. C., and rebuild the temple. This was completed 516 B. C. Herod began the building of a new temple, 20 or 21 B. C., which was destroyed by the Romans in the year 70. See JERUSALEM, pp. 471–72.

Templars. See MILITARY ORDERS.

Temporal Power. See CHURCH AND STATE.

Ten Commandments, THE, the usual title of the writings contained on the two tables of stone given on Mount Sinai. "The number *ten* symbolizes the comprehensiveness and completeness of this moral law. The first table, with five commandments, enjoins the duties to God; the second, with five commandments, the duties to our neighbor. All these duties are comprehended and summed up in this: Thou shalt love God supremely, and thy neighbor as thyself. Love is the fulfillment of the whole law. (Matt. xxii. 37, 38; Rom. xiii. 9; Gal. v. 14; James ii. 8.)"—Schaff: *Bible Dict.*

Tennent, GILBERT, b. in County Armagh, Ireland, April 5, 1703; d. in Philadelphia, July 23, 1764; he was the son of William Tennent, who came to Pennsylvania from Ireland in 1718, and after a time opened an institution of learning known as "Log College," in which three of his sons and other youth, who became distinguished in the Presbyterian Church, were educated. After acting as a tutor in "Log College" for a year, he was ordained pastor in New Brunswick, in 1727. He was a great admirer of Whitefield, and in connection with his pastoral duties he made many evangelistic tours which were attended with remarkable success. He founded and became pastor of the Second Presbyterian Church in

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Philadelphia, in 1743, with which he remained connected until his death. He visited Great Britain in 1753, and raised some fifteen hundred pounds for the College of New Jersey. In his later years he did much to heal the division that had distracted the Presbyterian Church in connection with the earlier evangelistic labors of Whitefield, himself, and others. He published a volume of sermons, also various pamphlets.

Tennent, William, D. D., brother of Gilbert; b. in County Armagh, Ireland, June 3, 1705; d. at Freehold, N. J., March 8, 1777. He studied under his father in Log College, and theology with his brother Gilbert at New Brunswick; ordained pastor of the Presbyterian Church at Freehold, in 1733, where he remained until his death. While preparing for examination for licensure he fell ill. His friends thought he was dead, and only the protest of his physician, who noticed a slight tremor under the left arm, saved him from burial. He lay in this condition for three days, when vitality became perceptible. It was a year before he regained his health, and for a long time his memory and past knowledge seemed entirely lost. After awhile he felt a sudden shock in his head, and gradually recovered his memory. He then recalled the circumstances connected with the three days in which he lay in a trance. During the time he was, as he believed, in heaven and heard "unutterable things." "For three years," after the recovery of his health, he said, "the sense of divine things continued so great, and everything appeared so completely vain, when compared with heaven, that could I have had all the world for stooping down for it, I believe I should not have thought of doing it." Mr. Tennent was in many respects a remarkable man, and his labors as a pastor and preacher were abundantly prospered. See Sprague: *Annals*, vol. iii.; Gillett: *History Presbyterian Church*, vol. i.

Ter′aphim, a word designating small statues or images which were thought to possess certain magical virtue. They were objects of worship and consulted as oracles. (Ezek. xxi. 26; Zech. x. 2.) The Israelites derived their use from the Aramæans. They were set up in houses as household gods, or worn as personal charms. On every revival of true piety in Israel the teraphim were discarded with other idols. (2 Kings xxiii. 24.)

Tenths. See Tithes.

Terminism, a doctrine which occasioned a controversy at Leipzig in the seventeenth century, the chief movers in which were Reichenberg, who upheld the doctrine, and Ittig, who denied it. It is the belief that there is a *terminus* in each man's life, which only occurs once, after which he is no longer capable of receiving grace or pardon for his sins.

Terry, Milton Spenser, S. T. D. (Wesleyan University, Middletown, Conn., 1879), Methodist; b. at Coeymans, N. Y., Feb. 22, 1840; was graduated at Yale Theological Seminary, 1862; was pastor, 1863–84; and since professor of Old Testament exegesis in Garrett Biblical Institution, Evanston, Ill. He is the author of a commentary on *Joshua* to *Samuel* (1873); and on *Kings* to *Esther* (1875); *Biblical Hermeneutics* (1883).

Tersteegen, Gerhard, a well-known German hymn-writer and pietist; b. at Meurs, in Rhenish Prussia, Nov. 25, 1697; d. at Mülheim, in Westphalia, April 3, 1769. He was apprenticed to a merchant in Mülheim, but at the age of sixteen received religious impressions that awakened so strong a desire for private meditation that he learned the trade of a ribbon-maker. In time he began to preach and write, although, through his entire life, he suffered from pain and illness. His evangelistic labors were attended with great success, and he translated the works of Madame Guyon and other French mystics, and published several original works. He wrote many hymns, some of which were translated by Wesley. See his *Life*, by Kerlin (1853) and Stursberg (1869).

Tertiaries, a name given to those who observed the third rule of St. Francis. They led a religious life, according to definite regulations, but were not obliged to live in monasteries. They represented in the world the interests of the order with which they were connected. In this way the Emperor Charles IV., King Louis IX. of France, Queen Blanche of Castile, and others were members of the Franciscan Order.

Tertullian (*ter-tul′-i-an*), Quintus Septimius Florens, was the first of the ecclesiastical writers who wrote in Latin, and is therefore called by Milman "the father of Latin Christianity." He lived at the end of the second and the beginning of the third centuries, under the Emperors Severus and Caracalla. The son of a centurion, he was born at Carthage, and brought up in the religion of his heathen parents, but was afterwards converted to Christianity, and became a priest at Carthage or Rome. It is known that he was married, from the fact that he addressed certain books to his wife; and it is hence inferred that the celibacy of the clergy was not yet customary. In middle age he joined the sect of Montanus, the asceticism and rigorous discipline of the Montanists being probably peculiarly attractive to a man of his austere character and vehement temper. Of his after-life nothing certain is known, but it is said that he lived to a venerable age.

Tertullian was a voluminous author. His style is harsh, but vigorous and powerful. He seems to have been educated for the law (though he is not to be confounded with a namesake who was a jurisconsult about this time), and the effect of his training is apparent in his works. He treats Christianity, it has been said, as a client for whose defence he is retained, and does not scruple to make use of any argument. Some of his chief works are:

(1) His *Apology*, addressed to the governors of Proconsular Africa, under Severus. It contains a complaint that the mere name of Christian was made a test by judges; that Christians were not allowed to state their opinions; that they were frequently confounded with the Jews; and that ignorance and prejudice were the cause of the feeling against them. It also shows that Christians could not be suspected of disaffection, as they never attempted to avenge their wrongs, but offered supplications for the emperors, and readily paid their taxes.

(2) *On the Prescription of Heretics.*—Prescription is a legal term, signifying the exception taken by a man when an attempt was made to dispossess him of his property, that the case should not be heard, on the ground that he has been in undisturbed possession for a number of years. Tertullian's book is an application of this principle, maintaining that it is unnecessary to argue with heretics on the merits of the case, for they are excluded from a hearing on account of their novelty.

(3) *Five books against the heresy of Marcion.*

(4) *On Baptism*, showing the necessity of the sacrament, and refuting the opinion that faith alone is sufficient for salvation.

Tertullian also wrote on Penitence, on Patience, on Martyrdom, on the Soul; besides books against Praxeas and Valentinus, and numerous other works. The work on the Trinity, sometimes ascribed to him, is not now considered genuine.—Benham: *Dict. of Religion.*

Test and Corporation Acts, "the name given to certain acts which were passed in the reign of Charles II., by which all members of corporations, and afterward all holders of other public offices, were compelled (in addition to taking the oaths of allegiance and supremacy, etc.) to declare their adhesion to the Church of England by receiving the Communion of the Lord's Supper in connection with that Church at least once every year. These acts were to a large extent evaded, an act of Indemnity being passed every year in favor of those who from conscientious motives had failed to comply with the terms of the Acts. They were repealed in 1828. — Cassell: *Cyclopædia.*

Te′trarch, properly the sovereign or governor of the fourth part of a country. (Matt. xiv. 1.) In the Scriptures the name is applied to any one who governed a province of the Roman empire. The tetrarch had the title of king. (Matt. xiv. 9.)

Tetzel (*tet′sel*), JOHN, b. at Leipzig between 1450 and 1460; d. there in July, 1519. He entered the Dominican order in 1489, and in 1502 was commissioned by the pope to preach the jubilee indulgence. His life was shamefully corrupt, and he carried on the business of selling indulgences with such impudence that he offered absolution for every sort of crime, not excepting murder, adultery, and perjury. Luther preached openly against him, and when the great reformer nailed his theses on the church-door in Wittenberg, Tetzel attempted to answer them. His answers were burned in derision by the students in the market-place, and the authorities at Rome soon found it politic to disavow the notorious vender of indulgences. Tetzel retired to a Dominican convent in Leipzig, where he died, shortly after, of the plague.

Textus Receptus. See BIBLE, p. 110.

Thacher, PETER. D. D., Congregationalist; b. at Milton, Mass., March 21, 1752; d. in Savannah, Ga., Dec. 16, 1802; was graduated at Harvard, 1769; ordained minister at Malden, Mass., 1770; from 1785 till his death, pastor of the Brattle Street Church in Boston. He was a member of the Provincial Congress, a delegate to the State Constitutional Convention of 1780, and served frequently as chaplain of the State Legislature. He was a man of eloquent utterance, and was called "the silver-tongued Thacher." He was connected with many literary and charitable institutions, and published many works, among them: *Observations upon the Present State of the Clergy of New England, with Strictures upon the Power of Dismissing Them, Usurped by Some Churches* (Boston, 1783).

Thaddæ'us. See JUDAS.

Theatines, a religious order of regular priests, founded in 1524 by Cajetan of Thiene, bishop of Chieti, afterward Pope Paul IV. The members owned no property, and devoted themselves to the care of the sick and criminals, and preaching against heretics. The order flourished in Italy, especially at Naples, and spread into Germany, Spain and Poland, but not to a great extent.

Theism. Theists are those who believe in the existence of God, as distinguished from atheists, but the name includes various degrees and phases of that belief. Theism is really the same as deism (the former coming from the Greek, the latter from the Latin, word for God), and was first used by some writers in the seventeenth century instead of it. Deism—the chief form of anti-Christian thought in the last century—was a theory which implied the existence of a Personal God as a conclusion of the natural reason, but denied the need for, and the possibility of, any revelation besides the work of Nature. God had made the world once for all, and interfered no further in its concerns. This name fell into discredit, and similar opinions are now held under the term theism. But as infidelity has, in the present day, become more open in its opposition to God, theists have come to be ranged on the side of Belief, and the term now includes not only those holding the old deistic opinions, but all who believe in a Personal God who is possessed of power, wisdom, and goodness; all, in short, who confess the God of Abraham. Indeed, Jews, Christians and Mohammedans—as against atheists of all kinds, as well materialists as pantheists—are properly called theists.—Benham: *Dict. of Religion.* See DEISTS; GOD.

Theoc'racy (*the rule of God*) is a word used to designate that constitution of a state in which the Almighty is regarded as the sole sovereign. It was first applied by Josephus to the peculiar state organization of the Jews.

Theod'icy denotes a vindication of the Deity, in respect to the government and organization of the world.

Theodo're of Mopsuestia, "a well-known writer of the Syrian Church, and especially notable in connection with the controversy of 'The Three Chapters,' was born of a wealthy and distinguished family at Antioch, in the first half of the fourth century. He was the school-fellow and friend of St. John Chrysostom, and his fellow-pupil under the philosopher and rhetorician, Libanius; and he was induced by the earnest exhortation of Chrysostom, to join with him in embracing the monastic life. His theological and scriptural studies were made under Flavian of Antioch, and Diodorus of Tarsus; and having received priest's orders, he resided for a time at Antioch, where his learning and eloquence won the highest applause, and afterward at Tarsus, under his old teacher, Diodorus. About the year 390, or a little later, he was chosen bishop of Mopsuestia in Cilicia. In 394 he preached in the presence of the Emperor Theodosius at Constantinople, on occasion of a synod held in that city. Of his further history little is known; but his literary activity must have been prodigious, if we can judge by the contemporary accounts, and by the number of the works which are ascribed to him, but of which only fragments now remain. The most important of these consisted of commentaries on almost all the books of Scripture, and various polemical writings. A supposed tendency to Pelagian and Nestorian errors was observable in Theodore, and was, in part, the occasion of the long controversy of the three chapters. This controversy, however, did not arise till long after the death of Theodore, which took place about 427. Considerable fragments of Theodore's commentaries have been published by Cardinal Mai in his *Spicilegium Romanum*, and some of his works still exist in Syriac; but by far the greater proportion has been lost."—Chambers: *Cyclopædia.*

Theology (*Theos*, God, and *logos*, doctrine), the doctrine which God has given concerning himself, the science which treats of the existence and character of God, and the relations in which we stand to him. The word "theology" was in use among the heathen, who applied it to the works of those who speculated on the nature and worship of the gods, and therefore Hesiod and Plato were both regarded as theologians. Eusebius and Varro (as quoted by Augustine in his *De Civitate*) distinguished the heathen theology into three sorts: the *fabulous* (that of the poet), the *natural* (that taught in the philosophical schools, and the *political* (that of the priests and common people). The two former were open to the will of the professors to alter as they pleased, but the last was settled by authority, and could not be altered without national consent. The Roman Law was very strict on this point (Cic.: *De Legibus*). The State theology of the heathen consisted in the solemn service of the gods, and in attendance on the oracles and divinations.

The word theology is not used in the Bible. Its nearest equivalent is found in such phrases as "the mysteries of God," "the form of sound words," "sound doctrine." (1 Cor. ii. 7; 2 Tim. i. 13; Tit. i. 1, 9.) We have also in Scripture the words from which the term is compounded; *e. g.*, *ta logia tou Theou*, "the oracles of God." (See Mark vii. 13; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 10, in the original.) But the Christian fathers applied the term especially to the doctrine concerning our Lord; and St. John, who wrote so much concerning him as "the Word of God," is called "the Divine" Theologos. But the word was used in a wide as well as restricted meaning, and covered the whole subject of revealed truth.

The source of theology is regarded as twofold, *natural* and *supernatural*. The one is that which is revealed to man by the light of nature, *i. e.*, by the voice of God in each man's conscience, and the teachings of the creation. St. John distinctly claims a place for such theology when he speaks of "the true Light which lighteth every man that cometh into the world." (John i. 9.) Supernatural theology is that which comes by special revelation, embracing what we have learned from natural theology, but stating it more definitely, and establishing it by additional evidence, making known what could not have been known in any other manner. Thus the two do not conflict. Each has its own province. Reason, recognizing its own inability to explain all the facts and mysteries of life and of the universe, does not proudly seek to be so independent of all knowledge as to refuse any revelation of himself which the Unseen Creator may choose to make, and supernatural theology does not refuse the aid of reason or its claim to respect. Any doctrine which could be shown to contradict reason would have no claim on man's obedience.

Natural theology teaches the existence of God, and leads us to believe that he governs the world; that it is in accordance with his will that men should be pious, just, benevolent; that the soul is immortal. Philosophers do not agree as to how the knowledge comes, whether from ancient traditions or from innate ideas, but it is the admitted fact that all over the world God "left not himself without witness." (See Acts xiv. 15; xvii. 23; Rom. i. 19; ii. 14.) And thus the heathen confessed that they were the offspring of God; they taught that there is a duty incumbent on men to be pure, chaste, honest. But it is also manifest from the facts of history that natural theology was altogether inadequate to meet the purposes for which such knowledge is needed ("the world by wisdom knew not God"), though it confessed his existence, and felt and groped after him. And in the moral systems which the philosophers taught, not only some great duties were omitted, but some of their virtues proved to be vices. When Cicero taught that the true reward of virtue is praise, and Zeno that we ought not to forgive injuries, and the cynics that there is no shame in lewdness, and Aristippus that theft and adultery were admissible if the pleasure consequent upon them could be insured without after evil—all this teaching tended to the moral degradation of mankind. Hence heathenism involved a general depravity of manners, which extended not to the lower and uneducated classes only, but to the better informed, and even to the religious teachers themselves. The poetry of Horace and Ovid, beautiful as it is, gives terrible proof that the awful picture of heathen morals given in the first chapter of the Romans is not overdrawn.

Supernatural theology was revealed to men "by divers portions and in divers manners." From the few particulars of the ancient world which Moses gives us, we could hardly tell whether they knew of a general judgment to come. There was evidently a gradual development, an evolution, an increase of light from the faint dawn till the splendor of noonday in Christ.

When we come to separate the science of theology into different provinces, the following divisions will perhaps be regarded as covering the field: There is the theology of the *Evidences*, the grounds on which we believe that our religion is true. Such evidences are partly inward, partly outward. Men believe in God because he speaks to them. But they also have to weigh the evidences on which the Old and New Testaments claim to be regarded as authoritative, that they are genuine and authentic. Then theology is also *exegetic*, *i. e.*, it aims to interpret and explain the Scriptures (*exegesis*, "the bringing out" of the meaning). If Revelation is the source of theology, it is plain that we cannot overrate the importance of the accurate knowledge of what the inspired writers said and meant. The study of biblical exegesis, or *hermeneutics*, as it is sometimes called (from *hermeneuo*, "to interpret"), is one which has received much more attention of late years than it formerly did; and this is one of the happiest signs of the time. *Dogmatic* theology is that which gathers up and exhibits the results of exe getic theology by stating doctrines in a systematic manner and showing what their proofs are and whence derived. *Polemic* theology (from *polemos*, "war") has for its province to refute, cover, or defend the doctrines of a systematic or dogmatic theology. The epithet is said to have been first given by Friedman Beckmann, a theologian of Jena, in the seventeenth century. Many hold it in great disrepute, on the ground that sophistical arguments and unhallowed acts have been used in its service, and that the *odium theologicum* generated by religious strife has been an emeny to Christian charity. But it cannot be denied that the peace of the Church is dearly bought if the price be the sacrifice of truth. It behooves us to cast forth from our armory every weapon which God does not approve; but the truth must not be left undefended nor error unassailed. The establishment of sound principles of criticism will be the surest method of terminating theological warfare. *Practical* theology has its way prepared by all the departments of theological science that we have named; it depends on them, and at the same time is the crown of them all. It exhibits the precepts of religion and the motives which should guide us. There are those who declare that this department of theology alone is of importance—that all else is mere trifling. Thus Pope writes:

"For modes of faith let senseless bigots fight,
His can't be wrong whose life is in the right."

But the answer to this is that the mode of faith was revealed by God in order that men might be guided by it to better living, and therefore it cannot be lightly regarded. An opposite error is that which reserves all its admiration for the mysteries of faith. Religion is barren when it is cherished merely as a system of abstract truth, and it is weakness and inefficiency itself when regarded merely as a system of injunctions and prohibitions. Though it is a system of doctrines, it uniformly contemplates practical results, while the rules depend for all their power on the doctrines upon which they are based. *Casuistry* is the part of practical theology which applies itself to cases of conscience, decides difficulties as to what a man may or may not do in the way of duty.—Benham: *Dict. of Religion.*

Theoph'any, another name for the Epiphany. See EPIPHANY.

Theophilanthropists, the name of a religious society founded in Paris during the French Revolution. It developed in a kind of family worship, suggested by Chemin (author of a pamphlet, *Manuel des Theophilanthropes*, published in 1796), who with four others, in 1796, gathered their families for prayer and conversation. Others desired to meet with them, and their first public meeting was held in January, 1797. "The basis of the whole organization was pure deism. God, virtue, and the immortality of the soul, formed the three articles of the theophilanthropist creed." The movement for a time met with great success, but with the return of peace, and the reëstablishment of services by the Roman Catholics, they began to decline, and in 1802 Napoleon I. ordered the churches, that had been used by them at the instance of the Directory, to be restored to the Roman Church, and after this time they disappeared as a body.

Theoph'ilus, bishop of Alexandria (385–412). He took an active part in the Origenistic controversy. Three letters, which he wrote in opposition to Origen, are extant in a Latin translation by Jerome.

Theophilus, bishop of Antioch (176–186). He was an able writer. The only one of his works extant is his *Apology of Christianity*, addressed to a learned heathen friend, Autolycus. The best edition is by Otto (Jena, 1861).

Theoph'ylact, a learned Greek exegete, appointed archbishop of Achrida, in Bulgaria, 1078; d. about 1107. He wrote commentaries on most of the books of the Bible, which were the best produced at this period in the Latin Church.

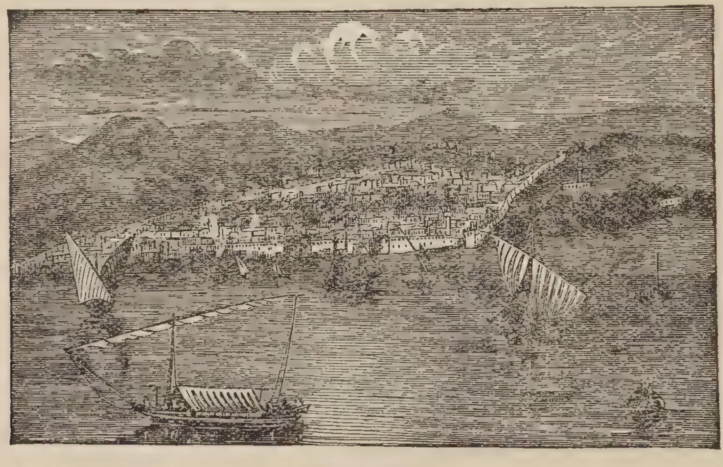
Theopneus'ty. See INSPIRATION.

Theos'ophy (from *Theos*, God, and *sophia*, wisdom) "is distinguished from mysticism, speculative theology, and other forms of philosophy and theology, to which it bears a certain resemblance, by its claims of direct divine inspiration, immediate divine revelation, and its want, more or less conspicuous, of dialectical exposition. It is found among all nations—Hindus, Persians, Arabs, Greeks (the later Neo-Platonism), and Jews (Cabala)—and presents itself variously under the form of magic (Agrippa of Nettesheim, Paracelsus), or vision (Swedenborg, Saint Martin), or rapt contemplation (Jacob Boehme, Oettinger)."—Schaff-Herzog: *Ency.*

Therapeu'tæ, the name of a Jewish sect, allied to the Essenes and early Christian monks, described in a work once attributed to Philo, entitled *On a Contemplative Life.* The work is now thought to be a forgery of ascetic origin, and the sect only an imaginary existence.

Thessalonians, Epistle to the. See Paul.

Thessaloni'ca, a city situated at the northeast corner of the Thermaic Gulf, on the Macedonian shore. Its early name was Therma (*hot baths*), from the hot springs near by. When rebuilt by Cassander (B. C. 315) he called it Thessalonica, after the name of his wife, the sister of Alexander. It became a populous and flourishing city, and after its capture by the Romans (168), was made one of the capitals of the four divisions of Macedonia. When Paul, accompanied by Silas and Timothy, visited the city on his second missionary journey (51), he preached three Sundays in the synagogue, and a church composed mostly of Gentiles, was gathered there. Among his converts were Caius, Aristarchus, Secundus, and perhaps Jason. (Acts xvii. 1–13; xx. 4; xxvii.; cf. Phil. iv. 16; 2 Tim. iv. 10.) The two epistles which Paul wrote to the Thessalonian Church are the earliest of his preserved writings. The accuracy of Luke is corroborated by the reference which he makes to the title, " politarchs," of the chief magistrates. (Acts xvii. 8.) " This term occurs in no other writing; but it may be read to this day conspicuously on an arch of the early imperial times, which spans the main street of the city." —*Howson.* Thessalonica was an important centre of Christianity for several centuries, and the missionary enterprises were here set in action that converted the Slavonians and Bulgarians. It is now a Turkish city under the name of *Saloniki*, and is still the most important town in European Turkey next after Constantinople. It is beautifully situated on a hill sloping back from the gulf. Many of the mosques were formerly Christian churches. It is still the seat of a Greek metropolitan, and contains many churches and schools of different denominations. Of its population of some 80,000, 30,000 are Jews and 10,000 Greeks. Some remains of its ancient grandeur, of historical interest, still exist.



THESSALONICA.

Theu'das (*God-given*), the name of an insurgent leader mentioned by Gamaliel in his speech before the Jewish Council. (Acts v. 35–39.) He is not the Theudas mentioned by Josephus (*Ant.* xx. 5, 1), since the rebellion referred to took place some years after Gamaliel's address. The probabilities are, that the leader here mentioned was Matthias, a prominent Jewish teacher, who headed a band in the time of Herod, and destroyed the Roman eagle placed by the king over the gate of the temple. Matthias in Greek is equivalent to " Theudas."

Thirty-nine Articles. See Articles of Religion.

Thirty Years' War, a great religious war that raged from 1618–48, and was ended by the Peace of Westphalia. The cause was nominally religion, but in reality it was the ambition of the house of Austria. It began in Bohemia, where the intolerance of the emperor (Ferdinand II.) produced a revolt, and the old animosities of the Hussite wars were all revived. Their cause was taken up by the Protestant princes, and soon all Central Europe was aflame. The war divided itself into three distinct periods. In the first, Austria, under the famous General Wallenstein, was completely victorious, and threatened to subdue all Germany. In the second, owing to the military genius of Gustavus Adolphus, king of Sweden, who became their leader, the Protestants carried all before them; and in the third, victory was more uncertain and more equally divided. France took an active part on the Protestant side, under Turenne and Condé. The great French minister, Cardinal Richelieu, though he oppressed the Protestants in France, helped those of Germany, in pursuance of his policy of French rivalry of German greatness. The chief provisions of the Peace of Westphalia (1648) were:

(1) Austria lost Alsace, which became a possession of France, and also Lusace, by which she had bought the help of the Elector of Saxony.

(2) Sweden acquired Bremen, Verden, part of Pomerania, Stettin, Rügen, and Weimar, which made her a member of the German Federation.

(3) Brandenburg obtained Magdeburg, Halberstadt, Minden, and Camin.

This was, therefore, to inflict a blow upon Germany which she had to wait until the present generation to recover. Not only were Alsace and other territories lost, but the right of France to the Lotharingian bishoprics was conceded; and Switzerland and the United Provinces, which had practically ceased for some time to belong to the empire, were formally cut off. But the mischief to Germany was far greater than loss of territory. While France became united and compact as she pushed her boundaries to the Rhine, Germany was exhausted and prostrate through the long struggle for which she had formed the field. The authority of the empire and the freedom of the people seemed to have perished together, and the once powerful unity was dissolved into a mere lax confederation of petty despotisms and oligarchies. The State of Brandenburg, which, as we have seen, received additions, began to lay the foundations of that monarchy which, under the name of Prussia, became, after a while, the leading State in the Confederation, and is now the all-absorbing power of the German Empire.—Benham: *Dict. of Religion.*

Tholuck, Friedrich August, D. D., an eminent German divine, author, and preacher; b. at Breslau, March 30, 1799; d. at Halle, June 10, 1877. Of humble parentage, through the assistance of friends he was enabled to pursue a university course at Berlin, where he was converted from skepticism through the influence of Neander and others. Graduating in 1821 as licentiate of theology he delivered lectures as *privat-docent* until 1824, when he was appointed extraordinary professor of Oriental literature. In 1826 he became ordinary professor of theology in the University at Halle, where he accomplished a life-work of remarkable influence in behalf of evangelical faith. He was a gifted and versatile scholar, and a preacher of rare eloquence. His relations with his students were intimate, and he took peculiar care of those who were struggling with adverse circumstances. He was especially attached to many of the American students who studied under him at Halle, and through them his life has had a marked influence upon theological thought in this country. Some of his principal works are: *Sin and Redemption; or, the True Consecration of the Skeptic* (1825); *The Credibility of the Gospel History* (1837); *Hours of Christian Devotion* (1840), 2 vols. He prepared *Commentaries* on Romans, Gospel of John, Hebrews, and the Psalms.

Thomas, one of the twelve apostles, known also by the Greek equivalent, Didymus, meaning *twin.* He was probably a Galilean. (John xxi. 2.) There are many traditions in regard to his history after the ascension. Gregory Nazianzen speaks of his preaching in India where, according to a later tradition, he suffered death at the king's command, by being pierced with lances. The Christians of St. Thomas (*q. v.*) show his grave at Meliapur, India. The Gospels "present him as one whom a deep earnestness of spirit inclined to melancholy, and a desire of knowledge made a doubter. He is the representative, among the apostles, of the critical spirit. By the way of honest doubt and questioning, he arrived at an imperturbable and joyous conviction and faith."—*Lange.* Two apocryphal works are connected with his name: *The Gospel according to Thomas* and *The Acts of Thomas.*

Thomas Aquinas. See Aquinas, Thomas.

Thomas A Becket. See Becket.

Thomas À Kempis. See Kempis.

Thomas Christians. See Christians of St. Thomas.

Thomists, the followers of Thomas Aquinas (*q. v.*). They were called *Thomists*, in opposition to the *Scotists*, or followers of Duns Scotus. The two sects were at variance in their views as to the nature of the divine coöperation with the human will, the measure of divine grace that is necessary to salvation, the unity of form in man, or personal identity, and other abstruse questions. The Thomists followed the doctrine of Augustine as to grace, and disputed the Immaculate Conception of the Virgin Mary. Most of the Thomists belonged to the Dominican Order, while the Scotists were Franciscans.

Thompson, Charles L., D. D. (Monmouth College, Ill., 1876), Presbyterian; b. at Cooperstown, Penn., Aug. 18, 1839; was graduated at Carroll College, Wis., 1858; studied theology at Princeton Seminary, 1858–60; was graduated at McCormick Theological Seminary, Chicago, 1861. He has held the following pastorates: Janesville, Wis., 1862–67; First Church, Cincinnati, O., 1867–72; Fifth Church, Chicago, 1872–77; Third Church, Pittsburg, Penn., 1877–81; Second Church, Kansas City, Mo., 1881–1888; since 1888 of Madison Avenue Church, New York City. He was the Moderator of the Centennial General Assembly of the Presbyterian Church held at Philadelphia, in 1888. He has published: *Times of Refreshing: A History of American Revivals from 1740 to 1877.*

Thompson, Joseph P., D. D., LL. D., b. in Philadelphia, Aug. 7, 1819; d. in Berlin, Germany, Sept. 20, 1879. He was graduated at Yale College in 1838; studied theology at New Haven and Andover; ordained pastor of the Chapel Street Congregational Church, New Haven, 1840; pastor of Broadway Tabernacle Church (Cong.), New York City, 1845–71. During his long and prominent pastorate in New York he exerted a wide influence as a preacher, writer, and advocate of philanthropic enterprises. He was one of the founders and editors of the *New Englander*, and aided in the establishment of *The Independent*, a newspaper with which he was connected editorially for fourteen years. He was a prolific writer of books, pamphlets, and reviews. Among his published works are: *The Theology of Christ in His Own Words* (1870); *The United States as a Nation* (1877), and *Church and State in the United States* (1873). When he resigned his pastorate in 1871, on account of ill-health, he went to Germany, where he did much in defence of American institutions, both with his pen and voice. Dr. Thompson devoted much time to Oriental studies, and was recognized as an authority in Egyptology.

Thomson, Edward, D. D., LL. D., Methodist Episcopal bishop; b. at Portsea, Eng., Oct. 12, 1810; d. at Wheeling, W. Va., March 22, 1870. He came to the United States in 1818, and made his home in Wooster, O. He was graduated in medicine at the University of Pennsylvania in 1829. He joined the Methodist Church in 1831, and in 1833 was admitted into the Annual Conference. He was principal of the Norwalk (Ohio) Seminary, 1838–43; editor of the *Ladies' Repository*, 1844–46; president of the Ohio Wesleyan University 1846–60; editor of the New York *Christian Advocate*, 1860–64. In 1864 he was elected bishop, and made an extended episcopal tour through Egypt and the East. He published: *Moral and Religious Essays; Evidences of Revealed Religion; Our Oriental Missions—India, China, and Bulgaria*, 2 vols.

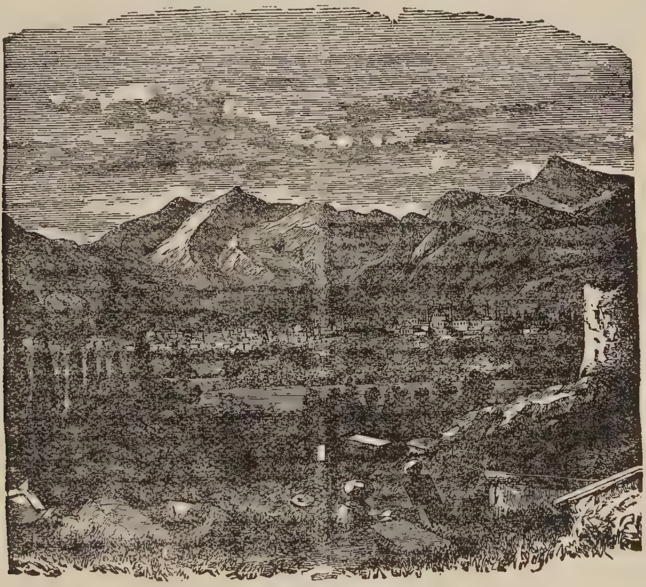
Thorn, The Conference of, was held in 1645 by the order of Ladislaus IV., king of Poland. It was composed of distinguished representatives of the Roman, Lutheran, and Reformed Churches. The design was to bring about a reconciliation, and secure, if possible, a reunion of the various bodies of Christendom. The conference lasted for three months and, while not altogether fruitless, revealed differences and antagonisms that could not be overcome. It was often called *The Charitable Conference.*

Thorndike, Herbert, d. 1672. One of the most learned and able advocates of the Laudian theology in the seventeenth century. He held several preferments, among them the mastership of Sidney College, Cambridge, from all of which he was ejected in the Great Revolution, but received a stall at Westminster at the Restoration. He took part in the Savoy Conference, and gave much assistance to Walton in his *Polyglot*, being a very accurate Oriental scholar. Thorndike's works have been republished in the *Anglo-Catholic Library*, in 6 vols.; the most eminent of them is the *Epilogus to the Tragedy of the Church of England* (1659), an earnest assertion of the grace of the sacraments.—Benham: *Dict. of Religion.*

Thornwell, James Henley, D. D., LL. D., an eminent divine of the Presbyterian Church; b. in Marlborough District, S. C., Dec. 9, 1812; d. at Charlotte, N. C., Aug. 1, 1862; was graduated at South Carolina College, Columbia, 1831; studied theology at Andover and Harvard; ordained pastor of Presbyterian Church, Lancaster, S. C., 1835; professor of logic and belles-lettres in South Carolina College, 1837; pastor of Presbyterian Church in Columbia, 1839; recalled to the college in 1841, with which he was connected during the following fifteen years. In 1855 he was transferred from the college to the theological seminary, and from 1858 was professor of didactic and polemic theology, and also editor of the *Southern Quarterly Review.* He was a recognized leader in the meetings of the General Assembly (Old School Branch) of which he was moderator in 1847. The collected writings of Dr. Thornwell, edited by Rev. James B. Adger, Richmond, 1871–73, are contained in 4 vols.: (1) *Theological;* (2) *Theological and Ethical;* (3) *Theological and Controversial;* (4) *Ecclesiastical.* See his *Life and Letters*, by B. M. Palmer, (Richmond, 1875).

Three-Chapter Controversy, The, grew out of the Monophysite Controversy. Through the influence of Theodorus Ascidas, bishop of Cæsarea in Cappadocia, the Emperor Justinian was led to believe that many of the Monophysites might be won to the Church if the chief representatives of the Nestorian theology were rebuked. He therefore issued an edict in 544, condemning (1) the person and writings of Theodore of Mopsuestia; (2) the writings of Theodoret in defence of Nestorius, and (3) the letter which Ibas was said to have written to the Persian Maris. As both Theodoret and Ibas had been indorsed by the Council of Chalcedon this action of Justinian implied a censure of that Council. A long and bitter controversy grew out of this edict. See Church histories, and Hefele : *Councils of the Church.*

Thugs, an organized body of secret assassins and thieves who were the terror of India for many years. They were the worshipers of the bloody goddess, Kali. They were suppressed during the administration of Lord William Bentinck (1828–35).



THYATIRA, ASIA MINOR.

Thummim. See Urim and Thummim.

Thurible, Thuribulum, a vessel in which incense is burned. It is usually made of gold or silver, with perforations in its cover through which the fumes escape. The censer is suspended by three long chains by which it is swung backward and forward.

Thyati'ra, "a city on the Lycus, founded by Seleucus Nicator, lay to the left of the road from Pergamos to Sardis, on the very confines of Mysia and Ionia, so as to be sometimes reckoned within the one, and sometimes within the other. Dyeing apparently formed an important part of the industrial activity of Thyatira, as it did of that of Colossæ and Laodicea. (Acts xvi. 14.) The principal deity of the city was Apollo; but there was another superstition, of an extremely curious nature, which seems to have been brought thither by some of the corrupted Jews of the dispersed tribes. A fane stood outside the walls, dedicated to *Sambatha*—the name of the sibyl who is sometimes called Chaldæan, sometimes Jewish, sometimes Persian—in the midst of an enclosure designated 'the Chaldæan's Court.' This seems to lend an illustration to the obscure passage in Rev. ii. 20, 21, which some interpret of the wife of the bishop. Now, there is evidence to show that in Thyatira there was a great amalgamation of races. If the sibyl Sambatha was really a Jewess, lending her aid to the amalgamation of different religions, and not discountenanced by the authorities of the Judæo-Christian Church at Thyatira, both the censure and its qualification become easy of explanation."—Smith: *Dict. of the Bible.*

Tiara, a kind of round high cap worn as a crown by the pope on solemn occasions. It is encircled with three golden crowns set with jewels. The original tiara was similar to that of an ordinary bishop, but John XIII. (965) added a golden crown; Boniface VIII. (1295) the second, and Benedict XIII. (1335) the third.

Tibe'rias, the modern *Tubariya*, situated on the western bank of the sea of Galilee. It was built by Herod Antipas, after the fashion of the Roman cities, with palaces, theatres, gymnasiums, etc. After the destruction of Jerusalem it became the seat of the Sanhedrin, and for many centuries was a seat of Jewish learning. The modern city covers only a small part of the space occupied by the ancient city. It has a population of some four thousand, about one-half of whom are Jews and the rest Mohammedans and Christians. The city is mentioned but once in the New Testament (John vi. 23), and there is no record that Christ ever visited it.

Tide, the Saxon word for hour, time, and sometimes for a festival, as Eastertide, Whitsuntide, etc.

Tig'lath-Pile'ser, the second Assyrian king of that name, who reigned B. C. 745–727, and is identical with Pul. He invaded Samaria (2 Kings xv. 29), and, later, destroyed Damascus and carried many away captive. (1 Chron. v. 26.) After the capture of Damascus he put Rezin to death (2 Kings xvi. 9), and it was here that Ahaz visited him and became his vassal. (2 Kings xvi. 10.)

Tillotson, JOHN, "archbishop of Canterbury, was the son of a clothier, and was b. at Sowerby, in Yorkshire, in 1630. His father, Mr. Robert Tillotson, was a zealous Puritan—a circumstance that is not a little curious, when we consider that the son ultimately turned out the most catholic churchman of his age. Tillotson studied at Clare Hall, Cambridge, where he took the degree of B. A. in 1650, and of M. A. in 1654. The writings of Chillingworth are said to have exercised a powerful influence on his mind during his university curriculum; but he owed not less to his friendly intercourse with Cudworth, More, Rust, Smith, Wilkins, and other eminent scholars. In 1656 he became private tutor in the house of Edmund Prideaux of Ford Abbey, Devonshire, attorney-general under the protector, but appears to have returned to London shortly before Cromwell's death. At what time Tillotson entered into orders, or who ordained him, is not known; but he was a preacher in 1661, attached apparently to the Presbyterian party in the Church of England, for at the famous Savoy Conference (*q. v.*) he was present on the Presbyterian side; but he submitted at once to the act of uniformity (1662); and in December of that year was offered the church of St. Mary, Aldermanbury, London, of which Edmund Calamy had been deprived, but declined it. In 1663 he was appointed to the rectory of Keddington, in Suffolk, but almost immediately thereafter was chosen preacher at Lincoln's Inn, where his mild, evangelical, but *un*doctrinal morality was at first little relished. 'Since Mr. Tillotson came,' said the benchers, 'Jesus Christ has not been preached among us.' However, as the graces of his character gradually displayed themselves his popularity increased, especially when it was found that, although not a Puritan, he was, nevertheless, averse to atheism and popery. In 1664 he published a sermon on 'The Wisdom of being Religious;' and in 1666, 'The Rule of Faith,' in reply to a work by an English clergyman named Sargeant, who had gone over to the Church of Rome. About the same period he took the degree of D. D., and in 1670 was made a prebend of Canterbury. Two years later he was promoted to a deanery; and in 1680 published a somewhat notable sermon, entitled 'The Protestant Religion Vindicated from the Charge of Singularity and Novelty,' in which he advanced the proposition, untenable by a Protestant, that 'no man is at liberty to affront (*i. e.*, to attack) the established religion of a nation, though it be false.' This proposition he subsequently, on reflection, abandoned. Along with Burnet, he attended Lord Russell during his imprisonment for complicity in the Rye-house plot; and on the accession of William III., rose high into favor. In 1689 he was appointed clerk of the closet to the king, and in April, 1691, was raised to the see of Canterbury, vacant by the deposition of Sancroft (*q. v.*), after vainly imploring William to spare him an honor which he foreboded would bring him no peace. Nor was he mistaken in his painful presentiment. The nonjuring party pursued him with unrelenting rage to the end of his life; but their animosity could not extract one murmur of complaint, or one vindictive retaliation from the meek, humane, and tolerant primate. He did not long enjoy his dignity, dying of palsy, Nov. 18, 1694, at the age of 65. A collected edition of his *Sermons* was published after his death by his chaplain, Dr. Barker, and has been frequently reprinted. They were translated into German by Mosheim, and were long highly popular on account of their clear, solid and refined thought, their easy eloquence, and their humane and moral piety."—Chambers: *Cyclopædia.*

Tim'othy (*honoring God*), the co-laborer and pupil of Paul. A native of Derbe or Lystra; he had a heathen father and a Jewish mother. Both his mother and grandmother were distinguished for piety, and early educated him in the Scriptures. (2 Tim. i. 5; 2 Tim. iii. 15.) Converted in youth, probably during Paul's visit on his first missionary journey, when the apostle visited Lystra on his second missionary tour he heard such reports of Timothy that he made him his companion. The letters of Paul reveal the tender tie of affection that bound their hearts together. Probably Timothy was thirty-four or thirty-five when left in charge of the church at Ephesus. (1 Tim. iv. 12.) According to tradition Timothy was the first bishop of Ephesus, and suffered martyrdom under Domitian.

Timothy, EPISTLES TO. See PAUL.

Tindal, MATTHEW, a distinguished deistical writer; b. in Devonshire, about 1657; d. in London, Aug. 16, 1733. A graduate of Oxford, he joined the Roman Catholic Church, but soon returned to the Church of England. His principal work was: *Christianity as Old as the Creation; or, The Gospel a Re-publication of the Law of Nature* (1730). It treats the Scriptures from the standpoint of rationalism, and its attacks upon the Old Testament dispensation as a divine revelation called forth many replies. It is said that the *Analogy* of Bishop Butler was meant especially to be a reply to this work. Tindal's other works are: *The Rights of the Christian Church Asserted*, an attack upon High-Church views (1706), and several pamphlets.

Tischendorf, LOBEGOTT FREDERICK CONSTANTINE VON, "a very eminent biblical scholar, was born at Lengenfeld, in Saxony, on Jan. 18, 1815. His labors in search of the best and rarest MSS. in reference to the Bible, in which he was liberally assisted by the Saxon and Russian governments, were exceedingly valuable. Among the most important of his numerous excellent works are the editions of the *Sinaitic MS.* (1862, 1863, 1865); the *Eighth Critical Edition of the New Testament* (1864–72), and the *Monumenta Sacra Inedita* (1855–70). After being an extraordinary and ordinary professor at Leipzig, from 1845, he became professor of theology and of biblical palæography in 1859, a chair in the latter subject having been instituted for him. He was created a count of the Russian empire, an LL. D. of Cambridge, a D. C. L. of Oxford, etc. He died on Dec. 1, 1874." —Chambers: *Cyclopædia.*

Tithes, tenths of produce, property, or spoils, dedicated to sacred use. "The principal tithal rules are as follows: (1) The tenth part of the fruits of the earth and cattle were given to the Levites, who received it as a compensation for their want of an inheritance, and might eat it at their several places of abode. (Num. xviii. 21.) (2) The Levites must give one-tenth part of this tithe to the priests (Num. xviii. 26); this latter portion after the exile (Neh. x. 38), and, perhaps, before (2 Chron. xxxi. 12), had to be delivered at Jerusalem. (3) A second tenth was eaten at the tabernacle, at a joyous feast (Deut. xiv. 22 *sq.*); the offerers, if they were ceremonially clean, and the Levites, joining therein. In case the distance was so great as to make the transportation of the tenth part inexpedient, it might be converted into money, and the money used again in the purchase of the necessary vegetables and meat for the feast. (Deut. xiv. 25, 26.) (4) Every third year this tithal feast was celebrated by the people at their homes (Deut. xxvi. 12); the Levites, stranger, fatherless, and widows being invited thereto. The tithes were considerably neglected after the exile (Neh. xiii. 10; Mal. iii. 8, 10); and, at the later period of Roman rule, high-priests often laid violent hands on the priestly tithes. (Joseph.: *Ant.* xx. 8, 8; 9, 2.) The Pharisees, on the other hand, insisted upon the tithal rules as conditions of righteousness, and entered upon a casuistical and minute application of them. Our Lord refers to their particular care in this regard. (Matt. xxiii. 23.)" — *Leyrer*. Cf. Schaff-Herzog: *Ency.*, vol. iii., pp. 2365–66.

Titular, a term applied to a person who has merely a title to a benefice, not having yet entered on its privileges.

Ti′tus, the "fellow-helper" of Paul, a Gentile (Gal. ii. 3), was probably one of Paul's converts (Tit. i. 4), but was never circumcised. (Gal. ii. 3.) Titus was the companion of Paul in many of his missionary journeys (2 Cor. viii. 6, 16, 23), and was with him in his second Roman imprisonment. (2 Tim. iv. 10.) According to tradition Titus died as bishop of Crete.

Tobit. See APOCRYPHA.

Todd, JOHN, D. D., a distinguished Congregational minister and author; b. at Rutland, Vt., Oct. 9, 1800; d. at Pittsfield, Mass., Aug. 24, 1873. He was graduated at Yale College, 1822, and Andover Theological Seminary, 1826; pastor in Groton, Mass., 1827–33; of the Edwards Church, Northampton, 1833–36; of the First Congregational Church, Philadelphia, 1836–42; of the First Church, Pittsfield, Mass., 1842–70. He wrote many widely circulated books. Among them are: *Lectures to Children; Student's Manual; Index Rerum; Future Punishment* (1863); *Hints and Thoughts for Christians* (1867); *Woman's Rights* (1867); *The Sunset-land, or the Great Pacific Slope* (1870). See *John Todd: The Story of his Life told mainly by Himself* (New York, 1876).

Toledo, COUNCILS OF. Toledo is a famous old city in Spain, and is still the seat of an archbishopric. Many Church synods were held there. About the date of the first council there is much difference of opinion, but it was probably called about 400 by Patronus, bishop of Toledo, in the pontificate of Anastasius, to pass decrees against the Priscillianists. Another was called for the same purpose in 447 by Leo the Great.

That, however, known as the Second Council of Toledo was held in 531, under the presidency of the Archbishop Montanus, and five canons were passed concerning ecclesiastical discipline, which had much relaxed under the Arian princes.

The Third Council of Toledo was held after the conversion of the Goths from Arianism, in order to fortify the people in their creed, and bring the discipline of the Church into better form. It was held in 589, under Leander, bishop of Seville: there were sixty-three prelates present, besides five proctors for those who were absent. King Reccared, who had been converted that year, ordered a fast of three days to be kept before the opening of the assembly; three-and-twenty important canons were passed against Arianism, and the same number on matters of the Church. The second canon enjoined repeating the Creed before receiving the Communion, and the eleventh regulated Penance. The synod was closed with an eloquent address by Leander on the conversion of the Goths. Two smaller synods were held in 597 to guard the sobriety of priests, and in 610 to settle the primacy upon the see of Toledo.

The Fourth Council of Toledo was held in 633, under the presidency of St. Isidore; it discussed both discipline and doctrine, and seventy-five canons were made regarding the rights of the king. It was attended by seventy-two bishops.

The Fifth Council was convened in 636 under Eugenius of Toledo; twenty bishops were present, and nine canons were passed confirming the decrees of the last assembly.

The Sixth Council, in 638, met to secure the orthodox faith, and amongst other things a canon was made that none but Catholics should be allowed to live in Spain. Sylva, archbishop of Narbonne, was president, and fifty-two bishops attended.

The Seventh Council was held in 646; the eighth in 653, when measures were taken against Jews and heretics; the ninth, in 655; the tenth, in 656; the eleventh, in 675, settled the better partition of the diocese, and denounced the licentiousness of the priests; the twelfth, in 681, consisted of thirty-five prelates, presided over by Julian, archbishop of Toledo; it confirmed King Erwig's title to the throne, and gave a check to the Jews; the thirteenth, in 683, made thirteen canons against those who should plot against or despise the authority of the sovereign; the fourteenth, in 684, was against the Monothelites and Apollinarians; the fifteenth, in 688, discussed the substance and nature of Christ; the sixteenth, in 693, protested against idolatry and the licentiousness of priests; the seventeenth, in 694, was against the Jews. The eighteenth, and last, was held in 701; its decrees are lost. Other Synods of Toledo are mentioned, down to 1473, but none of importance.—Benham: *Dict. of Religion.*

Toleration, the liberty allowed, in countries which have an established religion, to persons holding other views or opinions to teach publicly their own tenets, and to worship in the mode of their own choice, or not at all. Such liberty is so entirely taken for granted in the conditions under which we live, that it is difficult to realize how different was the state of things in former times. It is unfair to the Church of Rome to reckon intolerance as her special monopoly, though it may fairly be claimed for the Reformation that toleration only became possible under it. It was no cruelty on the part of the authorities of the Church previously which led them to punish with fine, imprisonment, and death those who challenged the received doctrines. For as a State claims to itself the right to imprison thieves and hang murderers, so it was believed that there was a like duty to punish those who depraved morals and ruined the souls of men. A man who wilfully poisons a soul was as sinful as he who wilfully poisons a body. And the Church of Rome, holding itself to be infallible, and its doctrines to be necessary to salvation, proclaimed it her duty to visit with the heaviest penalties those who fell into heresy concerning the faith delivered to the Church. It also appears possible that the mode of execution by burning, so constantly adopted, had in it originally some idea of expiating, by burning on earth, sins which it was held deserved eternal torment of the same kind in a most literal sense. It does not, therefore, surprise us that some of the gentlest of men were uncompromising "persecutors;" such men were St. Francis de Sales and Sir Thomas More. It was the disbelief with which men came to regard this claim to infallibility which led them to deny the right of any man, or body of men, to be regarded as an authority over consciences. We can therefore do justice to men like St. Dominic, and some of the promoters of the Inquisition, whilst we thank God that their day of persecution is over.

But the rejection of Roman infallibility was by no means the signal for general toleration. When Henry VIII. destroyed the pope's authority in England he took it to himself, continued the censorship of books, and extended it over not only theological but political writings. In Queen Elizabeth's reign the right of printing was confined to the few presses in London, Cambridge, and Oxford, which held royal licenses, and in 1637 a decree of the Star Chamber limited the number of printers in the whole country to twenty, and of typefounders to four, and the work of these was subject to the strictest supervision. The danger to life and liberty into which a dissenter from Roman doctrine ran in the days of Queen Mary was transferred to Roman Catholics themselves under Queen Elizabeth. Not only so, but the animosities which divided Protestant from Protestant were no better. Barnes, a Lutheran, who himself had been imprisoned for heresy, impeached Lambert for heresy concerning the sacrament in the days of Henry VIII., and procured his burning, and no sect recognized any shadow of divergence from its own standards. While the Romanist regarded all outside his dominion as outcasts from grace, the Anglican could only extend the terms of salvation to those who took the sacraments from the apostolically ordained minister: Lutherans anathematized those who denied the Real Presence, Calvin burned the Unitarian Servetus, and the Unitarians were uncompromising against those who denied the inspiration of the Scriptures. When the Star Chamber was abolished in 1640, the right which it had exercised was claimed by the Parliament, which pursued the same policy by an ordinance for the regulation of printing. When the Westminster Assembly met in 1643, the Independents proposed that all sects should be tolerated, but the Presbyterians successfully opposed them, and the Westminster Confession (ch. 23) asserts the duty of the magistrate to promote the true religion, and to restrain and punish heterodoxy. That the Independents themselves had not learned to practice the principles of religious freedom is evident from the history of their proceedings in New England. "From the Reformation to the Commonwealth," says Bishop Heber, "there is abundant proof that, much as every religious party in its turn had suffered from persecution, and loudly and bitterly as each had, in its own particular instance, complained of the severities exercised against its members, no party had yet been found to perceive the great wickedness of persecution in the abstract, or the moral unfitness of temporal punishment as an engine of religious controversy. Even the sects who were themselves under oppression exclaimed against their rulers, not as being persecutors at all, but as persecuting those who professed *the truth;* and each sect, as it obtained the power to wield the secular weapon, esteemed it also a duty as well as a privilege not to bear the sword in vain." The first home of religious liberty was Holland, where the keen discussions that went on opened the eyes of religious men to the sacredness of the conscience. But the greatest apostle of toleration in England was John Milton, whose *Areopagitica: A Defence of the Liberty of Unlicensed Printing*, published in November, 1644, is perhaps the noblest pamphlet in our language. "The principle for which he contended," writes Professor Morley, "is that upon which all healthy growth and national prosperity, in its true sense, must depend. He took for his model an oration written to be read, which was addressed by Isocrates to the Areopagus, the great Council of Athens. Isocrates called on the Parliament of Athens to undo acts of its own; Milton was making a like call on the Areopagus of England." (Preface to *Famous Pamphlets.*) The first, however, to lay down unflinchingly this great principle was Roger Williams (*q. v.*); and other works which have promoted the cause of the slowly learned lesson of toleration have been Bishop Jeremy Taylor's *Liberty of Prophesying*, Barclay's *Apology for the Quakers*, Locke's *Treatise on Toleration;* Sydney Smith's *Peter Plymley's Letters;* Dr. Martineau's *Rationale of Religious Enquiry*, and John Stuart Mill's *Essay on Liberty.* The result may be summed up in the language of Mr. Froude: "An enlarged experience of one another has taught believers of all sects that their differences need not be pressed into mortal hatred; and we have been led forward unconsciously into a recognition of a broader Christianity than as yet we are able to profess, in the respectful acknowledgment of excellence wherever excellence is found. Where we see piety, continence, courage, self-forgetfulness, there, or not far off, we know is the Spirit of the Almighty and, as we look around us among our living contemporaries, or look back with open eyes into the history of the past, we see that God is no respecter of 'denominations' any more than he is a respecter of persons. His highest gifts are shed abroad with an even hand among the sects of Christendom, and petty distinctions of opinion melt away and become invisible in the fullness of a larger truth."—Benham: *Dict. of Religion.*

Toleration Act, "an act of Parliament, passed in the first year of the reign of William and Mary (1689), by which the freedom of worship was granted to such Dissenters from the Church of England as should make a declaration against transubstantiation, and take the oaths of allegiance and supremacy. Its benefits were not extended to Unitarians nor to Roman Catholics, nor did it relieve Dissenters from the Test and Corporation Acts. In 1813 the clause in the act which excepted Unitarians was repealed; and subsequent legislation has given full religious freedom to Dissenters of all kinds, and likewise to Roman Catholics."—Cassell: *Cyclo.* See TEST AND CORPORATION ACTS.

Tongues, GIFT OF. "The promise of our Lord to his disciples, 'They shall speak with new tongues' (Mark xvi. 17), was fulfilled on the day of Pentecost, when cloven tongues like fire sat upon the disciples, and 'every man heard them speak in his own language.' (Acts. ii. 1–12.) It is usually supposed that this supernatural knowledge of languages was given to the disciples for their work as evangelists; but it appears from the narrative that the 'tongues' were used as an instrument, not of teaching, but of praise, and those who spoke them seemed to others to be under the influence of some strong excitement, 'full of new wine.' Moreover, the Gift of Tongues is definitely asserted to be a fulfillment of the prediction of Joel ii. 28; and we are led, therefore, to look for that which answers to the Gift of Tongues in the other element of prophecy which is included in the Old Testament use of the word; and this is found in the ecstatic praise, the burst of song. (1 Sam. x. 5–13; xix. 20–24; 1 Chron. xxv. 3.) The First Epistle to the Corinthians supplies fuller data. The spiritual gifts are classified and compared, arranged, apparently, according to their worth. The facts which may be gathered are briefly these: (1) The phenomena of the Gift of Tongues were not confined to one church or section of a church. (2) The comparison of gifts, in both the lists given by St. Paul (1 Cor. xii. 8–10, 28–30), places that of tongues, and the interpretation of tongues, lowest in the scale. (3) The main characteristic of the 'tongue' is that it is unintelligible. The man 'speaks mysteries,' prays, blesses, gives thanks, in the tongue (1 Cor. xiv. 15, 16), but no one understands him. (4) The 'tongues,' however, must be regarded as real languages. The 'divers kinds of tongues' (1 Cor. xii. 28), the '*tongues* of men' (1 Cor. xiii. 1), point to differences of some kind, and it is easier to conceive of these as differences of language than as belonging to utterances all equally wild and inarticulate. (5) Connected with the 'tongues,' there was the corresponding power of interpretation."—Smith: *Dict. of the Bible.* For the alleged modern revival of the gift of tongues see CATHOLIC APOSTOLIC CHURCH.

Tonsure. From an early date it was customary for the priests in the Roman and Greek Churches to shave a portion of the skull. After the sixth century the fashion was adopted by monks. The extent of the tonsure distinguishes the higher from the lower clergy. Most of the mendicant and cloistered orders permit only a narrow strip of hair to grow around the head: all above and below is shaved. The tonsure is conferred by bishops, cardinal priests, and abbots.

Toplady, Augustus Montague, b. at Farnham, Surrey, Nov. 4, 1740; d. in London, Aug. 11, 1778. He was ordained in 1762, and became vicar of Broad Hembury, Devonshire, in 1768, where he remained till his death. At the age of nineteen he published *Poems on Sacred Subjects*; but his most important hymns were written in later years. Among them was: "Rock of Ages, cleft for me," first published in 1776, in the *Gospel Magazine*, of which he was then the editor. A complete edition of his verses was published by D. Sedgwick, in 1860. Toplady was a Calvinistic Methodist, and engaged in a controversy with John Wesley, in which very bitter words were employed on both sides.

Torquemada, Thomas de, an infamous Inquisitor of the Dominican order; b. at Valladolid, 1420; d. at Avila, Sept. 16, 1498. He founded the Inquisition in Spain, in the reign of Ferdinand and Isabella. It is said that 9,000 victims perished at the stake by his command. He was influential in procuring the banishment of the Jews from Spain.

Torrey, Joseph, D. D., Congregationalist; b. at Rowley, Mass., Feb. 2, 1797; d. at Burlington, Vt., Nov. 26, 1867; was graduated at Dartmouth College, 1816, and at Andover Theological Seminary, 1819; pastor at Royalton, Vt., 1819–27; professor of Latin and Greek in the University of Vermont, 1827–42. He was professor of intellectual and moral philosophy from 1842 until his death, and from 1863 to 1865 president of the university. The literary work by which he is best known is a translation of Neander's *General History of the Christian Religion and Church* (Boston, 12th ed., 1881), 5 vols., with index and copious notes.

Tractarian Movement, the name given to the religious revival which commenced in Oxford in 1833. Two influences were at work in causing it. One was the tendency to rationalism, brought about by the study of German theologians; the other the perfunctory way in which the clergy performed their clerical duties. Pluralists abounded, and there was a general spirit of money-getting abroad amongst the clergy. The rubrics were not carried out; there was no daily service, except in the cathedrals; the Holy Communion was administered only at long intervals, and, altogether, church-life was at a very low ebb.

The Reform Bill of 1831, with its political liberalism, had made a deep impression, especially on some of the clergy of Oxford, and roused them up to a defence of the Established Church. The leaders of the movement were two celebrated Fellows of Oriel—John Keble and John Henry Newman, with whom were joined Richard Hurrell Froude, Arthur Philip Perceval, Frederick William Faber, William Palmer, of Magdalen and William Palmer, of Worcester, Edward Bouverie Pusey, and Isaac Williams. To these must be added one great Cambridge name, that of Hugh James Rose (*q. v.*).

Keble, by the publication in 1827 of the *Christian Year*, had exercised an immense influence. His was a singularly beautiful personal character, and to him the Church of England was the only possible Church. Newman, till the age of twenty-one, had been brought up under Calvinistic influences. Richard Hurrell Froude was a man of versatile genius, but of no real depth, very impetuous, the "knight-errant" of his party, and he undoubtedly led Newman toward Rome. These three men had, between 1828 and 1833, been gradually approaching toward a definite plan of action. On July 14, 1833, Keble preached an assize sermon, entitled "National Apostasy," which so moved Newman that a meeting was at once agreed on, at which the method of action should be decided. This meeting took place at Hadleigh, where Hugh James Rose was the rector, and at which all those named above were present except Faber, Pusey, and Williams. They had previously published a book called *The Church's Manual*, in which they had prominently brought forward the significance of the sacraments and the importance of the priesthood; this manual they now revised, and as a means for further teaching, Newman started the idea of *Tracts for the Times*, which were to be backed by higher pulpit teaching. Newman is called the tractarian *par excellence*. Of the ninety which were published in the course of eight years he wrote twenty-eight. In 1835 Pusey, who at first had held aloof from the movement, came into the ranks with his tract on Baptism; he was a man of higher standing than the rest, being Hebrew Professor, a D. D., and a canon of Christ Church. His accession gave the movement name and force, and originated the term *Puseyite*, which was so long the epithet of a High-Churchman. In 1838 the bishop of Oxford animadverted on the *Tracts*, but he did not oppose their publication; but the opposition waxed louder year by year, especially on the publication, in 1839, by Newman and Keble, of *R. H. Froude's Remains* (he having died in 1836). This book contained words of the strongest character against the Reformation, and opened the eyes of many who had hitherto doubted as to the tendency of the movement. In 1841 came the celebrated *Tract 90*, from the pen of Newman, which was said to teach that a man might subscribe the Thirty-nine Articles, even when he held the doctrines of the Church of Rome. This raised a tremendous storm in Oxford. Four tutors published a protest against it, and it was censured by the Heads of Houses. This was the last of the *Tracts*. The bishop of Oxford, Dr. Bagot, wrote to Newman requesting that the series might cease, and Newman immediately yielded. Though their publication made so much noise at the time, the *Tracts* are now but little read, and those who do read them wonder that they should have caused so much excitement. The name "Tractarian" was given to the writers by Dr. Christopher Benson, Master of the Temple, who was one of their strongest opponents. Cardinal Newman's *Apologia*, written in 1864, is eminently the best book to read for the history of the movement.—Benham: *Dict. of Religion.*

Transfiguration. This wonderful episode in the earthly life of Christ is recorded with almost exact repetition in the synoptical gospels (Matt. xvii. 1–13; Mark ix. 2–13; Luke ix. 28–36), and is alluded to by Peter. (2 Peter i. 16–18.) "The design of this miraculous event was manifold; but chiefly to attest in the most solemn and mysterious manner the divinity of the Messiah's person and mission; to support the faith of the disciples by evidence of the existence of a separate state, which was furnished by the appearance and conversation of Moses and Elias; and as showing, by the audible declaration of the Father, a broad distinction between this prophet and all others: 'This is my beloved Son, hear ye him.' The *place* of the transfiguration was probably the southern slope of Hermon, as it occurred a few days after the confession of Peter at Cæsarea-Philippi, which lay at the foot of Mount Hermon, and on the eve of Christ's last journey to Jerusalem. Mount Tabor, the traditional site, does not answer the conditions. The summit was then a fortified and occupied camp. The *time* of the event was most likely the night, as then it would be better seen; besides, the disciples were awakened by the light. Again, it was the next day before they descended. (Luke ix. 37.) Peter, James and John were the sole spectators; our Lord, Moses and Elijah the actors. It was partly an objective appearance, partly spiritual vision."—Schaff: *Bible Dictionary.*

Transubstantiation (from *trans* and *substantia*, a change of one substance into another), in the Roman Catholic Church, the miraculous conversion of the bread and wine used in the Eucharist into the "very body and blood" of Christ, a change said to be wrought by the act of consecration. "The forerunners of the Reformation opposed this doctrine, especially Wycliffe, Huss and Wessel. The Reformers were unanimous in rejecting transubstantiation as a fundamental error, contrary to Scripture, to reason, to the testimony of the senses, to the very nature of the sacrament, and leading to gross superstition and the adoration of the host (first prescribed by Cardinal Guido in Cologne, 1203). The last was denounced as downright idolatry (though it follows as a logical consequence from the doctrine that the very body and blood of our Lord are literally present on the altar). There was, however, a serious difference among the Reformers in the extent of opposition. Luther, from conscientious conviction, adhered to the literal interpretation of the words of the institution, the doctrine of the corporeal presence and the fruition of the true body and blood of Christ by *all* communicants (though with different effect); but substituted for transubstantiation the idea of co-existence of body and blood 'in, with, under' bread and wine during the sacramental transaction; while Zwingli and Calvin gave up the literal interpretation, and the latter substituted for the idea of a corporeal presence the idea of a spiritual real presence, and for manducation by the mouth and the teeth, a spiritual real fruition by faith alone."—*Dr. Philip Schaff* in Schaff-Herzog: *Ency.*, vol. iii., p. 2387. See Lord's Supper.

Trappe, La, an abbey of the Cistercian Order, founded in 1140 by Rotrou, Count of Perche. As in many other such abbeys, the discipline became greatly relaxed, but it was reformed by the Abbot Armand Jean le Bouthillier de Rancé. He was born in 1626, and ordained a priest in 1651, and in 1662 he determined on the reformation of his abbey, which he had already held *in commendam* for twenty-five years, it being in those days no uncommon thing to confer these posts on children of tender years. Cardinal Richelieu had given him this and several other pieces of preferment, and, having also succeeded to a large fortune, the abbot led for a time a dissipated life in Paris; but his heart being touched by the loss of a friend, he determined to sell everything and distribute the money to the poor, and, giving up all other benefices, he retired to La Trappe. He ordained that his monks should return to the "strict observance" of the Cistercians, and in 1663 he got leave from the king to hold the abbey as a regular abbot. Having entered on a new novitiate, he succeeded by his eloquence and example in persuading his monks to consent to the increased austerities, which forbade them to take wine, meat, fish, or eggs, and to cut themselves off completely from the outer world, and devote themselves to manual labor. They even exceeded the strict rules of the Cistercians; they rose at two o'clock, and went to rest at seven in the winter and eight in summer. From two till half-past four they spent in prayer and meditation, and then retired to their cells till half-past five, when they said Prime. At seven they went to labor, either out or in doors; at half-past nine was said Tierce, followed by the Mass, Sext, and None; then they dined on vegetables; at one o'clock returned to work for another two hours, and then retired to their cells till Vespers at four o'clock; this was followed by a meal of bread and water, and spiritual reading till six o'clock, when Compline was said; at seven they went to their cells and slept on pallets of straw. Absolute silence was enjoined at all times, and they had to make their wants known by signs. Their dress was a long gray cloak with wide sleeves and a black cowl; they wore their dress by night as well as by day. Rancé died in 1700. In 1790, when other monasteries were suppressed, the Trappists were turned out of France, and took refuge in Switzerland, in the monastery of Val Sainte in Freiburg, under Augustin de Lestrange; but this was destroyed by the French in 1798, and they wandered about till the Bourbon restoration in 1817, when they recovered La Trappe, and Lestrange established branches in connection with it in Spain, Italy, England, Belgium, and Ireland.—Benham: *Dict. of Religion*. As early as 1803 a colony of Trappists settled near Conewago, Penn., but they made several changes of place, and finally settled at Tracardie, N. S., in 1813. In 1848 Trappists from Meillerage, France, founded an establishment in Kentucky, and another has been founded at Dubuque, Iowa.

Trappists. See TRAPPE, LA.

Treggelles (*trē-gelz'*), SAMUEL PRIDEAUX, LL. D., an eminent New Testament critic and editor; b. at Wodehouse Place, Falmouth, Jan. 30, 1813; d. at Plymouth, April 24, 1875. He was educated in the Falmouth classical school. From 1828 to 1834 he was employed in the iron-works at Neath Abbey, Glamorganshire, and yet at the age of twenty-five he formed the design of preparing a critical edition of the Greek New Testament. In the prosecution of his work he visited the great libraries of Europe, and collated numerous manuscripts. Besides his *Greek New Testament*, published 1856–72, he edited the *Codex Zacynthius* (1861), and the *Canon Muratorianus* (1868), and was the author of: *Remarks on the Prophetic Visions of the Book of Daniel* (1847); *On the Original Language of St. Matthew's Gospel* (1850); *The Jansenists* (1851); *Account of the Printed Text of the Greek New Testament, with Remarks on its Revision on Critical Principles* (1854).

Trench, RICHARD CHENEVIX, D. D., archbishop of Dublin; b. in Dublin, Ireland, Sept. 9, 1807; d. in London, March 28, 1886. Educated at Trinity College, Cambridge, he became curate of Curdridge, 1835, and Alverstoke, 1840; rector of Itchinstoke, Hants, 1845; dean of Westminster, 1856; archbishop of Dublin, 1864. He was Hulsean lecturer at Cambridge, 1845–46, and professor of divinity in King's College, London, 1847–58. Archbishop Trench's works occupy no inconsiderable place in English literature. His best-known theological works are his *Notes on the Parables of our Lord*, and *Notes on the Miracles of our Lord; Lectures on Mediæval Church History; Lessons in Proverbs; The Sermon on the Mount Illustrated from St. Augustine; St. Augustine as an Interpreter of Scripture; Synonyms of the New Testament;* and *The Epistles to the Seven Churches of Asia Minor.* Further, Archbishop Trench was an ardent student of philology, and the work by which he is best known in literature is that entitled, *On the Study of Words.*

Trent, COUNCIL OF, the nineteenth or, as some authorities reckon, the eighteenth of the œcumenical councils recognized by the Roman Catholic Church. It receives its name from Trent (*Tridentium*), a city in the southern part of the Tyrol, where it was held with interruptions from Dec. 13, 1545, to Dec. 4, 1563. The council grew out of the Reformation and was desired by many in both parties. The Emperor, Charles V., urged it zealously, but it was again and again postponed by the policy of the papal court. In the final result, the Protestants were allowed no active part in its action, and the papal delegates controlled the entire management. It was convened by Pope Paul III.; transferred to Bologna in March, 1547, on account of the plague; indefinitely prorogued, Sept. 17, 1549; brought together again at Trent, May 1, 1551, by Pope Julius III. The sittings were again suspended by the victory of the Elector Maurice of Saxony over the Emperor, Charles V. The council again assembled, under the orders of Pius IV., on Jan. 18, 1562, and continued till its final adjournment on Dec. 4, 1563. The decrees and canons of the council were confirmed by a bull of Pius IV., Jan. 26, 1564. The object of the council was to condemn the doctrines and principles of the Reformation, and to define the position of the Roman Church on all disputed points, and also to effect a reformation in discipline which it was generally conceded had become necessary. The council abolished some ecclesiastical abuses, but as touching doctrinal decisions emphasized the peculiar dogmas of Rome regarding the seven sacraments; the withdrawal of the cup from the laity, the sacrifice of the mass, the sacrament of matrimony, etc. The council approved the scholastic doctrines of purgatory, the invocation and veneration of saints and their relics, and sacred images, also on the selection of food, fasts, festival days, etc. The decrees of the council were received in Italy, Portugal, Spain, France, the Low Countries, Poland, and the Roman Catholic portion of the German Empire. Two very different histories of this famous council have been written. One, by the liberal Fra Paolo Sarpi, of Venice, which appeared in 1619, and the other, in the interest of the papacy, by Cardinal Sforza Pallavicino, Rome, 1656–57. Among Protestant historians of the Council of Trent are: J. A. Buckley, London, 1852; Bungener (in French; Eng. trans. by D. S. Scott), 1855.

Trespass Offering. See Sacrifice.

Treves, Holy Coat of. It is alleged that the seamless coat of our Blessed Saviour is preserved in the city of Treves, it having been given to this place by the Empress Helena. The earliest mention of it is in the *Gesta Trevirorum* in the twelfth century. It was used at the consecration of Bishop Bruno in 1121, and translated from the choir to the high altar of the cathedral in 1196. In 1512, and several times since, it has been exposed for the veneration of the faithful; the last time was in 1844, when eleven bishops and thousands of people flocked to Treves on the occasion of the finding of an ancient ivory belonging to the cathedral, which had been lost, and which is supposed to confirm its authenticity. Many miracles were reported to have taken place at this time. Examination of the garment, however, has greatly shaken the faith of the most learned of the Roman Catholics in its genuineness, which is now pronounced not a matter of faith, but of "pious opinion."—Benham: *Dict. of Religion.*

Tribes of Israel. The children of Israel were already divided in Egypt into twelve tribes, according to the number of the sons of Jacob. As the tribe of Joseph divided itself into two bodies, politically alike, the number of tribes was really thirteen, but the separation of the tribe of Levi from the rest restored the original number, as may be seen from the order of the camp during the wandering in the wilderness. (Num. ii.; x. 13 *seq.*) In the midst, round the tabernacle, we find the priests and the three families of Levi, and then, toward the region of the sky, the twelve tribes in four triads, each led by a prince. The triads are formed with respect to the maternal relationship: (1) Judah, Issachar, Zebulun; (2) Reuben, Simeon, Gad; (3) Ephraim, Manasseh, Benjamin; (4) Dan, Asher, Naphtali. Since Levi received no portion, the number "twelve" forms the basis for the division of the country. In the blessing of Jacob (Gen. xlix.), where Levi is mentioned with the other tribes, Ephraim and Manasseh are combined under the name of Joseph.

The tribes were again divided into *families;* these, again, into *houses;* then came "man by man." (Josh. vii. 14, 17 *seq.*) At the head of the tribes stood the princes (Ex. xxxiv. 31), called also heads. (Num. xxx. 1.) Then came the heads of the families and houses of the fathers.

(1) *Asher*, son of Jacob by Zilpah (Gen. xxxv. 26), had four sons and one daughter. (Gen. xlvi. 17.) His tribe, when numbered at Sinai, amounted to 41,500 (Num. i. 41), and in the plains of Moab, 53,400. (Num. xxvi. 44–47.) In the time of David it furnished 40,000 soldiers (1 Chron. xii. 36), but it never rose to any importance. Its territory is described in Josh. xix. 24–31, but it did not expel the Canaanites (Judg. i. 31, 32) with whom it mingled, thus estranging itself from the common interest; hence reproved for not aiding Barak. (Judg. v. 17.)

(2) *Benjamin*, the youngest son of Jacob, by Rachel. (Gen. xxxv. 18, 24.) When his tribe was numbered it counted, the first time, 35,400 (Num. i. 37), and the second time, 45,600. (Num. xxvi. 41.) Though small, yet its men were famous for using the sling (Judg. xx. 16) and the bow in archery. (1 Chron. viii. 40; xii. 2; 2 Chron. xiv. 8.) Its territory, which is described in Joshua xviii. 11–28, comprised twenty-six cities, among which were Jericho, Bethel, and Jerusalem. Soon after Joshua's death the tribe of Benjamin, whose emblem, according to Jacob's

blessing, was the wolf (Gen. xlix. 27), was involved in a civil war with the other tribes, which almost extinguished it. (Judg. xix.; xx.) Shortly afterward it furnished a deliverer of the country in the person of Ehud, who killed Eglon, the king of the Moabites. (Judg. iii. 12 *seq.*) This tribe also furnished the first king, Saul (1 Sam. ix.; x.), whose dynasty (2 Sam. ii.), as well as that of David (1 Kings xii. 21; 1 Chron. xxi.) it supported, even after the division of the kingdom. (1 Kings xii. 21; 2 Chron. xi. 1.) After the exile, together with the tribe of Judah it constituted a main part of the Jewish people. (Ezra i. 5; iv. 1; x. 9.) To this tribe, also, belonged Mordecai and Esther (Esth. ii. 5)—more especially, Saul=Paul the apostle. (Rom. xi. 1; Phil. iii. 5.)

(3) *Dan*, Jacob's son by Bilhah (Gen. xxx. 6; xxxv. 25), had, at the mustering at Sinai (Num. i. 39), 62,700, and at the second (xxvi. 42, 43), 64,000 descendants. Though originally one of the strongest tribes, it required a long time before this tribe could take possession of its territory, which is described in Joshua xix. 40 *seq.* Driven to the hills by the Amorites, they were helped by Ephraim and Judah. (Judg. i. 34, 35.) The tribe of Dan soon became one of the most insignificant among the other tribes, though its boldness is characterized by the taking of Laish. (Judg. xviii.) A distinguished Danite was Samson.

(4) *Ephraim*, son of Joseph (Gen. xli. 52), whom Jacob preferred to Manasseh. According to Gen. xlviii. 5 Joseph was to receive a double portion; and this he received through his sons, Ephraim and Manasseh. At the census in the wilderness the tribe numbered 40,500 (Num. i. 33), and at the second census only 32,500. (Num. xxvi. 37.) But its territory was in the heart of Canaan (Josh. xvi. 5–9; xvii. 10, 15–19), and though small in numbers, it yet played an important part in the history of the Jewish nation. It produced Joshua; quarreled with Gideon and Jephthah (Judg. viii. 1; xii.); revolted from the house of David (1 Kings xii. 25; 2 Chron. x. 16), and formed, under Jeroboam, a kingdom in opposition to that of the house of David. This kingdom is often marked, therefore, as that of Ephraim. (Isa. vii. 2 *seq.*)

(5) *Gad*, son of Jacob by Zilpah, and brother of Asher. (Gen. xxx. 9 *seq.*) His descendants (Gen. xlvi. 16) were twice numbered. (Num. i. 14, 24, 25; xxvi. 15–18.) Having much cattle (xxxii. 1), the tribe was permitted to settle east of the Jordan, but it assisted the other tribes to conquer the Canaanites. (Num. xxxii. 16–32; Josh. i. 12–18; xxii. 1–8.) The character of the tribe is described by Jacob (Gen. xlix. 19), and among David's heroes the Gadites distinguished themselves. (1 Chron. xii. 8.) It was taken captive by Assyrians. (1 Chron. v. 26.)

(6) *Issachar* (*i. e.*, *reward*), Jacob's son by Leah (Gen. xxx. 18), had many descendants. (Gen. xlvi. 13; 1 Chron. vii. 1.) At the first census they counted 54,400 (Num. i. 28, 29), and at the second, 64,300. (Num. xxvi. 25.) In David's time the tribe had 87,000 soldiers. (1 Chron. vii. 25.) Its inheritance is described in Joshua xix. 17–23: it assisted Deborah and Barak (Judg. v. 15), supplied the country with a judge in the person of Tola (x. 1), and its "experienced men" joined David. (1 Chron. xii. 39, 40.)

(7) *Joseph*. See *Ephraim* and *Manasseh.*

(8) *Judah*, Jacob's fourth son by Leah. (Gen. xxix. 35.) For his character, life, etc., comp. Gen. xxxviii.; xliii. 3; xliv. *seq.* The future prominent position among his brethren is indicated by the blessing of Jacob. (Gen. xlix. 8–12; comp. 1 Chron v. 2.) The tribe of Judah developed itself in Egypt out of Judah's descendants, of whom three sons, *Shelah*, *Pharez* and *Zerah*, together with *Hezron* and *Ḥamul*, sons of Pharez, went there. (Gen. xlvi. 12; comp. chap. xxxviii.) Thus, three main families of the tribe and two side lines (Num. xxvi. 20 *seq.*) developed themselves. In Egypt the tribe increased rapidly, and at the first mustering it numbered already 74,600 adult males (Num. i. 26, 27), and at the second, 76,500. (Num. xxvi. 22.) On account of the authority of the ancestor, the tribe of Judah took the first place at the exodus, as the order of the camp shows. (Num. ii.) In the wilderness, and at the taking of Canaan the great Caleb stood at the head of this tribe. (Num. xiii. 6; xxxiv. 19.) After Joshua's death this tribe is appointed to attack the Canaanites. (Judg. i.) The territory of this tribe is described with more minuteness than that of the others, and comprised: (1) the "*Mountain*," the "hill-country of Judah," with 38, or, according to the Septuagint, with 48 cities (Josh. xv. 48–60); (2) the "*Wilderness*," the district adjoining the Dead Sea (xv. 61 *seq.*); (3) the "*South*" (xv. 21 *seq.*), and (4) the "*Lowland*" (xv. 33 *seq.*). To this tribe belonged Othniel (Judg. iii. 9) and Ibzan (xii. 8 *seq.*); it made David king (2 Sam. ii. 4), and adhered to his house. (1 Kings xii.; 2 Chron. x.; xii.) After the disruption of the kingdom, it formed, together with Benjamin, the southern kingdom, in opposition to the northern or Ephraimitic kingdom, to which the ten tribes belonged. (1 Kings xi. 31.) To this tribe belong proph-

ets like Amos, Isaiah and Micah; perhaps, also, Obadiah, Joel, Nahum, Zephaniah, Habakkuk and others. Most of the exiles who returned also belonged to this tribe; and since the majority of those who constituted the new commonwealth in Palestine belonged to that tribe, the name "Jew," for Hebrew or Israelite, came into use. This name occurs already in Jer. xxxiv. 9, but more frequently in the post-exile books; also in the New Testament, especially in St. John's Gospel. The highest honor, however, which was bestowed on this tribe consists in the fact that it gave the Messiah to the world, who, as "the Lion of the tribe of Judah" (Rev. v. 5), has overcome the world and become an eternal ruler.

(9) *Manasseh*, eldest son of Joseph, adopted by Jacob. (Gen. xli. 51; xlvi. 20; xlviii. 5.) At the beginning this tribe was the smallest—it only numbered 32,200 (Num. i. 34 *seq.*); but it afterward increased to 52,700. (Num. xxvi. 29.) At the distribution of the country, one-half of the tribe settled east of the Jordan, while the other half settled on the west side (Num. xxxii. 33, 39, 42; Josh. xiii. 7, 29–31; xvii. 1–11), but the tribe did not drive out all the Canaanites. (Judg. i. 27.) To this tribe belonged Gideon, but it is doubtful whether Jephthah was a member of it.

(10) *Naphtali*, the son of Jacob by Bilhah. (Gen. xxx. 8; xxxv. 25.) His descendants numbered, at the time of the exodus, 53,400 (Num. i. 43), and at the end of the wandering through the desert, only 45,400. (Num. xxvi. 50.) The inheritance of that tribe was in the mountains of the northern border (Josh. xix. 32–39), and the country suffered much from heathenish syncretism: for this cause this district was called the Galilee of the nations, or merely Galilee (Josh. xx. 7; xxi. 32; Isa. ix. 1), whence the name Galilee, which was afterward applied to a larger territory. This tribe produced Barak, who fought against the Canaanites and Midianites. (Judg. iv.; v. 18.)

(11) *Reuben*, Jacob's first-born child, the son of Leah (Gen. xxi. 32), forfeits his birthright (xlix. 4) for his transgression. (Gen. xxxv. 22.) His descendants amount, at the first census (Num. i. 20, 21), to 46,500, and at the second (xxvi. 7), to 43,730. The tribe aids in conquering Palestine (Josh. i. 12–18; iv. 12; xxii. 1–6), and assists in building the altar of witness (xxii. 10–29), but it soon isolates itself from the rest, and is reproved for not aiding against Sisera. (Judg. v. 15, 16.) But it fights its own battles. (1 Chron. v. 10.) Its geographical position—from the Arnon to Heshbon—was, no doubt, the cause of its isolation from the common interest of Israel.

(12) *Simeon*, Jacob's second son by Leah (Gen. xxix. 33), who, with Levi, avenged Dinah's dishonor (xxxiv. 25–30), and was accursed with Levi, by the father. (Gen. xlix. 5–7.) At the first mustering the descendants numbered 59,300 (Num. i. 22, 23), and at the second only 22,200. (Num. xxvi. 14.) At the taking of Canaan this tribe unites with that of Judah. (Judg. i. 3.) A portion of the tribe afterward emigrates to Gedor. (1 Chron. iv. 28–43.)

(13) *Zebulun*, Jacob's son by Leah (Gen. xxx. 19, 20); his descendants increased, during the wandering through the wilderness, from 57,400 to 60,500. (Num. i. 30, 31; xxvi. 26, 27.) Its territory (Josh. xix. 10–16) was amid the picturesque hills and plains of Lower Galilee, having Tabor on the east, and the Great Sea at the base of Carmel on the west. Although in commercial relations with the Gentiles, the tribe assisted Barak (Judg. iv. 6, 10) and Gideon (vi. 35) against the neighboring nations. This tribe furnished a judge, Elon, who ruled the people ten years (xii. 11 *seq.*), and aided David with 50,000 soldiers. (1 Chron. xii. 23, 40.) Although the region of this tribe, like the later Galilee, was historically and theocratically very insignificant, yet it was to be more honored at the end of time, according to Isa. ix. 1; for, indeed, the small territory of Zebulun, uniting with it the western shore of the Galilean sea, was the usual theatre of the life and work of Jesus.

Of the twelve tribes, only two seem to have returned from Babylon, those of Judah and Benjamin: of the other ten, Josephus (*Ant.* xi. 5, 210) states that up to his time they were beyond the Euphrates in great numbers. [Condensed from Oehler-Orelli's art. in Herzog's *Real-Ency.*, 2d ed., vol. vii., pp. 174–180, 269 *seq.*] B. Pick.

Tridentium. See Trent, Council of.

Trine Baptism denotes the administration of baptism in which the person baptized is immersed thrice in the water, or the water is poured upon the head thrice, in the name of the three persons of the Holy Trinity. It had its origin probably in apostolic times.

Trinitarians, a monastic order, founded in 1197, for the purpose of ransoming Christians who were taken captive by the infidels. The order took its name from the fact that all its churches and houses were dedicated to the Holy Trinity. The order used one-third of its revenues for its special work.

Trinity, The. All branches of the Christian Church teach the doctrine of the divine unity. That there is none other God but one is the most unequivocal, positive and continuous testimony of both the Old and the New Testaments. It is the substance of the first commandment, and the primordial basis of all true religion and morality. (Exod. xx. 3; Deut. vi. 4; Psa. lxxxvi. 10; Isa. xliv. 6; xlv. 6; Mark xii. 29, 32; John xvii. 3; 1 Cor. viii. 4–6; 1 Tim. ii. 5.) Yet most clearly and unmistakably does the Gospel recognize distinctions in the Godhead, and ascribe divinity to three, the Father, the Son, and the Holy Ghost. (Matt. iii. 16, 17; xxviii. 19; 2 Cor. xiii. 14; John xiv. 15–26; xvi. 13, 15; Eph. ii. 18.) The first article, therefore, the fundamental belief of the Christian system, holds God to be both one and triune, a truth for which man is indebted entirely to revelation, which reason acknowledges to be incomprehensible, and which, depending on its own resources, it is wont to pronounce absurd and impossible. Taught from the Scriptures the doctrine of Eternal Love, some divines have held that the dogma of the Trinity can be argued from this. If God from eternity is love, there must have been from eternity an object upon which that love could flow out; an object personally distinct and independent of him, yet sustaining such relations to him as to be worthy of the infinite fullness of divine love. Of this no object could be worthy if it were short of equality with God, if it were not itself God.

Again, God is *per se* unconditioned, absolute, infinitely removed beyond the creature; yet he comes into relation with the finite, as creator and ruler, and the only reconciliation of this apparent contradiction lies in the conception of an organ or medium by which he comes into relation and revelation to the creature, an entity which sustains the innermost essential relation to the divine Being, and is yet, at the same time, a personally distinct and self-subsistent existence. Thus, while there are no *a priori* grounds for this mystery of mysteries, some *a posteriori* confirmations or illustrations of it may be offered. Its proper and only source is revelation.

It must not be premised, however, that the Scriptures in direct terms present this doctrine in the form in which it has come to be defined, or that the Christian Church entered upon its career with a distinct doctrinal formula embracing it. They furnish the constituent elements of the dogma, they set forth alike the unity of the divine Being, the distinct personality and the true and equal divinity of the Father, the Son and the Holy Ghost, and the relations in which they stand to each other, to the Church and to the world. It is from the collation of these elements and the consciousness of the Christian Church that the doctrine of the Trinity became satisfactorily and immovably established. In keeping with the law of development, the germs of it are found in the Old Testament, but it is only by the light thrown back from the gospel that they are so recognized. They may have served to prepare devout minds for its clear and full disclosure in the New Testament. (Gen. i. 1–3; Num. vi. 23–26; Psa. ii. 7; xxxiii. 6; li. 11; cx. i.; Isa. vi. 3; xlviii. 16.) The most striking representations of a threefold hypostatic distinction in God meet us at the baptism of Christ, in the baptismal formula (Matt. xxviii. 19), and in the apostolic benediction. (2 Cor. xiii. 14.) In John xiv. Jesus speaks to the Father and of the Father, and promises to send his Spirit upon the disciples. In 1 Cor. xii. Paul mentions a diversity of gifts, but the same spirit, diversity of administration, but the same Lord, and diversity of operations, but the same God. In Eph. iv. he says there is one Spirit, one Lord, one God and Father of all; while in 1 Pet. i. 2 another apostle distinguishes between the foreknowledge of God the Father, the sanctification of the Spirit, and the obedience of Jesus Christ.

The form under which the specific scriptural demonstration of the dogma has been commonly exhibited is the proof of the personality and the divinity of each constituent of the Trinity. Peculiar evidences of deity ascribed to any being prove the essential deity of that being. Among these evidences are embraced titles, perfections, operations and worship; and as the Scriptures in a number of texts apply to the Son and to the Holy Ghost the same titles, the same perfections, the same operations and the same worship which they ascribe to the Father, the coequal divinity of the Three cannot be denied by any who accept the Bible as the infallible, authoritative, and final source of truth.

Whatever the measure of clearness in Scriptural teaching, the deity of her Lord was from the first the assured and common faith of the Church. "To him," says Pliny, "they sang their praises as to God," and the whole organism of the Church, her festivals, sacraments, cultus, martyrdoms, and the utterances of her first teachers, attest irrefutably this faith. To claim this as the result of exegetical deductions is, however, unhistorical. It was the expression of an immediate, conscious faith. As this became clearer, and unfolded itself through the study of the word, controversy with error and the speculative activity of the Christian mind, confusion and misapprehension were gradually removed, and clear definitions were necessarily called for, and the astounding paradox of believing in one God, and yet offering to another the honor which belongs to the infinite Father, grew into a fixed doctrinal formula. The original faith of the heart developed into an unalterable dogma of theological science.

Significantly, it was the first doctrinal task of the Church to reconcile the divinity of her Lord with the unity of the Godhead. Not for a moment could she surrender either truth, or suffer any infringement of it, the former being the centre of her life, the latter a treasure deposited with God's people for ages. The problem taxed the utmost resources of Greek metaphysics, and a century of controversy elapsed before a final solution was attained.

The struggle after a suitable expression for the incomprehensible mystery developed, and finally destroyed, two serious errors. To save the absolute unity of God, it was proposed to confine the idea of the absolute, the preëminent prerogative of deity to the Father, and to condition the coming forth of the Son, or the Logos, into a distinct hypostatic form of existence by the limits of time or the interests of the finite. This came into conflict with the consciousness of the Church, which had always associated Christ with the Father as the object of faith and worship, and which could not consent thus to sever him from the essence of the Father, or agree to any theory of subordination. In the same interest it was attempted to show, on the other hand, that the unity of essence admits of no hypostatic distinctions, but unfolds itself in three different forms or manifestations. God comes forth from the absolute state in one period as Father, in another as Son, in another as Holy Ghost. This sacrifices the self-subsistence of the historic Christ, making him in every respect identical with the Father.

Each view held half the truth: one, Christ's distinction from the Father; the other, his unity of essence with the Father, but the former surrendered his proper divinity, the latter his proper personality; the former making the world's Redeemer less than God; the latter, while coming much nearer to the Church's consciousness, obliterated the personal distinction between the Son and the Father, turned the economy of redemption into a scenic exhibition, and lost, in the idea of abstract unity, the whole compass of Christological truth.

The idea, first developed by Origen, of the eternal generation of the Son, namely, that it inheres eternally in the nature of God to pour forth his fullness in a subject that is the absolute image of himself, that the Son is an immanent Self-importation, was a great advance in the construction of the dogma. Three cardinal points were now established: sameness of essence, personal distinction, eternal generation. What was yet wanting was an approximately adequate expression combining these points. The predicate *homoousios* was adopted by the Council of Nice as embracing both the idea of unity and that of distinction, and the whole Christian Church has ever since united in declaring its faith in "the Only Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father."

The same premises which resulted in this settlement of the relation of the Son to the Father eventually and of necessity brought about a similar conclusion concerning the Holy Ghost; the Symbol of the Church being expanded at the Council of Constantinople, A. D. 381, by the addition to the third article: "the Lord and Giver of Life, who proceedeth from the Father, who with the Father and Son together is worshipped and glorified," the Church thus affirming the absolute divinity alike of the Father, the Son, and the Holy Ghost, ascribing to each the attributes and perfections of deity, while always, on the other hand, maintaining that there is one God only, that the divinity of the Father, of the Son, and of the Holy Ghost is an absolute unit. It cannot be claimed that all difficulties were surmounted. Long struggles ensued, even after the Church had, in successive Councils, defined the doctrine; but the formulation in the Athanasian Creed of the Catholic Faith, "That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the substance," presents this mystery in such a way that, as Hagenbach says, "all further endeavors of human ingenuity to solve its apparent contradictions in a dialectic way must break against this bulwark of faith, as the waves break upon an inflexible rock."

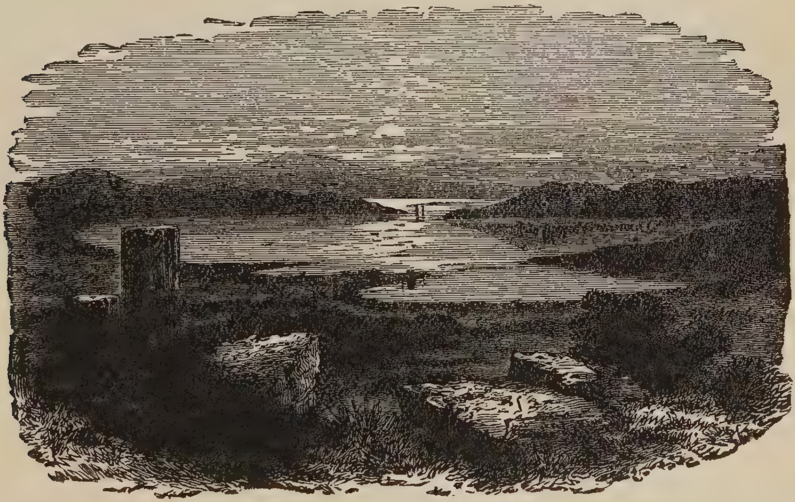
Misapprehensions have arisen, not only from the transcendent range of the subject, and the poverty of human language, but also from the failure to observe the specific terms which differentiate the constituent parts of the doctrine. Unity, for instance, is affirmed of the nature of God. He is one in essence. Trinity relates to the mode of existence, the distinctions which subsist in the divine essence; Unity and Trinity are not predicated of the same thing and do not therefore contradict each other. The Godhead is one and three, not in the same sense, but in different senses. By Person, again, a term which may easily mislead, is meant the peculiarity or property by which each is not the other, nor a part or quality of another, but a subject subsisting of itself. Unlike the essence which is common and communicable, the personal subsistence cannot be communicated from the one to another. Each "person" possesses its own ultimate form of subsistence. The Father differs from the Son, the Holy Ghost differs from both. The Father is unbegotten, the Son is begotten, the Holy Ghost proceeds from the Father and (according to the Western Church) from the Son. Yet neither is God without the other; neither works independently of the other; the Three are One.

The importance of this dogma cannot be overstated. It underlies the whole system of Christian truth. It determines the economy of grace. It is "the point," says Meyer, "on which all Christian ideas and interests unite; at once the beginning and the end of all insight into Christianity." Every sect or system that has denied to the Son and to the Holy Ghost equal rank and honor with the Father has made shipwreck of the faith. Arians, Socinians, Unitarians, Rationalists, whatever may have been their original purpose, have each by turns subverted every fundamental truth of the Gospel. Those who have no Trinity have no Saviour. Among standard English treatises on the Trinity are: Dorner: *The Person of Christ;* Bull: *Defence of the Nicene Creed;* Waterland: *The Trinity;* Shedd: *History of Christian Doctrine;* Hodge: *Systematic Theology.*

E. J. Wolf.

Trinity Sunday, the first Sunday after Pentecost (Whitsunday), celebrated in honor of the Holy Trinity. In the Greek Church the Monday in Whitsun-week is set apart for the same purpose. The observance of the festival appears to have come into universal use in the Western Church in the time of Pope John XXII. (1334).

Tritheism denotes that conception of the doctrine of the Trinity which gives such prominence to the triad of persons as to minimize or lose sight of the unity. The name of tritheists was given a party in Alexandria which made a very sharp distinction between the three divine persons. During the reign of Justin II. (565–578), they held a disputation at Constantinople with the orthodox Patriarch John. The later history of the sect is unknown. Roscelin, the father of nominalism, was accused of tritheism by Anselm. He retracted after his views had been condemned by the Synod of Soissons (1093).


TROAS.

Tro'as, a city of Lesser Mysia in Asia Minor, on the sea-coast, six miles south of the entrance to the Hellespont. It was founded by Alexander the Great. A Roman colony was placed there during the reign of Augustus, and it became a place of great commercial importance. Paul visited Troas twice, and perhaps three times. (Acts xvi. 8–11; xx. 5, 6; 2 Cor. ii. 12, 13; 2 Tim. iv. 13.) Troas is now a heap of ruins. The walls can still be traced for several miles. There are the remains of a gymnasium, 413 feet long and 224 feet wide, which Prof. A. H. Sayce describes (1880) as "a vast ruin whose desolation was only equalled by the solitude of the forest in the midst of which it stood." The place is now known as *Eski Stamboul*, or "Old Constantinople."

Truce of God, an arrangement during the Middle Ages by which, in time of war, hostilities ceased during all the important church festivals, and from Thursday evening to Sunday evening each week. This plan was recommended by the Councils of Orléans (1016) and Limoges (1031), and enforced by the bishop of Aquitaine (1030). The second (1139) and third (1179) Lateran Councils adopted it.

True Reformed Dutch Church. See REFORMED DUTCH CHURCH.

Trumbull, HENRY CLAY, D. D. (Lafayette College, Easton, Penn., 1881; University of the City of New York, 1882), Congregationalist; b. at Stonington, Conn., June 8, 1830; education chiefly private; received honorary M. A. from Yale College, 1866; became State missionary of the American Sunday-School Union for Connecticut, 1858–62; chaplain in the Union army, 1862–65; missionary secretary for New England of American Sunday-School Union, 1865–71; normal secretary of the same Society, 1871–75; editor of the *Sunday-School Times*, Philadelphia, since 1875. Among his published works are: *The Knightly Soldier* (1865); *Childhood Conversion* (1868); *The Model Superintendent: Sketch of the Life, Character, and Methods of Work of Henry P. Haven* (1880); *Kadesh Barnea* (1884); *Teachers and Teaching* (1885). *The Blood Covenant* (1885); *The Sunday-School: Its Origin, Mission, Methods, and Auxiliaries* (1888). (The Lyman Beecher Lectures in Yale Divinity School for 1888.)

Tübingen, a small town on the Neckar, eighteen miles from Stuttgart, has been for 400 years the chief nursing place of the scholars of Würtemberg. Not only poets (Wieland, Uhland, etc.), but philosophers (Schelling and Hegel), Protestant theologians (as Œcolampadius, Osiander, Pfaff, Otinger, Storr, Baur, Dorner), and Roman Catholics (Möhler, Hefele, etc.) were all graduates of Tübingen. This University, though the character of the country is deeply religious, has produced some of the most learned opponents of Christianity —Paulus the deist, Baur the pantheist, and Strauss, the author of the *Life of Jesus*. The theological students, though they are tinctured more or less with Hegelian pantheism, cherish with grateful reverence the memory of such men as Bengel, who firmly taught Gospel doctrine during the infidel apostasy of the eighteenth century, and they crowd the churches. The Tübingen theologians of the last century were marked by mysticism. They had a special taste for speculations on apocalyptic and millenarian topics. Thus Gottlieb Storr, their principal representative in his time (b. 1746; d. 1805), occupied a position analogous to that of the eighteenth-century Methodists in England: he asserted the authority of the Scriptures against the rationalism of Kant, and laid especial emphasis on the evidential value of the miracles.

But a darker side of the university life of Tübingen is seen in the prevalence of the Hegelian philosophy. The founder of the new school was F. C. Baur (b. 1792; d. 1860), whose critical investigations in the New Testament led him to the opinion that the pastoral Epistles were the production of the second century, that some of St. Paul's Epistles are not genuine, and that a great gulf separated St. Paul from the other apostles. In fact, this may be regarded as the special tenet of the later Tübingen school. Peter and John were Jewish in their views, only distinguished from their brethren by their faith that Christ was the promised Messiah. Paul maintained a doctrine that the crucifixion made Christ the Savior of the world, and elaborated a theory of justification which to them was strange, and of religious freedom which to them was abhorrent. For the sake of peace they were for a while silent, but the animosity broke out in the Apocalypse, which referred to St. Paul and his teachings when denouncing the Nicolaitans. The Gospel of St. John, Baur pronounced not genuine. But as he grew older he modified his views greatly, and his *Christianity of the First Three Centuries* (1853), though it hardly rises above Unitarianism, is a more conservative work than his previous writings. He asserts the pure morality of Christianity, while he denies its miracles. The tendency of modern criticism in the Tübingen school has been to reverse all this. The judgment concerning St. John and the synoptic Gospels has been to recognize their historic truth; and the manifest untenableness of the theories of Strauss, who was Baur's scholar, has driven the scholars to a closer approximation to the ancient faith of Christendom.—Benham: *Dict. of Religion.* See G. P. Fisher: *Supernatural Origin of Christianity* (N. Y., 1877); Schaff: *Church History* (1882), vol. i., pp. 205–217.

Tübingen School. See above.

Tulloch, JOHN, D. D., a prominent divine of the Church of Scotland; b. near Tibbermuir, Perthshire, June 1, 1823; d. at Torquay, Eng., Feb. 13, 1885. He was educated at St. Andrew's and at Edinburgh; became parish minister at Dundee, 1845, and at Keltins, Forfarshire, 1849; principal and professor of divinity, St. Andrew's University, 1854; and senior principal, 1860. He was the author of several valuable theological works, the principal being: *Rational Theology and Christian Philosophy* (1872), 2 vols.; *The Christian Doctrine of Sin* (1877); *Modern Theories in Philosophy and Religion* (1884); *Movements of Religious Thought in Britain during the Nineteenth Century* (1885).

Tunkers. See DUNKERS.

Turkey. The Ottoman Turks who laid the foundations of the Turkish Empire were Mohammedans, and carried on their wars in the name of the prophet. After the conquest of Egypt by Sultan Selim, he held as captive at Constantinople the last of the caliphs of the family of Koreish until he ceded to him his rights as caliph. Since that time the claim of the Ottoman sultans as successors to the Prophet has been generally recognized. The constitution of the country has been and still continues strictly Mohammedan, and as the Koran declares that any Mohammedan denying his faith shall be put to death, it will at once appear how difficult it is to secure religious liberty in Turkey, or gain converts among the Mohammedans. The attitude of foreign governments, especially of England, has secured partial relief and security. The work of Protestant missionary societies has been confined for the most part to the Jews and the Oriental Christians. The American Board of Commissioners for Foreign Missions was the first society from this country to undertake missionary work in Turkey (1819). The board has now four distinct missions in that empire—the European, Western, Central, and Eastern Turkey. In 1890 they had in that country 169 male and female missionaries, and supported, wholly or in part, 768 native pastors, teachers, etc. The mission in Syria was transferred to the Presbyterian Church in 1870. The United Presbyterian Church has a flourishing mission in Egypt. (See art. EGYPT, p. 285.) The Methodist Church, the Reformed Presbyterian, the Disciples, and the Society of Friends have also established missions within the bounds of the Turkish Empire. Robert College at Constantinople and the Syrian Protestant College at Beyrout are independent, endowed institutions. The Roman Catholic Church has a large number of missionaries in the empire, native and foreign, of both sexes, estimated at not less than ten thousand. They have converted many of the Jacobites, control the Maronites in Syria, and have made some progress among the Greeks and Copts, but they have made no converts among the Mohammedans.

Turner, SAMUEL HULBEART, D. D., b. in Philadelphia, Jan. 23, 1790; d. in New York City, Dec. 21, 1861. After graduating from the University of Pennsylvania, in 1807, he took orders in the Episcopal Church and officiated as rector of churches in Chestertown, Md., New York, and Brooklyn. In 1818 he became professor of historic theology in the General Theological Seminary, New York, and from 1821 till his death, professor of biblical learning. He wrote valuable commentaries on *Hebrews*, *Romans*, *Ephesians*, and *Galatians.* Among other works are: *Companion to the Book of Genesis; Teachings of the Master; Spiritual Things compared with Spiritual; or, Gospels and Acts Illustrated by Parallel References.* See his *Autobiography* (1862).

Twisse, WILLIAM, D. D., first moderator of the Westminster Assembly of Divines; b. near Newbury, Berkshire, Eng., 1575; d. in London, July 20, 1646. He was educated at Oxford, and became vicar of Newbury, where he remained until the opening of the Civil War. He was a high Calvinist, and distinguished himself by his writings against the Arminians. See *Opera* (Amsterdam, 1652), 3 vols.

Tyler, BENNET, D. D.; b. in Middlebury, Conn., July 10, 1783; d. at East Windsor, Conn., May 14, 1858. He was graduated from Yale College in 1804, and ordained pastor of the Congregational Church in South Britain, Conn., in 1808. He was elected president of Dartmouth College in 1822; succeeded Dr. Payson as pastor of the Second Congregational Church, Portland, Me., in 1828. He took a prominent position in opposition to the views of Dr. Taylor of New Haven—a college classmate—and when the controversy led to the founding of a theological seminary at East Windsor (now removed to Hartford) he was appointed the first president and professor of theology in 1834. He resigned on account of failing health in 1857. He published: *History of the New Haven Theology; Memoir of Asahel Nettleton; Review of "Day on the Will;" Treatise on the Sufferings of Christ; Letters to Dr. H. Bushnell on Christian Nurture.*

Tyndale, William, translator of the Bible, was born at a small village in Gloucestershire, about 1484; died, 1536. Most writers say that the name of the village was Slymbridge, but there is a certain amount of uncertainty about all the facts of his early days. The exact date of his entrance at Oxford is also unknown, but recent researches have discovered that he took his degree in 1512. A few years later he went to Cambridge, his zeal for studying the Bible probably inducing him to go and consult Erasmus, then at the height of his fame. In 1521 he became tutor to a gentleman named Welch, who lived in Gloucestershire, and it was there that he finally resolved to undertake the task of translating the Bible into English. He was much dissatisfied with the teaching and general behavior of the clergy in the neighborhood of Sir John Welch, and translated a pamphlet which Erasmus had written in Latin, called *The Manual of a Christian Soldier;* this was a violent protest against the wicked lives of the clergy, and, of course, brought down a storm of abuse on Tyndale's head; he was, however, firmly supported by his master and patron. In 1523 he went to London with an introduction to Tunstall, bishop of London, expecting to have extra facilities for carrying out the work to which he was resolved to devote himself. He found that, so far from that being the case, it was impossible to do the work there, so many impediments being thrown in his way. In the following year, therefore, he went to Hamburg, from thence to Wittenberg, where he became acquainted with Luther, and there he translated the New Testament into English. He used for textbooks Erasmus's Greek Testament, the Vulgate, and the German translation by Luther. It was printed at Cologne, and it was decided that the first edition should consist of 3,000 copies. An enemy to the Reformation, named Cochlœus, tried to prevent its being printed at all; but, failing in this, he sent word to Henry VIII. and Cardinal Wolsey to advise that all the ports should be strictly watched, in order that its admission into England should be prevented. It arrived in England about the middle of the year 1526, and immediately an assembly of the bishops was called together, and they unanimously denounced it. The bishop of London went so far as to say that any one in his diocese found to be possessing a copy was to be excommunicated. Of this first edition a portion of one copy only, so far, is known to exist, and that is in the British Museum. In language, except for spelling, it is astonishingly like our Authorized Version published in 1611, which we still have in use. The next few years of his life were devoted to writing pamphlets on the doctrine of Justification by Faith, the first of which was entitled the *Wicked Mammon.* It was condemned on all sides, Sir Thomas More going so far as to call it "a very treasury and well-spring of wickedness;" but Tyndale was nothing daunted by this unfavorable reception, and in the following year published *The Obedience of a Christian Man,* next to his translation the most important work of his life. He now began to translate the Old Testament, and published the Pentateuch in 1530, of which there is one perfect copy extant in the British Museum; and in the same year he wrote the *Practice of Prelates,* in which he again fiercely denounces the customs and ways of the Roman Catholic priests. All this time he was still living in Germany, chiefly at Marburg; but in 1534 permission was given to print the Bible in England, and Tyndale intended to return home. With that intention he went to Antwerp; but his enemies, by treachery, took him and had him put into prison. He was kept there for nearly two years, in spite of all the efforts made in England and on the Continent; and at last, in 1536, he was burnt to death at Vilvorden, near Brussels, with the prayer on his lips, "Lord, open the king of England's eyes."—Benham: *Dict. of Religion.*

Tyng, Stephen Higginson, D. D., an eminent and eloquent Episcopal clergyman; b. at Newburyport, Mass., March 1, 1800; d. at Irvington-on-the-Hudson, Sept. 4, 1885. After graduating at Harvard College in 1817, he was in business for a short time. After studying theology he was rector at Georgetown, D. C., 1821–23; in Queen Anne Parish, Md., 1823–29; of St. Paul's, Philadelphia, 1829–33; of the Church of the Epiphany in the same city, 1833–45; of St. George's, New York City, 1845–78, when he retired as pastor emeritus. Dr. Tyng was a leader in the Low-Church party, and was in great demand as a platform speaker. A man of rare executive gifts and pastoral faithfulness, his ministry was one of great usefulness. Among his published works are: *Lectures on the Law and the Gospel* (1832); *Memoir of Rev. G. T. Bedell* (1835); *Christ is All* (1852); *The Rich Kinsman; or, the History of Ruth* (1855); *Forty Years' Experience in*

Sunday-Schools (1860); *The Office and Dutv of a Christian Pastor* (1884).

Tyre, an ancient and famous city of Phœnicia situated on the coast of the Mediterranean, about twenty miles south of Sidon. Its site was upon what was originally an island, and there was a city called "Old Tyre" on the mainland. The first mention of Tyre in the Scriptures is found in Joshua xix. 29. It was one of the great commercial cities of antiquity and its king, Hiram, was on friendly terms with David (2 Sam. v. 11) and Solomon. (1 Kings vii. 13–45.) The purchase and sale of Hebrew captives as slaves by the Tyrians changed this relation to hostility. (Joel iii. 4–8; Amos i. 9, 10.) The power of this wealthy city steadily increased, and it successfully resisted a siege by Shalmaneser in 721 B. C., and in 585 B. C. by Nebuchadnezzar, which lasted thirteen years. When Alexander the Great entered Phœnicia after the battle of Issus (331) Sidon submitted to his rule, but Tyre in its pride resisted, and after a siege of seven months was taken, and never regained its former prosperity. It became a part of the Seleucidian kingdom of Syria. It is mentioned in Matt. xi. 21; xv. 21; Luke vi. 17; x. 13, and a Christian Church was gathered here, with whom Paul stayed for seven days. (Acts xxi. 3–7.) During the Middle Ages it was a place of considerable importance. After being subject to the Romans for four hundred years, it came under the dominion of the Saracens in the seventh century. Captured by the Crusaders in 1124 it was regained and destroyed by the Muslims in 1291. The modern city is made up of dilapidated houses, and has a population of about 5,000, nearly half of whom are Mohammedans, and the rest Christians with a sprinkling of Jews. Huge stones and fragments of marble columns, the ruins of ancient Tyre, are found along the shore and partially submerged. Here, to-day, fishermen spread their nets. A wonderful fulfillment, it has been well said, of a prophecy uttered twenty-four hundred years ago: "I will make thee like the top of a rock; thou shalt be a place to spread nets upon." (Ezek. xxvi. 14.)

U.

Ubiquitarians (from Lat. *ubique*, everywhere), a sect of Lutherans which rose and spread itself in Germany, and whose distinguishing doctrine was that the body of Jesus Christ is everywhere, or in every place. Brentz, one of the early Reformers, is said to have broached this error in 1560; Andreas and Flacius helped to spread it. They were heartily opposed by the Universities of Wittenberg and Leipzig. Soon after, a controversy began in the Palatinate about the oral manducation of the body of our Lord in the sacrament. To prevent the ill consequences of this dispute Frederick III. ordered the Heidelberg Catechism to be drawn up. (HEIDELBERG CATECHISM; URSINUS.) Afterwards, at the Conference at Maulbronn, 1564, they argued about the sense of the words used at the receiving of the sacrament. Luther and Melanchthon both denied that they held the doctrine of ubiquity, but after their death the disputes were renewed, and this hypothesis was dressed up in a specious and plausible form by Brentz, Chemnitz, and others, who maintained the communication of the properties of Christ's divinity to his human nature. In 1577, at the monastery of Bergen, it was recognized as a Lutheran doctrine in the Formula of Concord, though by no means all the Lutheran divines are agreed on this point. The divines of Tübingen in the seventeenth century upheld the theory in opposition to the divines of Giessen.—Benham: *Dict. of Religion.*

Ubiquity. See UBIQUITARIANS.

Ullmann (*ool'män*), KARL, an eminent German evangelical theologian; b. at Epfenbach, near Heidelberg, March 15, 1796; d. at Carlsruhe, Jan. 12, 1865. He studied in the Universities of Heidelberg and Tübingen, and in 1817 was ordained vicar at Kirchheim. This position he soon resigned, and entered upon a course of professional preparation at Berlin. Here, under the influence especially of Neander, he adopted evangelical views of theology. He began to lecture at Heidelberg in 1819, and was elected professor in 1821. With Umbreit he founded the *Theologische Studien und Kritiken* (Theological Studies and Discussions) which became the leading organ of the evangelical school of theology. The opening article, *On the Sinlessness of Jesus*, from the pen of Ullmann, was enlarged and published in book form, and passed through many editions. In 1829 he was called to Halle. While here he wrote his principal historical work, *The Reformers before the Reformation* (Eng. trans., 2d ed., 1866), 2 vols. Returning to Heidelberg in 1836 he accepted the position of *prelat* in 1853, and in the face of much opposition labored earnestly to unite the different Protestant parties in Baden and improve the general status of the Lutheran clergymen. He published several articles against Strauss's *Life of Christ.* See his *Life*, by W. Beyschlag (Gotha, 1866).

Ulphilas, "apostle of the Goths" (313–383), belonged to a family in Cappadocia, which was taken captive by the Goths, and remained among them. Ulphilas received the Gothic name, *Wûlfila* (*Little Wolf*), but was educated as a Christian, and destined for the Church. The Goths were heathen, but through the earnest labors of Ulphilas many of them became Christians. He was ordained their bishop in 343, probably by an Arian bishop, as he declared that he had always been an Arian in belief. Persecutions led him to obtain permission to immigrate with his converts to Mœsia, in the Roman Empire. Meanwhile missionary work continued among the Goths, and after Athanaric, the great Gothic chief, embraced Christianity, the conversion of the whole nation was completed. They were Arians, and while efforts were made to reconcile them with the orthodox Greek Church, they proved unavailing.

Ulphilas translated the Bible into the Gothic language, for which he had to invent a new alphabet. Only fragments of this translation have been preserved. The *Codex Argenteus*, so called because written in silver letters, was discovered in the Benedictine abbey of Werden in 1597. It is preserved in the library of Upsala. Seven codices in all have been discovered and published. See Schaff: *Companion to the Greek Testament* (N. Y., 1883, pp. 160 *sqq.*); C. A. A. Scott: *Ulfilas, Apostle of the Goths* (London, 1885).

Ulrich, bishop of Augsburg, the son of a German nobleman; b. at Augsburg in 890; d. there, July 4, 973. He became bishop in 923, and discharged his duties with great vigor and ability. His wealth was used in the construction of churches and religious houses, and he enforced the rules regarding hours of worship with great rigor. Insisting upon the celibacy of the clergy, he held them to the strict observance of their duties, and enforced peculiar regard of relics. He was canonized by Pope John XV., in 993.

Ultramontane (Latin *ultra montes*, beyond the mountains, *i. e.*, the Alps), the name given to a party in the Roman Catholic Church who hold that the pope is superior to general councils, and independent of their decrees. They desire to concentrate all ecclesiastical power in his hands, in opposition to the views of those who desire the right of self-government by national churches. See GALLICAN CHURCH.

Umbreit (*oom'brīt*), FRIEDRICH WILHELM KARL, b. at Sonneborn, near Gotha, April 11, 1795; d. at Heidelberg, April 26, 1860. He studied at Göttingen, where he became deeply interested in Oriental studies under the direction of Eichhorn. He accepted a professorship at Heidelberg in 1820, and during the remainder of his life devoted himself almost exclusively to the study of the Old Testament, and prepared several well-known commentaries. They "are practical, and display a profound sympathy with the life of the Old Testament. Whatever may be the opinion about their literary merits, there can be no doubt that he opened the eyes and hearts of many to the beauties and religion of the Old Testament."—*Kamphausen.* His first commentary was on *Ecclesiastes* (1818), followed by one on the *Song of Solomon* (1820); *Job* (1824); *Proverbs* (1826); the prophetical books, except Jonah and Daniel (1841–46); *Romans* (1856). From 1828 Umbreit was coeditor with Ullmann of the *Theolog. Studien und Kritiken* (Theological Studies and Discussions).

Unbelief. See INFIDELITY.

Uncial (from *uncia*, the twelfth part of anything) **and Cursive** (*i. e.*, in *running*, sc., hand) **Manuscripts.** The former are written usually in large capital letters; the latter in small letters. See BIBLE, p. 106.

Uncleanness. See PURIFICATION.

Unction. See EXTREME UNCTION.

Unigenitus, the name of a famous bull issued by Clement XI. (Sept. 8, 1713), in which he condemned one hundred and one propositions drawn from the works of Quesnel (*q. v.*). These propositions were taken almost literally from the Bible or accepted authorities of the Roman Catholic Church. See JANSENISM.

Uniformity, ACTS OF. Acts which secure in every congregation of the Church of England the same form of public prayer, administration of sacraments, and other rites. The first was passed in 1559, which confirmed the Revised Prayer-Book of Edward VI., and inflicted severe penalties on those who should have any other form used in church: for the first offence they were to forfeit their goods; for the second, to be imprisoned a year; for the third, life-imprisonment. All who absented themselves from church on Sundays and Holy Days, without just cause, were to be fined a shilling.

The second and by far the most important Act of Uniformity was passed in 1662, by which all ministers were required to give their assent to the Book of Common Prayer, and to read the Morning and Evening Services from it, on pain of being deprived of their benefices. They were ordered to make a declaration that it was unlawful on any pretext to bear arms against the king and to deny the binding force of the Solemn League and Covenant. Episcopal Ordination was also declared to be indispensable to the retaining of a benefice. In consequence of this act some 2,000 clergy resigned their livings. This act was set aside by the Act of Toleration under William and Mary.—Benham. *Dict. of Religion.* See TOLERATION, ACT OF.

Unitarian Church, The. The English word "Unitarian," and the Latin word "Unitarius," are both of comparatively recent origin, while the word "Trinitarius" is as old, at least, as the fourth century, implying a person who believes in the doctrine of the Trinitas, or Trinity. The word "Unitarius." has not been found earlier than the discussions which followed the Diet of Thorda, held in Hungary, in the year 1567. This was one of the politico-religious conventions of the time, made necessary by the existence in Hungary of Roman Catholics, Calvinists, Lutherans, and Socinians. Different religious parties had in turn had their little measure of success, and at the Diet of Thorda an edict of toleration was drawn up, which gave equal rights to believers of every communion. Exactly as the word "Federalist" might be applied to persons who believed in a federal union, the words "Uniti" or "Unitarii" were applied to those who held by this edict of toleration. It soon proved that neither Catholics, Calvinists, nor Lutherans had any permanent love for unity, and the Socinians alone, of the four parties, retained the name "Uniti," or "Unitarii," which had been given to the body of toleration. They were known in Europe as "Unitarii," having gained this name by this loyalty which we now consider so honorable. As, at the same time, they were steadfast in refusing an assent to the doctrine of the Trinity, as it was proclaimed in most Protestant churches, it was easy to associate their belief with the doctrine of the unity of God; and, in popular use, the word "Unitarian," then and now, was connected with persons who rejected the scholastic doctrine of the Trinity. It seems necessary to say this, because Trinitarian authors have often claimed, with a just and natural indignation, that they also are Unitarians, because they believe in one God. Thus, Archdeacon Hook, of Leeds, in his Church Dictionary, says that "the word is a title which certain heretics, who do not worship the true God, assume most unfairly."

It is well known to all theologians that the Christian Church of Palestine was Ebionite in its Christology, to the very end of its separate existence. That is, it regarded Jesus Christ as a man in the same sense in which John and Peter and James were men, and knew no difference between his birth and the birth of those spoken of in Scripture as his brethren. When, in the Council of Nice, the great discussions between Arians and Athanasians took place (see ARIUS; ATHANASIUS), the churches of Palestine were unanimously and always found in support of the Arian rather than the Athanasian view. A similar antiquity, to be traced in written theology, is claimed by Unitarian students for the other distinctive views which they are most active in proclaiming. Thus, the doctrine of free-will was proclaimed by Morgan, whose name in Latin is Pelagius (*q. v.*), in the discussions of which, between him and Augustine, the name is still retained, though the bigotry of the triumphant church has detroyed all the treatises which came from Morgan's pen. Indeed, the fundamental principle on which the Unitarian Church stands, is the doctrine of the Holy Spirit. Expressed in Scripture language, it is this: "When the Comforter shall come, he shall guide you into all truth." The Unitarian Church accepts all such statements in their fullest range and extent. It believes that the Church of each succeeding century is expected to do greater works than the Master did, and it finds in history, therefore, those who have led on in its work among heretics of every time. Many of these heretics have been martyrs, but their blood has been the seed of the Church of the future, and their word has gone out into all the earth.

It is, indeed, generally acknowledged by Christian theologians that, wherever else the scholastic doctrine of the Trinity is to be found, it is not scientifically stated in the four gospels. Distinguished Trinitarian divines have suggested that the apostles themselves did not know that Jesus Christ was God until after his death, and that they received that truth only at the Day of Pentecost. To this indifference of the evangelists to the doctrine, the Unitarian Church ascribes the fact that, whenever any body of Christians falls back upon the New Testament for its dogmatic statement, it asserts Arian or Unitarian doctrine regarding the Saviour. This doctrine admits of a wide range of opinion regarding the nature of Christ and his relation to God. But it does not admit that he is God in the sense in which the Holy Spirit is God.

It may admit his divinity, but it denies his deity.

Indeed, it has been claimed by Unitarians that, if the Latin language had admitted the distinction which the Greek presents, between *o theos*, *the* God, and *theos*, *a* god, always inferior, and representing simply the divinity inherent in the being spoken of, the Trinitarian doctrine of the modern church would never have come into existence.

The heretics of all ages, therefore, have generally, not always, been Unitarians. It was clearly the political interest of Constantine to ally himself with the Athanasian doctrine. He did so with such effect that the Trinitarian view prevailed, though with the greatest difficulty, at the General Council of Nicæa. It has since been one of the central doctrines of the Church of Rome, and of the churches which claim close historic connection with that communion.

So soon as the omnipotence of that church was challenged in Western Europe, there appeared in all religious communions men who proclaimed that Jesus Christ is the son of God, and not Very God of Very God. Persons who practically hold to this belief are probably found in all communions.

The principal organizations of the Unitarian Church in modern times are the Unitarian Church of Hungary, the Unitarian Church of England, the Unitarian Church of America, and the Unitarian Church of France. It is understood that the Protestant communions of Switzerland and the Low Countries are largely in sympathy with Unitarian views, but the name is not known in those countries as the distinctive title of a church organization.

In each of these countries the history of this body has been in general the same. So soon as the critical interpretation of the New Testament became familiar to scholars, the doctrines known as the doctrine of the Trinity, of foreordination, of total depravity, and of the vicarious atonement, began to be severely attacked, on the simple ground that they are not the doctrines of the four gospels. Without entering into that controversy here, it is enough to say that prominent theologians of the orthodox parties have admitted that the New Testament alone did not give its support, in scientific statement to these doctrines; that they lie latent there, but that they must be developed by the after-consciousness of the church. This is, for instance, the view of Cardinal Newman. Beginning in each country by seeking to overthrow the five great doctrines of Augustinianism or Calvinism by Scripture criticism, the Unitarian Church has advanced by a progress almost the same in each country to its present attitude. This may be familiarly stated by the expression which has been cited, which calls it "the Church of the Holy Spirit." It accepts literally every Scripture phrase which calls men the children of God, and makes a distinction between his children and beings which are only his creatures. It accepts without hesitation the statement that men may be "partakers of the divine nature." It accepts in the same way the statement that the Church will do greater things than the Saviour did. If Arius denied the divinity of men and women generally, in seeking to claim that divinity for one son of God alone—the Unitarian Church of to-day is rather Athanasian than Arian, for it holds, as a happy epigram has said, to "the humanity of God, and the divinity of man."

The Unitarian Church of to-day, therefore, permits no written creed enforced by any authority upon its individual members. Each man and woman must make his creed or hers, and will. This church is indifferent to the common demand for uniformity of ritual or dogma. It is all the more urgent in proclaiming the unity of the Holy Spirit as the bond of peace. Among its members are to be found persons who would give to Jesus Christ a position of higher dignity, more completely separated from the position of other sons of God than even Arius claimed for him. There are, on the other hand, persons who would relegate him to the same relationship with God as King David held,—even accepting the destructive language of the recently discovered "Catechism of the Twelve Apostles." But Unitarians in general are indifferent to the dogmatic views even of their own companions in their own church. Absolute believers in the doctrine of the Holy Spirit, accepting the strongest statements of the four gospels with regard to his presence and authority, the Unitarian Church prizes most highly the teacher who most surely receives his instruction at first-hand. Its business is to proclaim the present rule of a present God. The immanent presence of God is the theology of its pulpit, and the duty of man, as the son of God, to bear his brother's burdens, and to bring in the kingdom of God—this constitutes the basis of its ethics.

It will be seen that it is wholly impossible for such a Church to maintain the methods of the Roman Catholic Church, or any of its imitators, in the establishment of colleges, in the organization of missions, in any other system of propagandism which can be compared with the methods of an organized army. On the other hand, the Unitarian Church has the great advantage that, as the friend of the freedom of absolute thought, it has the encouragement of all other friends of freedom. It is in the position of an army made up from men of various services, operating in a country where people are friendly to it, as compared with an army of close discipline and one method of service, operating in an alien country where all men hate it. The Unitarian Church is not dissatisfied with this position. It believes that it sees the advance of its own views in the churches of every communion. Its theological position is that of the Quakers; in believing that "salvation is free" it is at one with the Methodists; in the independence of its congregations it is at one with the great Baptist body; in its indifference to dogma it has the sympathies of the Episcopal Church; and in requiring man's strictest obedience to the highest law that he can find, it is still at one with the severest dictates of that Puritanism from which, in England and in America, it was born. The familiar statement of its members is that it must be judged by its fruits only, and that it is a religion of character.

In England the Unitarian Church is represented in about 350 pulpits. Its working centre is the British and Foreign Unitarian Association, established in 1825. It maintains three theological schools for the training of its ministers, and measures have been lately taken for the establishment of a Unitarian college in Oxford. In 1813 the penal act by which a Unitarian could be tried and executed for his belief was repealed, and in other regards the law of England toward them has gradually become more humane. In France they make nearly one-half of the Protestant body recognized by the State, and in a series of annoying controversies, which have lasted for fifty years, the Unitarian churches have held their own, and have, perhaps, advanced in securing equal rights. In the principal cantons of Switzerland the Unitarians direct the religious establishments; but this is a business which they do not do very well, not having, as has been said, any felicity in the use of the mechanism of church organization.

In Hungary the Unitarian Church has existed as one of the four communions recognized by the Government since 1568. The number of separate churches is 110. The Church maintains a college at Klausenberg, and two academies to prepare pupils for the college.

In Holland the critical writers of the liberal churches have founded what may be called a school of criticism in the presentation of the most distinct humanitarian view of the work of Jesus Christ.

The Unitarian Church in America, in its present organization, springs historically from the freedom of the Congregational churches of New England. These churches, formed by the Puritans, were anxious to escape from the tyranny which, as they supposed, had repressed the Church of England in the pathway of reform. The religious men among the first emigrants were so decided in their religious views that each of them knew that he could not make a creed which would be assented to by the other leaders who were nearest to him. From the mere force of circumstances, therefore, though they did not rise to the level of a broad toleration, they were obliged to form their churches without what we call creeds. They also determined that each church should be independent of each other church, and should form its own covenant, although they undoubtedly supposed that there would be a general harmony of religious belief. These covenants, therefore, always left very great freedom to the individual worshiper. Thus the covenant of the first church in Boston: the members "unite into one congregation or church, under the Lord Jesus Christ our head," . . . . "binding themselves to walk in all our ways according to the rule of the gospels." But there is no definition of opinion, there is no statement of belief, no expression as to the person of Christ or the nature of God. Formal statements of belief or doctrine did not come into New England for more than a hundred years, and into most of the older churches of Massachusetts they have never come to this day. This freedom of the individual to form his own statement from his own reading of the Scripture, resulted, in Massachusetts, precisely as similar freedom has resulted everywhere where it has been allowed. That is to say, the creed, whatever it was, of the dogmatic theologians of one day, has never satisfied the theologians of the next age; and unless it were obligatory by some statute difficult to repeal, it has been abandoned with the change of times and opinions. It therefore proved in New England, before the middle of the last century, that many of the more prominent churches were served by ministers who preached pure Arminianism, and refused any sort of assent to Calvin's and Augustine's doctrines of foreordination. In harmony with this freedom as to the nature of man, there came in what Whitefield and other Calvinists thought very lax views as to the atonement by Christ. Gradually, in the same indifference to dogmatic statement, there appeared a tendency to speak of Christ as the Son of God, and not as "very God of very God." It was, of course, readily observed that this was a return to the language of the New Testament. It therefore came about that, at the time when the American Revolution was shattering men's political prejudices, many preachers were charged by their enemies with holding "Socinian" doctrines with regard to the being of Christ; and these charges were undoubtedly true in many instances.

The increase of the number of persons in Unitarian churches in America has been rather more rapid than the increase of the native population. But the Unitarians themselves believe that, besides this visible increase of their organizations, the doctrine of the Holy Spirit, which is their central doctrine, is working as a leaven in all churches, and that less and less deference is paid with every year in Catholic or any Protestant communions, to any doctrines which involve an idolatry of the Bible, or a deference to creeds or rituals which rest upon human authority.

Under such auspices, for better or for worse, the Unitarian Church of America is now represented in four hundred and fifty pulpits. It maintains a divinity school at Meadville, Pennsylvania, and the authorities of Harvard College, at Cambridge, Massachusetts, give it a fair share in the teaching of theology in the divinity school of the college, in which the representatives of four communions are professors. The State universities of this country are now compelled to appoint Unitarians as professors on the same terms on which they appoint Christians of other communions, and this can be said to be the custom of one or two more of the principal colleges of the country.

Edward E. Hale.

Literature: The *Works* of Joseph Priestley (1817–32), 26 vols., and of William E. Channing (Boston, 1845), 6 vols.; *The Life of W. E. Channing*, by W. H. Channing; R. Wallace: *Anti-Trinitarian Biography* (London, 1850); *The Liverpool Controversy* (1838), conducted by Revs. James Martineau, J. H. Thom, and Henry Giles; George E. Ellis: *Half Century of Unitarian Controversy* (Boston, 1851); J. F. Clarke: *Orthodoxy: Its Truths and Errors* (Boston, 1870), and the volumes of the *Christian Examiner* (Boston). A complete bibliography would include very many writings of importance inferior to the above. *Christianismi Restitutio*, by Servetus (*ipsa varitati rarior* in its first edition; second edition, Nuremberg, 1790); *Racovian Catechism; Bibliotheca Fratrum Polinarum* (Irenopolis, 1656) [Irenopolis was a pretended city, the publishers of the book fearing prosecution on account of its heresy. It contains a collection of the theological work of the Polish Unitarians]; Emlyn: *Inquiry into the Scriptural Account of Jesus Christ;* Sparks's *Essays and Tracts* (Boston, 1823; Unitarian arguments drawn from writers of all communions).

Unitas Fratrum. See Moravians.

United Brethren in Christ, a body of evangelical Christians, founded by Philip William Otterbein. This great evangelist and able organizer was b. at Dillenburg, Germany, June 4, 1726. He received a classical education, and after his ordination became pastor of a German Reformed Church in Dillenburg. In response to a call for missionaries to go to America, Otterbein was one of six young men who responded. In 1752 he began his labors as pastor of the German Reformed Church at Lancaster, Penn. It was here that he passed through a spiritual experience which he regarded as his first real change of heart. From this time the whole spirit of his ministry and its methods changed, and extensive revivals followed his preaching. From Lancaster, Mr. Otterbein went to Tulpehocken, Penn., then to Frederick, Md., York, Penn., and finally to Baltimore City from 1774 till the time of his death, Nov. 17, 1813. At Tulpehocken he inaugurated the plan of holding evening prayer-meetings and other evangelistic services. This was an innovation that greatly disturbed many in the German Church who had little sympathy with earnest and vital godliness, but the divine favor followed the labors of his servant, which were extended in evangelistic tours far and near. During his pastorate in York, Penn. (1766), Otterbein was brought, under peculiar circumstances, into close relations with Martin Boehm of the Mennonite Church, who had passed through a spiritual experience very similar to his own. The greeting which Otterbein had given Boehm, after hearing him preach for the first time, "We are brethren," gave rise to the name, "United Brethren in Christ."

From this time on, Otterbein and Boehm often met and labored together. It was not their purpose to organize a new Church, but to labor together and separately, each within the pale of his respective denomination. They hoped in this way to awaken the people and lead them into the experience of a new life. They met with no little opposition.

During the nine years that Otterbein spent at York, he and Boehm held many services together and separately in various parts of Pennsylvania, Maryland, and Virginia. Scores of souls were brought into the light; some of whom commenced to exhort and preach. A few ministers in the old denominations were aroused, and united with them in their evangelistic work. But they labored under great disadvantages because of the opposition, both by the clergy and members of the old churches, nearly all of whom were opposed to the new measures introduced by Otterbein and Boehm. Still the leaven was at work, and could not be suppressed.

In 1774 Mr. Otterbein removed to Baltimore, Md. "Nearly twenty years had passed since he had entered into the light. During all these years he had labored incessantly in public and private to promote in the church a revival of Bible religion." While his labors had not accomplished all he desired, they were far from being a failure. Scores and hundreds of seals were added to his ministry.

Soon after Mr. Otterbein's removal to Baltimore he commenced the organization of a congregation which was distinct from, and independent of, the German Reformed Church. "This was not his own choice; there was a combination of circumstances, over which he seemed not to have control, that forced him into this measure." There were elements of spiritual power scattered through Pennsylvania, Maryland, and Virginia, which could not be brought into harmony with the formalism of the old denominations, but it was without organization. Otterbein and Boehm saw this, but had no desire to organize a new church.

The organization of the United Brethren Church was not accomplished in a day: it took months and years. It was a gradual development. The leaders moved forward only as they were compelled by the force of circumstances.

Otterbein was a German Reformed, and Boehm a Mennonite. They represented denominations widely different in polity. About this time Mr. Otterbein formed the acquaintance of Mr. Asbury, the first bishop of the Methodist Episcopal Church in America. They became very intimate friends, and, by special request of Asbury, Otterbein assisted in his (Asbury's) ordination to the office of bishop. This friendship, without interruption, continued through many years. They often met in council over the condition of the churches in America. Four months after the death of Otterbein, Asbury preached in his pulpit. Referring to the occasion in his journal, Mr. Asbury said: "By request, I discoursed on the character of the angel of the church of Philadelphia, in allusion to William Otterbein—the holy, the great Otterbein. Forty years have I known the retiring modesty of this man of God; towering majestic above his fellows in learning, wisdom, and grace, yet seeking to be known only to God and the people of God."

Mr. Otterbein's association with Bishop Asbury no doubt had considerable influence over his mind in outlining the polity of the church, of which, by the providence of God he was placed at the head. Selecting from the German Reformed, Mennonite, and Methodist Episcopal Churches such items of polity as could be made to harmonize, Otterbein and his coadjutors commenced the formation of a polity, which, in several respects, differed from any other in America. There is a fortunate balancing of power between the laity and ministry, so that neither can act independently of the other. It has some of the elements of the Presbyterian form, some of the Congregational, and some of the Methodist Episcopal, thus making it, in some respects, the counterpart of the American Republic. But for the Revolutionary War the organization of the church would have progressed more rapidly. The ministers coöperating with Otterbein and Boehm in the evangelistic work would meet in council at such times and places as they could.

The first conference was held in Baltimore in 1789. Seven preachers were present, and seven absent. At this conference some definite action was taken, looking toward a more perfect organization; but the organization was not completed until the conference of 1800, at which time Otterbein and Boehm were formally elected bishops. Up to this time, by common consent, without any formal vote, Otterbein acted as general superintendent. From 1800, Otterbein and Boehm were continued in the office of bishop until their death. Boehm died in 1812, and Otterbein in 1813.

When the denomination was first organized most of the members spoke the German language exclusively, but at the present time that language is used by less than four per cent. of the congregations.

The United Brethren in Christ are Arminian in doctrine, and the government of the church is vested primarily in the General Conference. They acknowledge but one order in the ministry, that of elder. There are bishops and presiding elders, but these do not constitute a separate order. The bishops are elected by the General Conference for a term of four years, and the presiding elders by their respective Conferences annually. There are local and quarterly conference preachers, who have no regular charge, but preach as they have opportunity. The churches are supplied with pastors on the itinerant plan. The first Board of Missions was organized in 1853 for home, frontier and foreign work. Its foreign missions are in West Africa and Germany, and have been very successful.

The denomination has ten colleges, several academies, and one Theological Seminary under its care. The publishing-house of the church is located at Dayton, O., and represented a capital, in 1889, of $280,000. The general statistics of the church for 1889 show a membership of 210,517; ministers, 2,050; scholars in Sunday-schools, 219,846; and 32,026 teachers and officers. Value of church property, $5,255,977.

During the last quadrennium the net increase in membership was a little over forty thousand. The church is more thoroughly organized and better equipped for aggressive work than at any period in its history. Educated young men from her colleges and seminaries in larger numbers than ever before are entering the ministry. The church was born in a revival, and that spirit has continued till the present time.

J. WEAVER.

Literature: Lawrence: *History of The United Brethren in Christ; The United Brethren Year-Book.* A. W. Drury: *Life of Rev. Philip William Otterbein* (Dayton, 1884).

Universalism, or THE UNIVERSALISTS. In the nomenclature of theology—particularly in Germany—the term "Universalism" has been applied to the view of the scope of the Gospel taken by St. Paul, in contrast to the narrower view which confined its benefits to a race or class. But this article deals with the denomination of Christians found mostly in the United States, and known as Universalists, whose distinguishing doctrine is the belief that good is naturally superior to evil, and that all souls shall finally attain the end for which they are created—salvation, or moral perfection.

History.—As a religious body with a distinctive name, the Universalists date from the missionary labors of the Rev. John Murray, a disciple of James Relly of London. Mr. Murray came to America in 1770, and began preaching at Good Luck, N. J., whence he extended his ministry into New York, Pennsylvania, Rhode Island, and finally to Massachusetts. But the characteristic doctrine of the Universalists has been held by many persons in every age since the apostles. A scheme of Universalism was advocated among the more prominent sects of the Gnostics as early as 130 A. D. Of the Church Fathers, Clement of Alexandria, Origen, Diodorus, and Theodore of Mopsuestia are well known to have held and taught Universalism. It was taught in the greatest of the early schools of Christian theology at Alexandria, Antioch, Cæsarea and Edessa. In the Middle Ages Maximus, Clement of Ireland, John Scotus Erigena, Raynold, abbot of St. Martin's in France, with many others less noted, proclaimed the final salvation of all men. A portion of the Albigenses (eleventh century), of the Lollards (fourteenth century), of the Mystics (fifteenth century), were Universalists. From the Reformation down, both the doctrine and its advocates appear with increasing frequency. The seventeenth article of the Augsburg Confession (1536) was expressly framed to condemn the Universalism of the Anabaptists. John William Petersen published in 1710 three folio volumes in defense of the doctrine, one portion of which, entitled *The Everlasting Gospel*, had a wide circulation. Numerous other works appeared in Germany, England, and America during the latter part of the seventeenth and the whole of the eighteenth centuries, so that the collection of what remains of them forms a considerable library, now in possession of the Universalist Historical Society.

Dr. George De Benneville, of French lineage, and a Mystic, preached Universalism in Germantown and in Oley, Pa., as early as 1742, and subsequently for many years; but it was with the preaching of the Rev. John Murray that the gathering of distinctively Universalist congregations and the organization of societies began. It was discovered that persons holding the same sentiments were to be found in many places; some of whom had been preachers in Baptist, Congregational, Episcopalian, and other churches, and who, as opportunity offered, were proclaiming the views for which they had been dismissed from their former connection. But during all the earlier years the organized advance of Universalism was beset with many hindrances. In 1803, when the "Profession of Belief" was adopted, and a plan of organization agreed upon, there were scarcely a score of ministers and not more than forty congregations in existence. From that period the growth of the denomination becomes more regular and rapid. A principal cause contributing to this result was the appearance among the advocates of Universalism of Hosea Ballou (1771–1852), affectionately called "Father Ballou," a man of singular originality and power, and well fitted to give coherency and impetus to a new religious movement. He possessed an acute and logical mind, had uncommon power over popular assemblies, and was endowed with the genius of leadership. Joined with these qualities was a homely wisdom, frequently breaking forth in wit, and an apostolical character, all of which conspired to give him commanding influence for half a century. It was not, however, until sixty years from the date of its first organization that any practical plan for associated missionary effort and church extension was devised. In 1870 the persistent endeavor of a few earnest and sagacious men was crowned with success in the adoption of a comprehensive and uniform system of organization for parishes, State Conventions, and the General Convention. This plan, modeled on that of our political system, secured at length the assent of the whole body, and under it a really new denomination has come into existence.

Statistics.—The most trustworthy information places the numerical force of the Universalist body at 250,000. Many of these are not gathered into parishes, and so are not reported in the official statistics. But their existence is well established from the circulation of the denominational literature among them, and from the recent canvass of cities and large towns, undertaken by committees representing all the churches. In every instance this canvass showed that there are nearly as many Universalist families not heretofore enrolled as had already been reported by the several parishes. The *Annual Register* for the year 1889 reported 974 parishes, 732 organized churches, 815 church edifices, 700 ministers, 40,844 families, and 42,952 communicants, and $8,018,046 in church property. This represents a gain over the previous year of 11 church organizations and 4,172 communicants. The educational institutions founded and maintained by the denomination, are: The Clinton Liberal Institute, located at Fort Plain, N. Y. (1831); The Westbrook Seminary, Deering, Me. (1832); The Goddard Seminary, Barre, Vt. (1863); The Dean Academy, Franklin, Mass. (1865); The Green Mountain Perkins Institute, So. Woodstock, Vt. (1848); Tufts College, College Hill, Mass. (1852); Lambard University, Galesburg, Ill. (1851); St. Lawrence University, Canton, N. Y. (1856); and Buchtel College, Akron, O. (1870). Three Divinity Schools have been established in the order named: Canton, Tufts and Lambard. These institutions have properties and endowments aggregating $10,000,000. The General Convention holds invested funds to the amount of about $200,000, the income of which is used to educate ministers, and to carry forward missions at points not provided for by the State Conventions. The New York Convention holds funds amounting to over $100,000, and the Massachusetts Convention has about $50,000. Other State Conventions have similar funds of less amounts.

Literature.—Hosea Ballou's *Treatise on the Atonement* (1821) was the first book issued under the auspices of the Universalist denomination that challenged public attention. As before noted, there had been many Universalist books, like Siegvolsk's *Everlasting Gospel*, and Elhanan Winchester's *Dialogues* (1788). But the *Treatise* and other writings of Mr. Ballou first gave to Universalism the character of a system of religious doctrines. The *Expositor*, now the *Universalist Quarterly*, was established by Mr. Ballou in 1830. He also founded the first Universalist paper, the *Evangelical Magazine*, in 1819, of which the *Christian Leader*, Boston, is the successor. Some idea of Mr. Ballou's literary activity, as well as of the part he performed in shaping the thought and life of the denomination, may be obtained from the fact, that he was the author of over one hundred volumes. After Mr. Ballou, Thomas Whitteman, for many years editor of *The Trumpet*, and author of a number of volumes, the most widely circulated of which was the *Plain Guide to Universalism*, takes rank among the chief propagators of the faith. Hosea Ballou (2d), D. D., first President of Tufts College, was a painstaking scholar, whose *Ancient History of Universalism* holds its place among the standard works of the Church. I. D. Williamson, D. D., exerted great influence through his books for a generation, but his chief work, *Rudiments of Theological and Moral Science*, failed to make any marked impression. T. Southwood Smith's *Illustrations of the Divine Government* sustains its early reputation. Dr. Thos. B. Thayer produced a number of books of permanent value. His *Theology of Universalism* has passed through several editions, and his *Over the River*, a volume of consolatory meditations, has been widely welcomed among Christian people of every name. The works of Dr. Edwin H. Chapin, the great orator of the denomination, have had an extensive popularity, and are still in demand. *Universalism a Practical Power*, by the late Dr. E. G. Brooks, is a justly prized volume. Lucius R. Paige, D. D., and Rev. W. E. Manley, D. D., have written elaborate commentaries of the New and Old Testaments, respectively. More recent works are: *Aiōn, Aiōnios; Bible Proofs; The Leaven at Work; The New Covenant*, by J. W. Hanson, D. D.; *The Latest Word of Universalism*, thirteen essays by thirteen clergymen; *Essays Doctrinal and Practical*, by fifteen clergymen; *Probation Examined*, and *The Bible and Modern Thought*, by G. H. Emerson, D. D.; and a series of monographs on *God the Father*, *Christ in the Life*, *Revelation*, *Salvation*, *The Birth from Above*, *Retribution*, etc., by prominent writers of the denomination. A work of great value, the fruit of long industry and conscientious research, is Dr. Richard Eddy's *Universalism in America* (Boston, 1886), 2 vols. *Endless Punishment in the Very Words of its Authors* is a volume of important testimonies gathered by the Rev. Thos. J. Sawyer, D. D., Dean of Tufts Divinity School. All the above works, and about one hundred more, are published by the Universalist Publishing House (Boston and Chicago), an incorporated institution holding property to the value of over $200,000, owned by the denomination.

Doctrines. — The *Profession of Belief* adopted by representatives of Universalist parishes in 1803, and re-adopted on the occasion of the completer organization of the body in 1870, consists of three articles, as follows:

Art. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

Art. II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Art. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

Though there is unanimity in subscribing this creed, it does not fully satisfy many influential clergymen in the denomination, and a committee on revision of the Profession has been regularly appointed by the General Convention in annual session for several years. Such a committee will report a revised creed at the next session in 1891. It is with the Universalists, however, as with other Christian sects: their historic creed is neither an exact nor complete summary of their distinctive opinions. Two chief postulates underlie the system known as Universalism: (1) That truth and right and good are stronger than their opposites, and are sure finally to prevail. (2) That the end for which man—each man and all men—is made, is to become righteous, wise, and good; in other but equivalent terms, to be saved. Standing on the reasonableness and truth of these propositions, Universalism goes on to say:

(1) Every man is capable of salvation. No human being has been found, none is likely ever to be found, who is not a moral person. Every such person, and only such a person, is amenable to moral discipline and susceptible to moral influence; which is another way of saying that every one is capable of being saved.

(2) God loves men and desires their salvation. They are his spiritual children: they all belong to him. And he desires the salvation of the bad. The good do not need to be saved. The meaning of the Gospel is that God loves men and will have them to be saved.

(3) Men are saved when they acquire moral likeness to God. Man is a spiritual child of God by nature: he is capable of becoming a child of God in character. But he cannot be depended on to acquire this likeness without divine help. Where he is not postively sinful he is carnal, worldly, unspiritual. Christianity is perhaps not the only means, but it is the chief means through which divine help is extended to man. Christ is the power of God unto salvation. His righteousness is not substituted for man's; but by his aid man is enabled to have righteousness of his own.

(4) Since man was made to be righteous and good, his happiness or peace depends, and will always depend, on his attaining the moral character for which these terms stand. However long the period of indifference or insensibility, it is certain to be succeeded by unrest, and, whenever the man "comes to himself," by a consciousness that his unhappiness is due to his alienation from his Father. Thus the nature of man, the inevitable fruit of sin, and the unchanging moral law, conspire with the purpose of God to insure the salvation of the sinner. If it is permissible to assume that the constitution of the human soul will remain what it is, and that sin and righteousness will continue to yield their respective fruits, and that God will never be any less desirous of having men attain the end for which he created them than he was when he raised up his Son, Jesus, and sent him to bless mankind by turning every one of them away from iniquity, the Universalist conclusion would seem to be valid and solid.

If it should be said that we cannot know certainly that every one will be saved, and cannot, therefore, with propriety say more than that it is a "hope," the Universalist would answer that this is a contingency which attaches equally to all the great affirmations of religion—that there is a God, that man is his spiritual child, that Jesus Christ is the messenger of God, that duty is imperative, and that the immortal life is a reality. If the logical strain would break the conclusion that all men are to be saved, it would at the same time snap the certainty that all men are created in the image of God, and relegate to a "hope" the future life and blessedness of any one. All that can be said for any of these conclusions is, that they acquire so high a degree of probability that the human soul, dealing fairly with the facts and with itself, is constrained to accept them. Universalism rests with at least as great security as any of the systems of Christian doctrine on the triple support of Revelation, of Reason, and of the observed tendency of the moral creation.

Tendencies.—Two tendencies which appear to be inharmonious, if not antagonistic, are noticeable in the denomination in recent years. (1) There is a marked increase in the religious life of the churches. This manifests itself in special religious meetings; in accessions of communicants; in larger contributions for missionary work, culminating in the sending out of Dr. George L. Perin as a missionary to Japan, the present year, and the raising of over $60,000 to maintain the mission; and in a more spiritual tone pervading the preaching and literature of the sect. (2) At the same time, and not seldom on the part of the same persons, may be observed the growth of rationalistic habits of thought among certain of the clergy. The symptoms are: a freer handling of the Bible, a disposition to discard or to make light of miracles, and eagerness to make more of Science and Literature, and correspondingly less of Revelation. How widely this temper prevails can only be estimated. Hitherto, the Universalist Church and ministry, while exercising a large liberty, have stood firmly on the ground of the historic credibility of the New Testament records. Perhaps the relative strength of the historic position of the denomination is fairly shown by the fact that the following resolution was unanimously adopted, by a rising vote—a few, however, not voting—at the session of the General Convention in Lynn, Mass., in October, 1889:

"*Resolved*, That the Universalist Church of America, in General Convention assembled, reaffirms the position which it has consistently held from the beginning, to wit: That it rests on, and believes in, the historical veracity of the New Testament records of the life and words and works of our Lord Jesus Christ."

I. M. Atwood.

Upham, Thomas Cogswell, D. D., Congregationalist; b. at Deerfield, N. H., Jan. 30, 1799; d. in New York City, April 2, 1872. He was graduated at Dartmouth College, 1818, and at Andover Seminary, 1821. From 1825 to 1867 he was professor of mental and moral philosophy in Bowdoin College. He was a prolific writer. Among his works are: *Elements of Mental Philosophy* (1839, 2 vols., abridged ed., 1864); *Outlines of Disordered Mental Action* (1840); *Life of Madame Guyon* (1847); *Life of Faith* (1848); *Treatise on the Will* (1850); *Method of Prayer* (1859); *The Absolute Religion* (1872).

Ur of the Chaldees, the land of Abraham's ancestors. (Gen. xi. 28, 31; xv. 7; Neh. ix. 7.) It is thus described by Schrader: "In the extreme south of Babylonian Chaldea, west of the Euphrates, from unknown times there existed a very famous seat of the moon-goddess, Sin, called Uru upon the Babylonian cuneiform inscriptions, to-day represented by the ruins of Mugheir. It is certainly natural to identify this Uru with the Ur of Abraham's ancestry. And this conjecture is supported by considering that (1) the name Abrâm, in the pronunciation 'Aburamu,' is Assyrian-Babylonian; (2) Ur, whence Abraham emigrated, and Haran, where he rested, were alike seats of the worship of Sin, the moon-goddess; (3) the West Semites and the Hebrews also had the same religious ideas and traditions as the Babylonians; (4) Hebrew poetry in its parallelism and methods resembles Babylonian poetry."

Urban is the name of eight popes. See Popes; Papal Power.

Urim and Thummim (*lights and perfections*). "These were the sacred symbols (worn upon the breastplate of the high-priest, 'upon his heart'), by which God gave oracular responses for the guidance of his people in temporal matters. What they were is unknown; they are introduced in Exodus without explanation, as if familiar to the Israelites of that day. Modern Egyptology supplies us with a clue; it tells us that Egyptian high-priests in every town, who were also its chief magistrates, wore round their necks a jeweled gem, bearing on one side the image of Truth, and on the other sometimes that of Justice, sometimes that of Light. When the accused was acquitted the judge held out the image for him to kiss. In the final judgment Osiris wears round his neck the jeweled Justice and Truth. The LXX. translates Urim and Thummim by 'light and truth.' Some scholars suppose that they were the twelve stones of the breastplate; others that they were two additional stones concealed in its fold. Josephus adds to these the two sardonyx buttons worn on the shoulders, which, he says, emitted luminous rays when the response was favorable; but the precise mode in which the oracles were given is lost in obscurity."—"Oxford" *Bible Helps.*

Ursi'nus, ZACHARIAS, one of the most eminent divines of the sixteenth century; b. at Breslau in Silesia, 1534; d. at Neustadt, 1583. He was educated at Wittenberg, and here made the acquaintance of Melanchthon, who entertained a great friendship for him, and took him to the Conference at Worms in 1557, from whence he went to Geneva, and thence to Paris, in order to learn the French language and perfect himself in Hebrew under the famous Jean Mercier. On his return to Breslau he wrote *Theses de Sacramentis de Baptismo et de Cœnâ Domini,* in which he took the side of Calvin and Melanchthon, but he so managed the subject of Cœnâ Domini that the leading party in the town accused him of being a Sacramentarian. He endeavored to justify himself, but, not giving satisfaction, he chose rather to quit his country than continue a quarrel, and, his friend Melanchthon being now dead, he went to Zürich, where he fraternized with Peter Martyr, Bullinger, etc. In 1561 he was invited by the University of Heidelberg to settle there in their "Collegium Sapientiæ," and they made him their professor "Locorum Communium," a chair which he held till 1568. In 1564 Ursinus, with Olevianus, drew up the Palatinate or Heidelberg Catechism, and at the instance of the Elector, Frederick III., wrote a defence of it against the attacks of Flacius Illyricus and other rigid Lutherans. The Elector was accused of having set forth a doctrine concerning the Eucharist which the Augsburg Confession had condemned, so he ordered Ursinus to write a tract explaining the doctrine of the sacraments. Ursinus was present at the Conference of Maulbronn, where he argued vigorously against the Ubiquitarians (*q. v.*). On the death of Frederick III., in 1577, his son and successor, Lewis, would allow no minister to live in the Palatinate who was not a thorough Lutheran, so Ursinus had to leave Heidelberg for Neustadt, where he was made divinity professor in the Schola Illustris, newly founded by Prince Casimir, the second son of Frederick III. Here he died in 1583, in the forty-ninth year of his age.—Benham: *Dict. of Religion.* There is an English translation of his *Summe of Christian Religion,* published in New York under the title *Commentary on the Heidelberg Catechism.* See also Hundeshagen: *Ursinus,* in *Lives of the Leaders of our Church Universal* (1879).

Ur'sula, a Roman Catholic saint, regarding whom two legends find supporters. According to one, she was the only daughter of the Christian King Deonotus, or Diognetus, of Britain. Sought in marriage by the heathen prince Holofornes, she put off its consummation for three years, and with ten near friends and eleven thousand other virgins started on a pilgrimage. They made their way to Rome, and on their return were accompanied by Pope Cyriacus. Not far from Cologne they were attacked by a party of Huns, and all were killed with the exception of Ursula, who, on account of her beauty was spared to become the wife of the king, but, resisting, she was slain by an arrow. A host of angels then put the Huns to flight. The city of Cologne, in gratitude for this deliverance, buried the martyred virgins separately, and placed a stone, bearing the name of the occupant, over each grave. Subsequently the St. Ursula Church was built over the spot. The fact that no Pope Cyriacus lived at this period, and that the Huns had not then appeared in Europe led many in the Middle Ages to adopt the legend given by Geoffrey of Monmouth in his *Hist. Regum. Britan.*, which relates that Deonotus sent over seventy-one thousand virgins to Gaul at the demand of the usurper Maximus (383–388). Driven upon islands inhabited by barbarians they were slain by Huns and Picts. See Mrs. Jamieson: *Legend. Art.*

Ursulines, THE, an order founded by Angela Merici (b. March 21, 1470; d. Jan. 27, 1540; canonized by Pius VII., 1807) in Brescia, Nov. 25, 1535. Its vows did not bind to strict conventual rules, and it had for its special object the instruction of girls, and the care of the poor and sick. The rules in time were made more strict, and convents were established in France and Germany. Many members of this order, however, still live in their homes. They wear a black dress, with a white veil and a longer black veil. There are Ursuline convents in this country at Morrisania, New York, Cleveland, Toledo, etc.

Ussher, or USHER, JAMES, archbishop of Armagh and primate of Ireland, an eminent and learned divine; b. at Dublin, Jan. 4, 1581; d. at Ryegate, Surrey, March 21, 1656. From 1607 to 1620 he was professor of divinity in the University of Dublin; bishop of Meath, 1620–24, and from 1624 archbishop of Armagh. When the Irish rebellion broke out in 1641 he retired to England, where he was made bishop of

Carlisle, but did not enter upon the duties of his see, owing to the disturbed condition of affairs. He resided for the most part at Oxford and in Wales. In 1647 he was chosen preacher at Lincoln's Inn, London, a position which he held until about a year before his death. Ussher was a man of remarkable gifts of mind and heart, and wrote numerous works. The best known is *Annales Veteris et Novi Testamenti* (1650–54). The dates from this work are given in our English Bibles. His apologetic and historical writings are of value, especially with reference to the early Church of Britain. An incomplete work, *Chronologia Sacra*, was published after his death. Ussher's complete works, to which his *Life* is prefixed, were edited by Elrington (1847–62), 16 vols.

Usury originally signified the taking of any interest at all. The Mosaic law did not allow a Hebrew to take interest from a Hebrew, but he might do so from a foreigner. (Deut. xxiii. 20.) The New Testament does not forbid the taking of interest, but recommends the loaning of money gratuitously. (Luke vi. 34.) The taking of interest was unanimously condemned by the Fathers; and the popes, by canon law, forbade the clergy and afterward members of the Church from doing so. The penalty for the clergy was suspension, and for the laity excommunication. Luther condemned the taking of interest; Melanchthon was undecided in regard to the matter, while Calvin took the position that is now universally accepted.

U'traquists (Lat. *utraquistæ*, from *utrâque, i. e., specie*, in both kinds), "a name at first given to all those members of the Western Church, in the fourteenth century, principally followers of John Huss, who contended for the administration of the Eucharist to the laity under both kinds; but in later times restricted to one particular section of the Hussites, although all the members of that sect alike claimed this as a fundamental principle of their church discipline. The name may be said to date from 1415, when the followers of John Huss, in Prague and elsewhere in Bohemia, adopted 'The communion of the cup' as their rallying cry, and emblazoned the cup upon their standards, as the distinguishing badge of the association. In 1417 the University of Prague, by a formal decision, directed that all the laity should communicate in both kinds; and the Council of Constance, in consequence, prohibited students from any longer resorting to Prague for the purpose of study. The Hussite party, on the contrary, made the demand one (the second) of the four points upon which they insisted as the condition of their submission to the Church. Their demands were rejected by the Council of Constance; but the Council of Basel, in 1433, acceded to the demand for the cup, under the condition that, whenever communion was so administered, the ministering priest should accompany the ministration with a declaration that Christ was contained whole and entire under each species. A portion of the Hussite party was content with the explanation of this and the other points offered by the council, but the more violent held out. The former were called Utraquists, and continued to be so designated. During the Reformation troubles, this division was still maintained. The Utraquists were favorably regarded by the imperial party; and after the battle of Mühlberg, in 1547, they alone were formally tolerated in Bohemia and Moravia. One of the most celebrated leaders was Jacobus v. Mies. The name Utraquist is still applied to certain districts or villages in Bohemia and Moravia; but it is used not in reference to this theological controversy, but merely to convey that, in these villages or districts, *both languages*, Bohemian and German are spoken."—Chambers: *Cyclopædia*.

Uzzi'ah (*might of Jehovah*), the tenth king of Judah, son and successor of Amaziah. In 2 Kings (xiv. 21) and elsewhere he is called Azariah. He came to the throne at sixteen and reigned fifty-two years (B. C. 808–756). The prophets Amos, Hosea, Isaiah, and possibly Joel lived in his time. His piety was followed by great prosperity and many victories. Lifted up by pride in his successes he finally presumed to take the priest's office and burn incense on the altar. Azariah and eighty other priests resisted him, and he was smitten with leprosy, and as a leper lived and died in a house separate from the palace. (2 Kings xv. 1–7; 2 Chron. xxvi.)

V.

Vagantes, a name given in canon law to clergy who were ordained without having been nominated to any office. Laws against such clerics were made as early as the fourth and fifth centuries. The abuse was continued until it was enacted that a bishop should support all whom he ordained without an office. This put a stop to the evil. Ordination without office is forbidden in the English Church.

Valens, Roman emperor from March 28, 364 to Aug. 9, 379. His name is conspicuous in the history of the Church as the last upholder of Arianism among the rulers of the Eastern Empire.

Valentine, St., a Roman presbyter who was very active in his efforts in behalf of the martyrs during the persecution under Claudius II., and was, in consequence, arrested and beheaded (Feb. 14, 270). The habit of "choosing valentines" is probably associated with St. Valentine's Day by pure accident, as the custom was of pagan origin.

Valentinus, St. There are a number of saints of this name, but the most important was the reputed bishop of Passau, and one of the first Christian missionaries in southeastern Germany in the fifth century.

Valentinus the Gnostic. See Gnosticism.

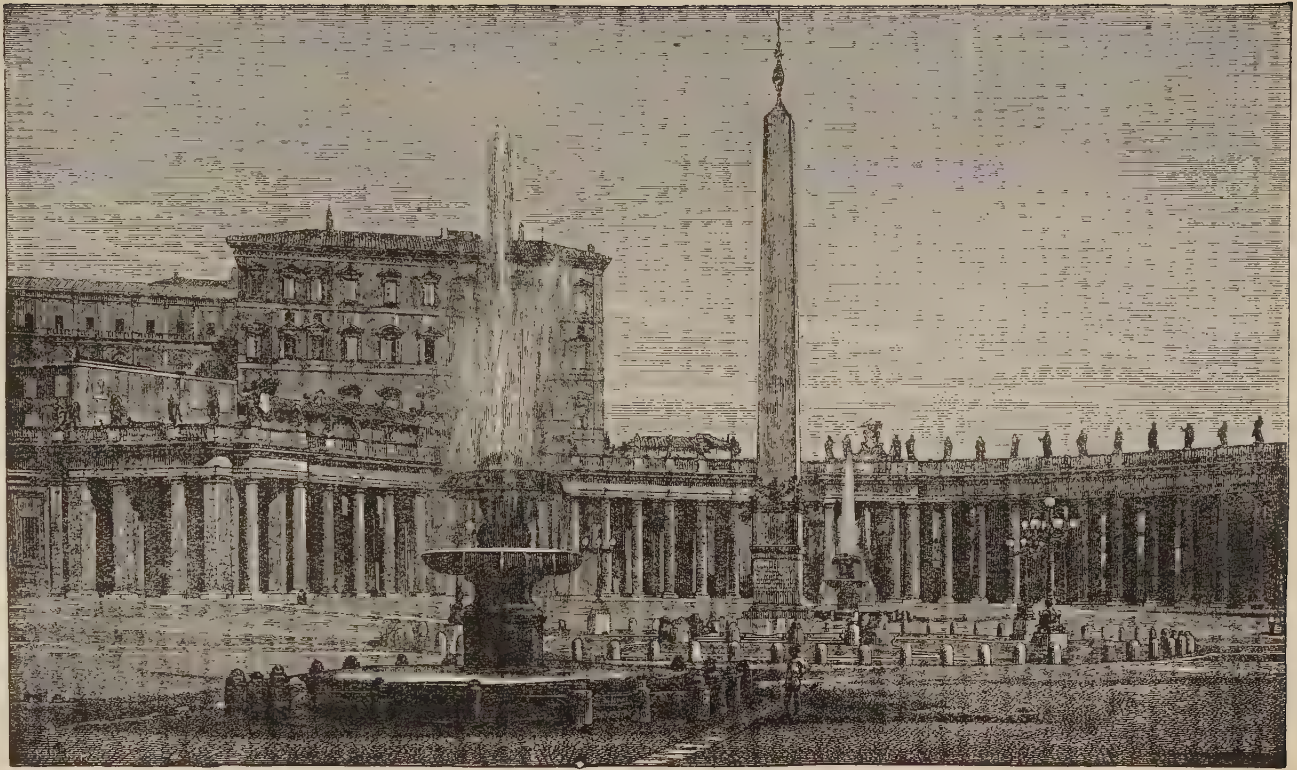
Valerian, Roman emperor, 253–259. In the early part of his reign he was friendly to the Christians. But in the year 257 there was a sudden change. The persecution was directed principally against the bishops and leaders of the Church. The first edict was comparatively mild, and simply forbade the holding of meetings; the second ordered those who disobeyed to be sent as slaves to work in the mines; and the third (258) demanded that all bishops, presbyters and deacons should be put to death. Among the victims of this edict were Sixtus of Rome and Cyprian of Carthage. The persecution was terminated in 260 by the defeat of Valerian by the Persian king Sapores.

Valentine, Milton, D. D. (Pennsylvania College, Gettysburg, Penn., 1866), Lutheran (General Synod); b. near Uniontown, Carroll County, Md., Jan. 1, 1825; was graduated at Pennsylvania College, 1850; in the pastorate till 1866, when he became professor of ecclesiastical history and church polity in the theological seminary of the Lutheran Church, Gettysburg, Penn.; president of Pennsylvania College, 1868; and since 1884 president and professor of systematic theology in Gettysburg Theological Seminary. He edited the *Lutheran Quarterly*, 1881–75, 1880–86. He is the author of *Natural Theology, or Rational Theism* (1885), and numerous pamphlets and addresses.

Vandals, a powerful German people who, with the Goths, overran portions of Europe in the fifth and sixth centuries. They invaded Spain early in the fifth century, and in 429 they crossed over into Africa, and thence invaded Italy. In 535 their kingdom in Africa was destroyed by the army of the Emperor Justinian, but "the Vandal dominion had lasted long enough to annihilate almost every trace of Roman civilization, and to almost destroy completely the Christian Church in Africa."

Various Readings is the name given to the differences that are found in the text of the various manuscripts, translations, and patristic quotations from the Scriptures. These variations have arisen from the careless reading of scribes, and in copying. More than one hundred and fifty thousand of these variations have been noted in the New Testament manuscripts, but in the majority of cases they are slight, and consist in differences of spelling, the order of words, etc., and do not affect doctrines. In the Old Testament manuscripts the number of variations is quite small, not over 2,000. The reason for this is found in the fact that the number of manuscripts is small, and the transcribing was done by an official class under strict regulations.

Vatican, Palace of the. The residence of the pope, called by this name, is the largest palace of modern Rome, and takes its name from the Vatican Hill upon which it stands. It is an irregular group of buildings, containing twenty-two courtyards and an immense number of rooms, estimated at from 4,500 to 16,000, and built at different periods. An Etruscan temple is said to have stood on the site, which gave rise to the name Vatican, from *vates*, "a prophet." The first palace of the Vatican is reported to have been built by Symmachus about the beginning of the sixth century, and to have been occupied by Charlemagne during his residence in Rome; it was rebuilt and enlarged in the twelfth century. It was first used as the papal residence after the healing of the great schism, as being convenient from its nearness to the Castle of St. Angelo; the two buildings were connected by Pope John XXIII., and the palace was enlarged and beautified from time to time by his successors. Nicholas V. (1447–1455) began the "Tor di Borgia," which was completed by Alexander VI. (1492–1503); the Sistine Chapel was built in 1473, and the Belvedere, formerly a garden-house, in 1490. The part now used as the pope's residence was finished at the beginning of the seventeenth century. The Sistine Chapel is adorned on the walls and ceiling by the famous frescos of Michael Angelo, and the *stanze* and *loggie* are ornamented with paintings by Raphael. The Vatican contains other very famous paintings by Raphael, Titian, Domenichino, etc., but they are few in


PALACE OF THE VATICAN—RESIDENCE OF THE POPE.

number. The Vatican Library is the finest in the world, containing nearly 25,000 MSS. and about 50,000 volumes. The most valuable of the MSS. is the Codex Vaticanus, which reaches back to the fourth century, and is a little older than the Codex Sinaiticus. It contains the LXX. version of the Old Testament with very few omissions, and all the New Testament as far as Hebrews ix. 14.—Benham: *Dict. of Religion.*

Vatican Council, the last General Council of the Roman Church. It was convened by Pope Pius IX. by an encyclical letter, June 26, 1868, to discuss papal infallibility and to condemn rationalism and liberalism. The council was opened Dec. 5, 1869. There were 719 members present, the numbers afterwards rising to 764—the largest number that has been reached since the Second Lateran Council of 1139. "All bishops of the Churches of Oriental rite not in communion with the Apostolic See," and all "Protestants and Non-Catholics" were invited to attend, in order, as Cardinal Manning says, that they might be referred to "experienced men" and have their difficulties solved. The council was prorogued on Oct. 20, 1870, in consequence of the Franco-German War, and is not yet completed, as it may be reconvened at any time by the pope.

The chief work which has been completed consists of two constitutions: The first, *De Fide Catholica; or, Decrees on the Dogmatic Constitution of the Catholic Faith*, contains the primary truths of natural religion, on revelation, faith, and the relation between faith and reason, and is directed against modern pantheism, atheism, materialism, etc. The opening clauses hint that Protestantism is responsible for modern infidelity, which was strongly denied by Bishop Strossmayer from the Turkish frontier. But the constitution was unanimously accepted by the 667 Fathers present, and confirmed by the pope at the third public session on April 24, 1870.

The second constitution was far more important, being *De Ecclesia Christi; or, Decrees on the Dogmatic Constitution of the Church of Christ*, which discusses the absolutism and infallibility of the Roman see over all Christians. Nothing had been said openly of such a question before the council began, but the subject was mentioned at the end of 1869. In 1870 the discussion was objected to by 135 bishops, and Dr. Döllinger and others outside the council, who objected, formed themselves into a separate body of resistance, but were excommunicated. They assumed the name of Old Catholics (*q. v.*). The constitution was laid before the council early in May, and was first voted upon in general congregation on July 13, when 451 Fathers agreed, 62 were ready to accept it subject to alterations, 88 refused, and 70 did not vote at all. It was again read on July 18, when several who disapproved absented themselves, and it passed with only two dissenting votes, and was confirmed by papal authority. For the contents of this decree see INFALLIBILITY.—Benham: *Dict. of Religion.*

Vaudois. See WALDENSES.

Vaughan, HENRY, b. at Newton St. Bridget, in South Wales, 1621; d. there, April 23, 1695. Educated at Oxford, he studied medicine in London, and practiced as a physician in his native place. He wrote in prose: *The Mount of Olives* (1652), and *Flores Solitudinis* (1654) but he is remembered by his poems, that are written in the style of Herbert. H. F. Lyte, in 1847, and again in 1858 published an edition of some of Vaughan's poems, with a sketch of his life, that is well known.

Vaughan, ROBERT, D. D., an eminent English Congregational minister; b. in Wales, 1795; d. at Torquay, June 15, 1868. With limited advantages in early life, he prepared for the ministry, and became pastor of a church in Worcester in 1819. He then accepted a call to Kensington, London. Having become very proficient in historical studies, he was made professor of modern history in the University of London. As a preacher, teacher, lecturer, and platform speaker he was exceedingly popular. In 1843 he was called to the principalship of Lancashire College, near Manchester. Here he remained until 1857, when he took charge of a small parish at Uxbridge, near London. He subsequently removed to St. John's Wood, and in 1867 became pastor of a newly formed Independent congregation at Torquay. He was chairman of the Congregational Union in 1846, and visited the United States as a delegate of that body in 1865. Among his numerous works, the best known are: his *Life and Opinions of Wyclife*, 2 vols. (1828); *A Monograph, with some Account of the Wyclife MSS.* (1853); *A History of England under the House of Stuart* (1840); *Revolutions in History*, 3 vols. (1859–63).

Vedas, the oldest portion of the sacred books of the Hindoos. See BRAHMINISM.

Veil is the translation in the Authorized Version of several Hebrew words which properly mean shawls or mantles. (Gen. xxiv. 65; Ruth iii. 15; Cant. v. 7; Isa. iii.

23.) These shawls were sometimes drawn over the face, but they were not designed for this purpose. Veils were worn only on special occasions by Hebrew women. At the present time in Bible lands women are never seen in public without a veil; but this custom dates from the injunction of the Koran, xxx. 55, 59.

Veil, TAKING THE, the ceremony by which a woman is received into a nunnery. On her first profession the novice takes the "white veil," and if, at the end of the year, she desires to become a nun, she takes the "black veil," and makes her irrevocable vows of chastity and obedience.

Vellum, a parchment made of sheep and other skins.

Venerable is the title of an archdeacon of the Church of England.

Venerable Bede, THE. See BEDE.

Veni, Creator Spiritus, an ancient hymn, that for a long time was supposed to have been written by St. Ambrose, but more recent investigations show that it was probably the composition of Rabanus Maurus, poet to Charlemagne. From the year 1000 it has formed a part of the service for the consecration of bishops and priests. See Duffield: *The Latin Hymn Writers and their Hymns* (N. Y., 1886).

Venn, HENRY, a leader in the Evangelical movement in England during the eighteenth century; b. at Barnes, in Surrey, March 2, 1724; d. at Yelling, Huntingdonshire, June 24, 1797. He was graduated at Cambridge, 1745, and became fellow of Queen's College, 1749. He held several curacies, and was vicar of Huddersfield, and afterward of Yelling. His ministry was remarkably effective in its spiritual results, and he entered earnestly into evangelistic labors in conjunction with Whitefield. He published two works: *The Complete Duty of Man* (1763), and *Mistakes in Religion* (1774); also a collection of essays on the prophecy of Zachariah, the father of John the Baptist. See John Venn: *Life and Letters of Henry Venn* (1834, 7th ed., 1853).

Verger, supposed to be derived from the Latin word *virga*, a twig. The name is given to the officers of the cathedral who carry the mace, or verge, before the clerical dignitaries.

Veroni'ca, according to the common legend, was a pious woman of Jerusalem, who, when Christ was on the way to be crucified, took off the cloth wrapped about her head, and gave it to him that he might wipe the blood and sweat from his face, and when he returned it to her it was found that the impression of his features was left upon it. The Emperor Tiberius falling sick, and learning that wonderful cures had been wrought by this portrait, he sent for Veronica. She came to Rome, and as soon as the emperor touched the cloth he was healed. Veronica remained in Rome, and at her death bequeathed the relic to Clement, the successor of Peter. Both Milan and Jaen, in Spain, claim to possess the genuine head-cloth of Veronica.

Ves'perale, the book which contains the vesper services.

Vespers, one of the Canonical Hours (*q. v.*).

Vestments. There have been two theories as to the origin of Christian vestments: one is that they are derived from those used by the Jewish priests; the other, that they have their origin in the ordinary dress worn in early Christian times. The first view is now seldom accepted. Some of the chief Jewish garments were not known in the Christian Church. Thus no distinctive head-dress was worn for the first thousand years, and the girdle was not known till the eighth century. On the other hand, the chasuble, the chief Christian vestment, was unknown among the Jews. Also, their garments were of many different colors, while in the primitive Christian Church white only was worn. The second view seems much more tenable. The three vestments mentioned at the Fourth Council of Toledo (633) seem to have been the alb, the *planeta* or *plenaia*, and *orarium* or stole: the first of which is the tunic, the under-garment worn by the Romans; the second, the *toga*, or over-garment; and the *orarium* or stole was a garment worn by Roman matrons. From these garments the ecclesiastical vestments of the Eastern and Western Churches were developed. The chief vestments worn in the Greek Church are: the *sticharion*, so called from its black lines (*stoichos*), which answers to the Latin alb, and is always white; the *phelanion*, the chief garment of the priest, resembling a chasuble, which is of various colors; and the *epigonation*, a square pouch or satchel richly embroidered. The bishops instead of the phelanion wear the *saccos*, a garment with sleeves, resembling the dalmatic, and the *omophorion* or *pallium*, and over the saccos the *mantia*, a loose blue or black garment ornamented with stripes. They wear a *mitre* in the sanctuary, a *panagia* or pectoral cross, and carry the *paterissa* or pastoral staff, which is shorter and less ornamented than that of the Western Church.

The chief ornaments of the Roman Church are the *alb*, which is white, made of linen, held by the *cingulum* or belt, which was formerly a broad sash, but now is very narrow; the *chasuble* or *casula*, which formerly resembled the Roman toga. These are white for greater and red for lesser festivals, and black for Lent, etc. Also the *manipuleum*, like the Greek orarium, and the biretta. The bishops wear the mitre, tiara, and pallium.

These garments are chiefly worn at the celebration of the mass, so at the Reformation they were all discarded, and the plain black cassock adopted.—Benham: *Dict. of Religion.*

Vestry is the name of the room attached to Episcopal churches where the clergy robe, and where the articles used in the service are kept. As the meetings for business are usually held in this room the name has come also to mean the assembling together of the minister of the parish, the church wardens, and the parishioners for electing church wardens, etc. The term "vestry" is also employed to designate the room connected with non-Episcopal churches where the meetings for prayer, and other social and business gatherings are held.

Viaticum (from the Latin *via*, a way). This term, which in classical use referred to provision for a journey, was early applied to the Eucharist when given to dying persons, "to sustain and conduct them safely on their way in their passage through this world to eternal life." In this sense it is used several times in the canons of the Nicene Council.

Vicar literally means representative or vicegerent (*vicarius*). In England the name is applied to parish priests of a particular standing. If the priest owns all the tithes of the parish he is called the rector; if he receives a part only, he is called the vicar. The Roman Church styles the pope the Vicar of Christ, and the pope has his vicars in the person of primates, archbishops, and bishops, etc., and these in turn have their vicar-generals, and, finally, the priests have their vicars acting in their place when temporarily or perpetually disabled.

Vicarious Atonement. See ATONEMENT.

Victor, the name of three popes and two antipopes. See POPES.

Vienne, an ancient city of France situated on the Gère, near its union with the Rhone; the seat of several councils. The first was held in 474, the last in 1557. The most important of these councils was opened Oct. 16, 1311, and closed May 6, 1312. It ordered the dissolution of the order of the Templars, and passed decrees against the Fratricelles, the Dolcinists, Beghards, etc.

Vigilantius, b. in the latter half of the fourth century at Calagurris in southwestern Gaul. He was ordained at Barcelona in 395, and visited St. Jerome at Jerusalem, with whom he soon came into conflict of opinion. Vigilantius condemned image-worship, monasticism, and celibacy. St. Jerome attacked these views in an essay, *Contra Vigilantium.*

Vigils originally were watches (*vigiliæ*) kept in the church by the early Christians during the night preceding a great festival. At first the night was spent in prayer and the singing of hymns, but in time scandals arose in connection with these celebrations, and only Easter and Christmas night vigils were allowed. The vigils in connection with holy days were celebrated in the daytime, or changed into simple fasts.

Vincent, ST., a native of Saragossa, and one of the most celebrated martyrs of the ancient Church. He was archdeacon of the church of Saragossa, and suffered martyrdom during the persecution of Diocletian, about 303.

Vincent of Lerins, ST., a native of Gaul of noble birth; b. near the close of the fourth century; d. in 450. After some years spent in the army he retired to the monastery of Lerins, where he remained the rest of his life. In 434 he completed his famous *Commonitory against Heretics*, in which he principally attacks the Nestorians. He gives full evidence to tradition as a necessary complement of Scripture.

Vincent de Paul, ST., was b. at Pouy, in Gascogne, on April 24, 1576. He was educated by the Franciscans at Toulouse, and ordained priest in 1600. On a voyage which he made from Marseilles to Narbonne he was captured by corsairs and sold at Tunis. He belonged successively to three masters, the last of whom, a Savoyard renegade, he converted, and the master and servant escaped together and landed in France in 1607. He went for a short time to Rome, and was sent thence on a mission to the French Court, where he became almoner to Queen Marguérite de Valois. He did not remain at court long, but became tutor in the family of Count Gondy. He at this time began to form the Confrérie de Charité, an association of women who nursed the sick and visited the poor. In 1619 he became, through Count Gondy, almoner-general of the galleys, and he seems to have had wonderful success in softening the stony hearts of the reprobates with whom he was brought into contact. It is said that he once offered himself, and was accepted, in place of one of the convicts who would have left his family in the utmost poverty. He founded other societies, as the Society of St. Borromeo, against begging in Burgundy (1623), and a congregation called Priests of the Mission, which was confirmed by Pope Urban VIII., in 1632, under the name of Lazarists (*q. v.*). The members of the Confrérie de Charité were mostly married, so he instituted the Order of Filles de Charité, the members of which were not nuns, but after their novitiate they took vows for one year. This congregation soon spread all over Europe. St. Vincent died at St. Lazare, Sept. 27, 1660, was beatified in 1727, and canonized by Clement XII. on July 19, 1737, on which day he is commemorated. He was not learned, but his sermons, though very simple, were affecting and impressive, and he is considered one of the most eminent saints of the modern Roman Catholic Church.—Benham: *Dict. of Religion.*

Vincent, JOHN HEYL, S. T. D. (Ohio Wesleyan University, Delaware, O., 1870), LL. D. (Washington and Jefferson College, Washington, Penn., 1885), bishop in the Methodist Episcopal Church; b. at Tuscaloosa, Ala., Feb. 23, 1832. Educated in the academies at Lewisburg and Milton, Penn., and in Newark (N. J.) Wesleyan Institute, he entered the ministry in 1852. In 1868 he was appointed corresponding secretary of the Sunday-School Union of the M. E. Church, New York City. In 1874 he became identified with the development of the summer school at Chautauqua, N.Y., and since 1884 has been Chancellor of Chautauqua University. He was elected bishop in 1888. Among his published works are: *Sunday-school Institutes and Normal Classes* (1866); *The Chautauqua Movement* (1886); *The Home Book* (1886); *Better Not* (1888).

Vincent, MARVIN RICHARDSON, D. D. (Union College, Schenectady, N. Y., 1868), Presbyterian; b. at Poughkeepsie, N. Y., Sept. 11, 1834; was graduated at Columbia College, 1854; became professor of Latin in Troy University, N. Y., 1858; pastor of First Presbyterian Church, Troy, 1863–73; of the Church of the Covenant, New York City, 1873–88; since 1889 professor in the Union Theological Seminary, New York City. With Dr. Charlton T. Lewis he translated Bengel's *Gnomon of the New Testament* (1862). He is the author of: *Amusement a Force in Christian Training* (1867); *The Two Prodigals* (1876); *Gates into the Psalm-Country* (1878); *The Minister's Handbook* (1882); *In the Shadow of the Pyrenees* (1883); *God and Bread* (sermons, 1884); *Word Studies in the New Testament* (1888–90), 3 vols.

Vinet, ALEXANDRE RODOLPHE (b. 1797; d. 1847), was born and educated at Lausanne. He was ordained a minister of the Swiss Protestant Church in 1819, holding, besides his cure, the chair of professor of theology at the University of Basel. He was obliged to resign both in 1840, on account of being unable to agree with the union which existed between the Church and the State, the Church being, as he considered, completely subservient to the State. At the same time he explained most fully to his friends and parishioners that by this act he did not consider himself in any way severed from his National Church, which he held to be perfectly sound in doctrine, and to which he was firmly attached. All this time he seems to have been privately engaged by the University to give lessons in French literature, of which he was particularly fond, and which he had studied carefully for years. In 1845 he formed an assembly of all those who, like himself, had seceded from the National Church, under the name of the Constitution of the Free Church of Vaud. His works are partly theological, partly historical—the latter being mostly on the history of French language and literature. A great many of them have been translated into English. His theology is entirely such as is known by the word "Evangelical," insisting strongly on the necessity of repentance and salvation by faith. His basis of belief is the subjective—that the divine origin of Christianity is proved by its fitness to meet the deepest needs of the human heart. He denies the need of any priestly character in the minister, who is simply a Christian commissioned by his brother Christians to carry out their views, but possessing only such authority as his study and practice give him.—Benham: *Dict. of Religion.* Among the works of Vinet that have been translated into English are: *Christian Philosophy* (1846); *Selected Sermons* (1849); *Gospel Studies* (1851); *Pastoral Theology* (1851); *Outlines of Philosophy and Literature* (1865); *Outlines of Theology.*

Vinton, Francis, D. D., b. at Providence, R. I., Aug. 29, 1809; d. at Brooklyn, L. I., Sept. 29, 1872. He was graduated at West Point, 1830; admitted to the bar at Portsmouth, N. H., 1830; resigned from the army in 1836, and studied for the ministry; assistant minister of Trinity Church, New York City, 1855–69. In 1869 he accepted the chair of ecclesiastical law and polity in the General Theological Seminary, New York City. He published: *Lectures on the Evidences of Christianity* (New York, 1865); and *Manual Commentary on the General Canon Law of the Protestant Episcopal Church in the United States* (1870).

Vishnu. See Brahminism.

Visitants, or Nuns of the Visitation, a religious order founded in 1610 at Annency, by St. Francis of Sales and Madame de Chantel. The ascetic exercises were mild, so that ladies who were not in strong health might join the association, and they wore no distinctive dress. The visitation of the poor and sick was the special work of the order. In 1618 a change was made, by which seclusion was enforced upon the members, and they then devoted themselves more especially to the education and instruction of young girls.

Vitringa, Campegius, b. at Leeuwarden, May 16, 1659; d. at Franeker, March 31, 1722. He was professor in the University at Leyden from 1681 till his death—first of the Oriental languages, then (1683) of theology, and finally of church history (1693). His fame rests upon a *Commentary on Isaiah*, of which it has been said that it is "distinguished as much by astounding learning, penetration, and sober sense, as by elegance of style and practical warmth." Besides this *Commentary*, Vitringa wrote an important work on the *Old Synagogue*.

Voltaire, François-Marie Arouet de, b. at Châtenay, near Sceaux, a few miles from Paris, Feb. 20, 1694; d. in Paris, May 30, 1778; "a brilliant French writer, distinguished as historian, poet, and dramatist, but also noted for his opposition to received opinions, both in regard to religion and to social policy. His name was *Arouet*, but he early assumed that of *Voltaire*, which is believed by Carlyle to be an anagram of Arouet *l. j.* (*le jeune*). He was intended by his father for the bar, but soon abandoned the study of law for literature, in which, however, he made such use of his faculty of satire that he was twice committed to the Bastille. In 1726, having been ordered to quit the country, he repaired to England, where he remained (living a part of the time in Maiden Lane, Covent Garden, London, and during another part at Wandsworth) for about two years, and where several of his dramas were produced or published. Afterwards he returned to France, where, at Rouen, he published his *History of Charles XII. of Sweden*, and his *Philosophical Letters*, the latter abounding in indecent sarcasms against religion, which led to the book being publicly burned in Paris, and to a warrant being issued for the apprehension of the author. Under these circumstances he again meditated flight, not only from Paris, but from France; but he was received by Madame du Châtelet, in her Castle of Cirey, on the borders of Champagne and Lorraine, and there he spent about fifteen years. During these years, however, he frequently visited Paris, Brussels, and Berlin, where Frederick the Great had contracted a friendship for him. In this period he produced his *Discourses on Man*, his *Age of Louis XIV.*, and his *Essay on the Morals and Spirit of Nations*, as well as his licentious poem, *The Maid of Orléans*. Subsequently he lived in Paris for a time, where the position of Historiographer-Royal was given to him; but from 1750 to 1753 he resided at Berlin and at Potsdam, quitting Prussia finally in consequence of a quarrel with Frederick. Thenceforth he resided chiefly at Ferney (a village of France, on the borders of Switzerland, about five miles from Geneva), where he wrote largely for the *Encyclopédie*. His house at Ferney is still shown. His death took place during a visit to Paris. He was buried first in the Abbey of Scellières, in Champagne, but thirteen years afterwards his body was removed by the Revolutionists to the Pantheon."—Cassell: *Cyclopædia*. See James Parton: *Life of Voltaire* (1881), 2 vols.

Voluntary, the name given the music played at the beginning or end of divine service, and occasionally in other parts of the service; it is so called because the music played is usually extemporaneous or voluntary.

Vows. A vow is a special promise made to God, binding the maker to do or forego something for the promotion of God's glory. Vows took a prominent part in Judaism, as they have also done in the religious observances of all races. Vows are common in the Roman Catholic Church, which holds that to be valid they must be of free and deliberate choice, and therefore must be made by persons capable by age of contracting the obligation. As they are always made to God, and are acts of divine worship, it follows that to vow to a saint means vowing to do something to God's worship in honor of a saint. Thus to vow a church to St. Agatha would mean a church for God's worship, where the purity of St. Agatha should be specially commemorated. The Reformers held that, as it is the duty of man to devote himself wholly, his life and his goods, to God, vows as a religious observance were unnecessary; but, with the Roman Catholic, to take a vow is considered to be a great merit, as works of supererogation are. The merit conferred is said to be threefold: it elevates the acts performed under the vow to the rank of sacrifice, and raises a good action to the level of divine worship; it offers not only the action but the faculty from which it proceeds, so that the whole spirit is elevated thereby; and it strengthens the will to the perfection of virtue. There are two sorts of religious vows in the Roman Church: simple and solemn. Simple vows are those taken in all religious orders when the period of noviceship has elapsed. They are held for three years, and then, if the superior allows it, solemn vows are taken. The chief difference between them is that in solemn vows of chastity, marriages contracted afterwards are null and void, while a simple vow of chastity makes it unlawful to marry, but, except in the Jesuit Society, does not invalidate a marriage if subsequently contracted. Solemn and certain simple vows, as those of chastity and of greater pilgrimage, can only be dispensed by the pope, or by a superior specially delegated for the purpose; but most of the simple vows can be dispensed by the bishops.—Benham: *Dict. of Religion.*

Vulgate, the name given Jerome's version of the Scriptures. See BIBLE, p. 105.

W.

Wace, HENRY, D. D. (Oxford, 1882; Edinburgh, 1882), Church of England; b. in London, Dec. 10, 1836; was educated at Oxford; ordained priest, 1862; was curate of St. Luke's, London, 1861–63, and of St. James's, 1863–69; lecturer of Grosvenor Chapel, 1870–72; chaplain of Lincoln's Inn, 1872–80; professor of ecclesiastical history in King's College, 1875–83; Bampton Lecturer at Oxford, 1819, and select preacher, 1880–82; since 1880 preacher at Lincoln's Inn; since 1881 prebendary in St. Paul's Cathedral; since 1883 chaplain to the archbishop of Canterbury, and principal of King's College; and since 1884 honorary chaplain in ordinary to the queen. Among his published works are: *The Foundations of Faith* (Bampton Lectures, 1880); *The Gospel and its Witnesses: Some of the Chief Facts in the Life of our Lord* (1883); *The Student's Manual of the Evidences of Christianity* (1886). With Dr. William Smith he edited *A Dictionary of Christian Biography* (1880–86), 4 vols.; and, alone, *The Bible* (Speaker's) *Commentary on the Apocrypha* (1886), 2 vols.

Waddell, JAMES, D. D., an eloquent Presbyterian preacher; b. at Newry, Ireland, July, 1739; d. at Hopewell, Louisa Co., Va., Sept. 17, 1805. He was educated at Dr. Finley's academy, at Nottingham, Penn., and entered the ministry of the Presbyterian Church in 1761. He was blind for the last twenty years of his life. The reputation that he won for eloquence comes to us from contemporary testimony, as all his manuscripts were burned at his request. See description given of his preaching in Wirt's *British Spy;* Sprague's *Annals*, iii. 255.

Wadding, LUKE, Roman Catholic; b. at Waterford, Ireland, Oct. 16, 1588; d. at Rome, Nov. 18, 1657. He entered the Franciscan order in 1605, and in 1625 founded, at Rome, the College of St. Isidore for Irish students of that order. His fame rests upon his great history of the Franciscans, which he brought down to 1540.

Wafer, the name given to the thin circular portions of unleavened bread used in the Roman Church in the celebration of the Eucharist. They are prepared by the priests, and are frequently stamped with sacred emblems, such as the figure of the cross, the lamb, the initials I. H. S., and other symbols. They are made of different sizes, the smallest about an inch in diameter, for the communion of the people; another, much larger, for the celebration of the mass; and a third, still larger, to be placed in the monstrance, for the service of benediction or exposition. The use of the wafer does not probably date earlier than the eleventh century. Previous to this ordinary bread was used.

Wahabees, a name given to the representatives in a reform movement which arose within Mohammedanism in the middle of the last century. They accepted the Koran, but condemned the worship of Mohammed as idolatrous. The leader of the movement was Mohammed-ben-Abd-el-Wahâb, of the tribe of Nedshi in Yemen. In 1802 they occupied Mecca, and compelled the Turkish pilgrims to pay a tribute before they were allowed to enter the city. They invaded Syria, but were defeated in 1812 by Mehemet Ali, who sent an army into Arabia, and in 1818 his son, Ibrahim Pasha, captured Abdallah, the leader of the Wahabees, and sent him to Constantinople to be executed. Their political power is now mostly confined to their tribe in Yemen.

Wainwright, Jonathan Mayhew, D. D., b. in Liverpool, Eng., Feb. 24, 1792; d. in New York City, Sept. 21, 1854. He came to this country, 1803, and was graduated at Harvard College, 1812; became rector of Christ Church, Hartford, Conn., 1816; assistant minister of Trinity Church, New York, 1819; rector of Grace Church, 1821; of Trinity Church, Boston, 1834; in charge of St. John's Chapel, Trinity parish, New York, 1837. He was elected provisional bishop of New York in 1852. He wrote several books of travel and controversy. See his *Life*, by J. N. Norton (New York, 1858).

Waldenses, a remarkable Christian sect dwelling in some of the Swiss valleys, principally in those of the Pellice (or Luserna) and the Germanasca, in the Western Alps. A large amount of information respecting them is found in some old MSS. in the possession of the University of Cambridge, and a very valuable account is given in *Histoire Littéraire des Vaudois du Piémont, d'après les Manuscrits Originaux, par Édouard Montet* (1886). They owe their origin and name to Peter Waldus (Waldo, Vaud), a rich citizen of Lyons. About 1170 Waldo, from reading the Bible and some passages from the Fathers of the Church, which he caused to be translated into his native tongue, determined to imitate the mode of life of the apostles and primitive Christians, gave his goods to the poor, and by his preaching collected numerous followers, chiefly from the class of artisans who, from the place of their birth, were called "Lyonists;" sometimes "Poor men of Lyons," on account of their voluntary poverty; or "Sabotati," on account of their wooden shoes or sandals (sabots); or "Humiliatists," on account of their humility. They have often been confounded with the Cathari or Albigenses, but M. Montet has proved conclusively that they had no connection with them; they even spoke of the Albigenses as "dæmones." In their contempt for the degenerate clergy and their opposition to the Roman priesthood, the Waldenses resembled other sects of the Middle Ages; but as early as 1184, by which time they had spread over Southern France and North Italy, they were excommunicated by the pope, though the reason is not clear. They were distinguished from "heretics" generally, and seem to have held the doctrines of the Church, going to Catholic sources for literature and to the priests for the sacraments. Probably the objection to them was that they were preachers; the same objection which was afterward made to the mendicant friars. But once driven from the Catholic pale, they made the Bible alone the rule of their faith, and, rejecting whatever was not founded on it, or conformable to apostolic teaching, they gave the first impulse to a reform of the Christian Church. They, or at least the Italian branch of them, began to preach that a bad priest cannot validly administer the sacraments, and to reject confession. As the French Waldenses were stamped out by persecution, the Italians assumed the lead. The body thus separated from the Church held their way until the war broke out against the Albigenses, by which time they had spread and established themselves in the South of France, under the protection of the Counts of Toulouse and Foix. At that time (1209–1230) many Waldenses fled to Aragon, Savoy and Piedmont. Spain would not tolerate them at all. In Languedoc they were able to maintain themselves till 1330; in Provence, under severe oppression, till 1545, when the Parliament at Aix caused them to be exterminated in the most cruel manner; still longer in Dauphiny; and not till the war of the Cevennes were the last Waldenses expelled from France. In the middle of the fourteenth century single congregations of this sect went to Calabria and Apulia, where they were soon suppressed; others to Bohemia, where they were called "Grubenheimer," because they used to hide themselves in caverns. These soon became amalgamated with the Hussites, though, as they were not so advanced in view as the Taborites, there was a good deal of delay. From them the Bohemian Brethren derived the consecration of their bishops. They found a safe retreat, fortified by nature, in the valleys of Western Piedmont, where they founded a distinct Church, which has remained till the present day the main centre of their sect. A correspondence which two of their pastors, Morel and Masson, had with Œcolampadius in 1530, is preserved in the library of Trinity College, Dublin, from which it appears that among the Waldenses there were sisterhoods bound by vows of celibacy; that the preachers received confessions, but resorted to the Catholic priesthood for the sacraments. But now they resolved to abolish confession, two sacraments only were acknowledged, and the doctrine of predestination was asserted. Their doctrines rest entirely on the Gospels, which, with some catechisms, they have in their old dialect, a mixture of French and Italian. In this language their worship was performed till 1630, when their old "barbes" or teachers became extinct. They then had recourse to Geneva to supply the vacancies, and ever since the French language has been used in their services, and teachers are sent from the Calvinistic colleges. The constitution of their congregations, which are chiefly employed in the cultivation of vineyards, and the breeding of cattle, is republican. Each congregation is governed by a council, consisting of the elders and deacons under the presidency of the pastor, which maintains the strictest discipline. The congregations are all united at the yearly synod. From their origin the Waldenses have been distinguished for their pure morals and industry, and have always been regarded as good subjects. After they had joined the Calvinists, in the sixteenth century, they were again exposed to the storm which was intended to sweep away the Reformation, the doctrines of which they had held practically for nearly three hundred years. This was the cause of their being expelled from France. Those who had settled in the duchy of Saluzzo were totally exterminated by 1633; and those in the other valleys, having received from the Court of Turin, in 1654, new assurances of religious freedom, were treacherously attacked, in 1655, by monks and soldiers, and shamefully treated. By the aid of other Protestant Powers they procured a new though limited promise of freedom by the Treaty of Pignerol, signed Aug. 18, 1655, but the persecution, again brought about by French influence, obliged thousands to take refuge in Protestant countries: in London they joined the French Huguenots; in the Netherlands, the Walloons; in Berlin, the French, while nearly 2,600 went to Switerland. They now enjoy religious freedom and all civil rights in Lucerne, St. Martin, and Perusa, where they number over 20,000, while there are about 1,600 settled in Würtemberg.

M. Montet has given a very thorough account of Waldensian literature, dividing it into three periods: (1) The Catholic period, during which the dogmas and practices of the Church were accepted. The writings of this period are taken from the Fathers and the Liturgies. The pope during this period is never attacked, the seven sacraments and transubstantiation are assumed, and ascetic views are strongly maintained. (2) The Hussite period. Now the pope is fiercely attacked, the sacraments are invalid by reason of the wickedness of the priests, and there is a strong leaning towards the Universal Priesthood. (3) The Calvinistic. Unhappily, this last period has been marked by a wholesale falsification of documents, by forgery and by mutilation, with the object of showing that the Waldensian is a Christian body which had descended from apostolic times, preserving their faith through the ages in primitive form. This fiction M. Montet has altogether destroyed, though, as he acknowledges, the late Mr. Henry Bradshaw had already discovered and exposed the real character of some of the documents adduced. Much kindness has been expended on the Waldenses by English, Scotch, and American sympathizers, and every year, in the first week of September, delegates from these countries attend the Synod. A short time since, the Waldensian inhabitants of Dormiltrouse in Dauphiné were transported by mistaken kindness to Algeria, the result of which was that their bones were scattered, not on Alpine mountains, but on scorching African plains. The services are the very plainest and barest type of Genevan Protestantism; the minister taking the whole service, and the people taking no share except the occasional singing of a hymn.—Benham: *Dict. of Religion.* See Maitland: *Facts and Documents of the Waldenses* (London, 1862); E. Comba: *Waldenses before the Reformation* (N. Y., 1880).

Waldo, PETER. See WALDENSES.

Walloon Church. See HOLLAND.

Walpurgis, or WALPURGA, ST., a native of England, who spent her life in Germany assisting her brother, St. Willibald, and her uncle, St. Boniface, in their missionary labors. She became abbess of a convent at Heidenheim in Franconia, and died about 777. Many traditions are linked with her name.

Walton, BRIAN, Church of England; b. at Seymour, Yorkshire, 1600; d. in London, Nov. 29, 1661. He was graduated at Cambridge, 1623, and became rector of St. Martin's Orgar, London, in 1626. When the Puritans came into power he was ejected from all his appointments, and retired to Oxford, where he gathered the materials for his famous Polyglot Bible. Nine languages are used in the course of this work. At the Restoration he was made chaplain to Charles II., and in 1661, a few months before his death, was consecrated bishop of Chester. He published an *Introduction to Oriental Literature* (1655). See his *Life*, by Todd (London, 1821), 2 vols.

Wandering in the Wilderness. See WILDERNESS OF THE WANDERING.

Wandering Jew. See JEW, WANDERING.

Warburton, WILLIAM, bishop of Gloucester, was born at Newark-upon-Trent, in 1698; died at Gloucester, 1779. He was the son of an attorney, and his father, wishing to train him in the same profession, apprenticed him, in 1714, to an attorney at East Markham. He was there five years, and then gained admittance to one of the courts at Westminster; but, having by this time come to the conclusion that his talents were not suited to the law, he gave it up, and in 1723 took deacon's orders. Two years later he published his first literary work, entitled *Miscellaneous Translations, in Prose and Verse, from Roman Authors*, with a dedication to Sir Robert Sutton, who, in return, presented him, on his being admitted to priest's orders in 1726, with a small living. In 1727 he began to distinguish himself as an original author by his *Inquiries into the Causes of Prodigies and Miracles*, which he dedicated to Sir Robert Sutton. His patron gave him the living of Brant Broughton, in Lincolnshire, and by his interest at Cambridge caused Warburton's name to be placed on the list of the King's Masters of Arts, a favor which proved of great service in his after-career, supplying to some extent the position he would have lost by not having received a university education. In 1736 appeared his *Alliance between Church and State; or, The Necessity and Equity of an Established Religion and a Test Law, demonstrated from the essence and end of civil society upon the fundamental principles of the law of nature and nations*, which passed through four editions during the life of the author, though it is said to have given satisfaction neither to the upholders of the Church nor to those who advocated religious liberty. The first volume of his chief work was published in 1738, under the title of the *Divine Legation of Moses Demonstrated on the Principles of a Religious Deist, from the Omission of the Doctrine of a Future State of Rewards and Punishments in the Jewish Dispensation.* This brought a storm of abuse upon his head from all Church parties; but, nothing daunted, Warburton remained firm in his opinions, and published a *Vindication* of them. In 1740 he wrote a defence of Pope's *Essay on Man* in a leading journal called *Works of the Learned*, which so enchanted Pope that he bequeathed Warburton half his library and the copyright of such of his works already printed as were not otherwise disposed of. In 1746 he became preacher at Lincoln's Inn, and in the following year appeared as an editor of Shakespeare. His name was by this time famous, and his rise in the clerical profession was rapid. He became prebendary of Gloucester in 1753, king's chaplain in 1754, prebendary of Durham the same year, dean of Bristol in 1757, and bishop of Gloucester in 1759. He died at Gloucester in 1779, and was buried in the cathedral. After his death his works were collected and published in six volumes, by his friend, Bishop Hurd, and a biographical memoir, forming a seventh volume, appeared some years later. Doctor Johnson, in his *Life of Pope*, thus describes Warburton: "He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicuity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations, and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him a haughty consequence which he disdained to correct and modify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate some who favored the cause."

WARBURTON LECTURES.—This lectureship, the object of which is "to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of those prophecies in the Old and New Testaments which relate to the Christian Church, especially to the apostacy of papal Rome," was established in 1768 by Bishop Warburton. — Benham: *Dict. of Religion.*

Wardlaw, RALPH, D. D., "the most celebrated preacher and theologian in the roll of Scotch Independents, was a seceder by extraction, and studied in connection with the Associate Secession Church. Before he had completed his curriculum, however, he had convinced himself that congregational independency was the scriptural system of church government. In 1800 he began to preach, and after some time settled in Glasgow as pastor of an Independent church. In 1811 he was appointed professor of theology to the Congregational body in Scotland, in conjunction with the Rev. Greville Ewing; an office he retained, along with his pastorate, to the period of his death, which happened on Dec. 17,

1853. Wardlaw's life was a very laborious and earnest one. Besides discharging faithfully and ably the duties of the pulpit and the professor's chair, he was a voluminous author, often involved in theological controversy, and a prominent actor in the public religious and philanthropical movements of the day. His intellect was acute, his understanding sound, and his style remarkable for its perspicacity, vigor, and grace. The most important of Wardlaw's works are: *Discourses on the Socinian Controversy* (1813); *Lectures on Ecclesiastes*, 2 vols. (1821); *Essays on Assurance of Faith, and on the Extent of the Atonement and Universal Pardon* (1830); *Discourses on the Sabbath* (1832); *Christian Ethics* (1833); *Discourses on the Nature and Extent of the Atonement of Christ* (1843); *The Life of Joseph and the Last Years of Jacob* (1845); *Congregational Independency* (1848); *On Miracles* (1852). See *Life and Correspondence of Ralph Wardlaw*, by Dr. Alexander (1856).—Chambers: *Cyclopædia*.

Ware, HENRY, D. D., b. at Sherburne, Mass., April 1, 1764; d. at Cambridge, Mass., July 12, 1845; was graduated at Harvard College in 1785; pastor of the First Church, Hingham, Mass., 1787–1805; Hollis professor of divinity in Harvard, 1805–40, when he resigned on account of the loss of his sight. His election as professor led to what may be regarded as the commencement of the Unitarian controversy that was waged, especially in eastern Massachusetts, for many years. Dr. Ware wrote (1820): *Letters to Trinitarians and Calvinists*, in reply to Dr. Leonard Woods's *Letters to Unitarians;* also *An Inquiry into the Foundation, Evidences, and Truths of Religion* (Cambridge, 1842), 2 vols. See Sprague: *Annals of the American Pulpit*, viii. 199.

Ware, HENRY, JUN., D. D., b. at Hingham, Mass., April 21, 1794; d. at Framingham, Mass., Sept. 22, 1843. He was graduated at Harvard, 1812; pastor of the Second Church in Boston, 1817–30; Parkman professor of pulpit eloquence at the divinity school at Cambridge, 1830–42. He was one of the editors of the *Christian Disciple*, afterward the *Christian Examiner*, the first Unitarian newspaper. He published: *Hints on Extemporaneous Preaching* (1824); *On the Formation of the Christian Character* (1831). He wrote some hymns of merit. See *Memoir*, by his brother (1845).

Washburn, EDWARD ABIEL, D. D., a distinguished clergyman of the Protestant Episcopal Church; b. in Boston, Mass., April 16, 1819; d. in New York, Feb. 2, 1881. He was graduated from Harvard College in 1838, and studied theology at Andover and New Haven. From 1845 to 1851 he was rector of St. Paul's, Newburyport. After two years of travel in Europe and the East he became rector of St. John's, Hartford; in 1862 he accepted the charge of St. Mark's, Philadelphia, and in 1865 was called to Calvary Church, New York, where he remained until his death. Dr. Washburn was a recognized leader in his church, eminent as a scholar and writer, and a preacher of great intellectual force and power. His writings are mostly confined to review articles. He published one volume, *The Social Law of God;* and two volumes of selected sermons and lectures have been published since his death.

Watch-Night, THE, is the name given to the service held by Methodists on the last night of the old year, and the beginning of the new. The custom of holding night meetings started in Bristol, Eng., but was brought into general use by Wesley. They were at first held frequently, but are now restricted to the one evening mentioned.

Water, HOLY. See HOLY WATER.

Water of Jealousy. See JEALOUSY.

Watson, RICHARD, bishop of Llandaff; b. at Heversham, Westmoreland, Aug., 1737; d. at Calgarth Park, Westmoreland, July 4, 1816. He was graduated at Cambridge University, where he was appointed teacher of chemistry in 1764, and regius professor of divinity, 1771. He became rector of Somersham, 1771; prebendary of Ely, 1774; bishop of Llandaff, 1782. He is remembered by his works: *Apology for Christianity* (1776), addressed to Gibbon; *Apology for the Bible* (1796), addressed to Thomas Paine, and *Collection of Theological Tracts* (1785), 6 vols. See his autobiography, *Ancedotes of the Life of Richard Watson*, published by his son (1817), 2 vols.

Watson, RICHARD, D. D., an eminent Wesleyan Methodist theologian; b. at Barton-upon-Humber, Lincolnshire, Eng., Feb. 22, 1781; d. in London, Jan. 8, 1833. With limited early educational advantages he began to preach when but fifteen. Accused unjustly of Arianism, he joined the Methodist New Connection, 1801, but returned to the Wesleyans in 1812, and became actively interested in the organization of their foreign missionary society, of which he was one of the secretaries from 1816 to 1830. He was active in the anti-slavery movement. He published: *A Defense of the Wesleyan Methodist Missions in the West Indies* (1817); *Conversations for the Young* (1830); *Life of John Wesley* (1831); *Biblical and Theological Dictionary* (1832); *Theological Institutes* (1823–24). (This has long been one of the most popular compendiums of Arminian theology.) Watson's *Life*, by Rev. T. Jackson, is in the first volume of the collected edition of his *Works* (1834–37, 13 vols.; 7th ed., 1857–58).

Watts, Isaac, a famous English hymn-writer; b. at Southampton, July 17, 1674; d. at Abney Park, Nov. 25, 1748. The son of a Nonconformist schoolmaster, he was educated at Newington, near London, and after pursuing a course of theological study he became assistant minister to the Independent Church of Mark Lane, London, 1698, and pastor in 1702. The connection was not severed until his death, although ill-health compelled him to retire from active service as early as 1712. During this year he was invited by Sir Thomas Abney to spend a week at Abney Park, near London, but remained for thirty-six years a welcome guest in this family. He was never married. His poetical gifts developed at an early age, but his first volume (*Horæ Lyricæ*) was not published till 1706. In the following year his *Hymns and Spiritual Songs* appeared, and in 1719 he published *The Psalms of David Imitated in the Language of the New Testament.* His well-known *Divine and Moral Songs for the Use of Children* was published in 1720. His hymns and psalms at once became very popular, and effected a remarkable change in the service of song in the churches. Watts wrote also upon logic, astronomy, and other subjects. He was an able preacher, and three volumes of his discourses were published. His remains were interred in the cemetery of Abney Park, but he has a monument in Westminster Abbey, a statue at Southampton (1861), and a memorial hall there (1875). His *Works* were published in London, 1812, 9 vols.

Wayland, Francis, D. D., LL. D., an eminent Baptist divine and educator; b. in New York City, March 11, 1796; d. at Providence, R. I., Sept. 30, 1865. He was graduated at Union College in 1813, and studied medicine, but soon after entering upon its practice was converted, and united with the Baptist Church in 1816. In 1816 and 1817 he studied at Andover Theological Seminary, and was tutor in Union College, 1817–21; pastor of First Baptist Church in Boston, 1821–26; professor in Union College, 1826; president of Brown University, 1827–55. In this position he won a reputation as one of the most remarkable educators and preachers of his time. His published works include: *Discourses* (1832); *Elements of Moral Science* (1835); *Elements of Political Economy* (1837); *University Sermons* (1850); *Elements of Intellectual Philosophy* (1854); *Letters on the Ministry* (1863).

Weaver, Jonathan, D. D. (Otterbein University, Westerville, O., 1873), bishop of the United Brethren in Christ; b. in Carroll County, O., Feb. 23, 1824. Was educated in common schools and at Hagerston Academy, O.; he entered the ministry at the age of twenty-one; was pastor, 1847–52; presiding elder, 1852–57; general agent for Otterbein University, 1857–65; bishop since 1865 by successive reëlections; now in Ohio diocese. He is the author of: *Discourses on the Resurrection* (1871); *Divine Providence* (1873); *Universal Restoration not Sustained by the Word of God* (1878).

Week. "There can be no doubt about the great antiquity of measuring time by a period of seven days. (Gen. viii. 10; xxix. 27.) The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide-spread, and it occupies so important a place in sacred things, that it must probably be thrown back as far as the creation of man. The week and the Sabbath are thus as old as man himself. In Exodus, the week comes into very distinct manifestation. Two of the great feasts—the Passover and the Feast of Tabernacles—are prolonged for seven days after that of their initiation. (Ex. xii. 15–20, etc.) The division by seven was expanded so as to make the seventh month and the seventh year sabbatical. In the New Testament, we of course find such clear recognition of, and familiarity with, the week as needs scarcely be dwelt upon. The Christian Church, from the very first, was familiar with the week. St. Paul's language (1 Cor. xvi. 2) shows this. We cannot conclude from it that such a division of time was observed by the inhabitants of Corinth generally; for they to whom he was writing, though doubtless the majority of them were Gentiles, yet knew the Lord's day, and, most probably, the Jewish Sabbath. But though we can infer no more than this from the place in question, it is clear that, if not by this time, yet very soon after, the whole Roman world had adopted the hebdomadal division."—Smith: *Dict. of the Bible.*

Weights and Measures Among the Hebrews.

1. The Longer Scripture Measures.

	Eng. miles.	paces.	feet.
Cubit	0	0	1.824
Stadium or furlong	0	145	4.6
Sabbath-day's journey	2	132	4
Eastern mile	1	403	1
Parasang	4	153	3
Day's journey	33	172	4

2. Shorter Measures of Length.

	Eng. feet.	inches.
Digit	0	0.912
Palm	0	3.648
Span	0	10.944
Cubit	1	9.888
Fathom	7	3.552
Ezekiel's reed	10	11.328
Arabian pole	14	7.104
Schœnus, or measuring line	145	1.104

3. Jewish Weights.

	Troy weight.			
	lbs.	oz.	dwt.	gr.
Gerah	0	0	0	12
Beka	0	0	5	0
Shekel	0	0	10	0
Maneh	2	6	0	0
Talent	125	0	0	0

4. Jewish Liquid Measures.

	gall.	pints.
Caph	0	0.625
Log	0	0.833
Cab	0	3.333
Hin	1	2
Seah	2	4
Bath, or ephah	7	4
Corus, chomer, or homer	75	0

The *sextarius*, rendered a *pot* (Mark vii. 4), was a Roman measure of liquids, equal to about a pint and a half (English).

The *metretes*, rendered *firkin* (John ii. 6), is supposed to be equal to the Hebrew bath.

5. Jewish Dry Measures.

	English Corn Measure.		
	pecks.	gall.	pints.
Gachal	0	0	0.1416
Cab	0	0	2.8333
Omer, or gomer	0	0	5.1
Seah	1	0	1
Ephah	3	0	3
Letech	16	0	0
Corus, chomer, or homer	32	0	0

The *chœnix*, rendered a *measure* (Rev. vi. 6), was a Grecian measure of capacity, about a pint and a half.

Welsh Calvinistic Methodist Church, The. See Calvinistic Methodists, p. 596.

Welsh Presbyterian Church, the name by which the Calvinistic Methodists (see p. 596) are known in the United States. The first church was organized in this country at Peny-caerau, Remsen, Oneida County, N. Y., in 1826. The denomination is strongest in the States of New York, Pennsylvania, Ohio, Wisconsin and Minnesota, and its synods bear the names of these States. Doctrinally the Welsh Calvinists in the United States are in accord with their brethren in Great Britain, but in polity they are, in some respects, more nearly assimilated to the Presbyterian form of government. Their General Assembly, formed in 1870, meets triennially. In 1890 they reported 186 churches, 99 ministers, and 10,652 communicants. See W. Rowlands: *The Welsh Calvinistic Methodists* (Rome, N. Y., 1854).

Wesley, Charles, the youngest of the nineteen children of Samuel Wesley, was b. at Epworth, Lincolnshire, Dec. 29, 1708; d. in London, March 29, 1788. He was educated at Westminster school and Christ Church College, Oxford, 1876, where, with his brother John, and one or two others, he received the nickname of "Methodist," because of the earnest and systematic methods carried out in a devotional gathering for religious improvement which they held. He was ordained in 1735, and with his brother John came to Georgia (1735–36). In 1738 (May 21) "he experienced the witness of adoption," and from this time engaged with his brother in the evangelistic labors that laid the foundations of Methodism. Two of his eight children became eminent as musicians. "It was Charles Wesley who sang the doctrines of the Methodists into the hearts of believers and his evangelical fervor is such that he has made all Christendom his parish in a grander sense even than his administrative brother John." *The Poetical Works of John and Charles Wesley*, as reprinted by the Wesleyan Conference, 1868–72, fill thirteen volumes of nearly six thousand pages. See his *Life*, by Jackson, 2 vols. (1841).

Wesley, John, the second son of Samuel and Susannah Wesley; b. at Epworth in Lincolnshire, June 28, 1703. At six years of age he nearly lost his life through the burning of the parsonage house, set on fire, according to his own account, by some of the ill-conditioned parishioners who resented his father's plain speech. The memory was always potent in the child's imagination, who frequently refers to it in his writings. He was deeply religious from the beginning, and at eight years of age became a communicant. He was sent to Charterhouse, to which school, though he suffered a good deal from bullying, he was always affectionately attached, and used to visit it yearly to the end of his life. The big boys used to eat his meat, and he was often reduced to a bit of bread for his day's meal; but he was hardy, and obeyed his father's strict command to run round the Charterhouse Gardens three times every morning. From the Charterhouse he went to Christ Church, Oxford, and in due time took his B. A.

He soon became conspicuous as a scholar in the learned languages, but also for the religious earnestness of his life. He put away all acquaintances that he found injurious to his soul's health, new modelled his life so as to regulate his time, his studies, his expenses, and chose all his companions from among those that he thought likely to help his efficiency in the ministry, for which he was now zealously preparing. In 1725 he was ordained by Potter, then bishop of Oxford, and officiated for a while as his father's curate. But in 1726 he was elected a Fellow of Lincoln College (taking his A. M. degree the same year), and became resident at Oxford as Greek Lecturer, and Moderator of the Passes. He wrote a form of prayer for his pupils, showing how desirous he was that they should be good as well as learned. His impressions deepened, and he joined an association which had been formed by his brother Charles, then an undergraduate of Christ Church, along with James Hervey, Whitefield, Morgan, and others. They met to read divinity on Sunday evenings, and the classics on other days. And they also arranged to visit the prisoners in the castle, and the sick poor of the town. Then it came to Greek Testament readings very frequently on the week evenings instead of the classics. "We were now," he says, "about fifteen in number, all of one heart and of one mind." How the name of *Methodists* came to be applied to this little band has already been told (METHODISTS); but in truth this little Oxford society, never exceeding thirty in number, had nothing in common with the Methodism which afterwards arose, save religious earnestness. It was of a most pronounced High-Church character, had no organization or bond of union, and hence its members became scattered in different directions. Whitefield bent in one direction and Wesley in another; Clayton remained High-Church to the end; James Hervey became a fervid Evangelical Churchman; Gambold, a Moravian bishop; Ingham, a Dissenter. While thus the name, once given to Wesley's friends remained, the Methodists he founded must not be confused, as they so often have been, with that Oxford company of which he was also the leading spirit.

One of his intimate friends at this time was Law, whose *Serious Call* had been one of the books which had most strongly impressed him. Twice or thrice in the year John and Charles Wesley had visited him, travelling for sixty miles on foot in order to save the more money for the poor. One day Law said to John, "You would have a philosophic religion, but there can be no such thing. Religion is the most plain, simple thing in the world. It is only—we love him because he first loved us." This remark he never afterward forgot. Another time Law saw him much depressed, and inquired the reason. "It is because I see so little fruit of my labors," was the answer. "My dear friend," said Law, "you reverse matters from their proper order. You are to follow the divine light, wherever it leads you, in all your conduct. It is God alone that gives the blessing. I pray you, always mind your own work, and go on with cheerfulness, and God will take care of his."

Wesley's father wished his son to succeed him at Epworth, but he was so wedded to a college life and to the advantages he enjoyed of his retirement and his chosen companions, that he could not be persuaded to consent. His father died in 1735. He had desired John to present to Queen Caroline a book he had just finished, and he went to London for that purpose. There he was strongly solicited by Dr. Burton, one of the trustees for the new colony at Georgia, to go there and preach to the Indians. He refused at first, but afterward consented; and on Oct. 14, 1735, he sailed from Gravesend with his brother Charles and two other friends. They arrived at the Savannah in the February following, and preached to the people whom they found on landing, who were the more rejoiced, that means of grace had been scarce with them. Not finding any open door for the prosecution of work among the Indians, the two brothers labored incessantly where they landed. "The inconveniences and dangers," says one of Wesley's biographers, "which he embraced that he might preach the Gospel and do good of every kind to all that would receive it at his hands; the exposing of himself to every change of season and inclemency of weather in the prosecution of his work, were conditions which few but himself could have submitted to. He frequently slept on the ground as he journeyed through the woods, covered with the nightly dews, and with his clothes and his hair frozen, in the morning, to the earth. He would wade through swamps and swim through rivers, and then travel till his clothes were dry. His health in the meantime, strange as it may seem, was uninterrupted."

On his return to England (1737) Wesley became conscious of a great change in his religious feelings, which may be told in his own words: "It is upward of two years since I left my native country, in order to teach the Georgian Indians the nature of Christianity, but what have I learned, myself, in the meantime? Why, what I least of all suspected, that I, who went to America to convert others, was never converted myself. . . . . All this time that I was at Savannah I was beating the air. Being ignorant of the righteousness of Christ, which by a living faith in him bringeth salvation to everyone that believeth, I sought to establish my own righteousness, and so labored in the fire all my days."

He arrived in England, Feb. 1, 1738, and found that Whitefield had sailed for America the day before, on purpose to assist him. It is characteristic of him that on his journey from Deal to London he preached and read prayers at several places. He was still under concern from a sense of sin and a want of assurance of forgiveness, but he says that the light came to him through the conversation of Peter Böhler, a Moravian, whom he renewed acquaintance with on his arrival. As he attended the afternoon services at St. Paul's, he heard the 130th Psalm sung as an anthem, and the same evening he attended a religious meeting in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. And he says: "I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine." This event he regarded as his conversion. During his absence the religious movement which began to be known by the name of Methodism, had made great progress in London, Bristol and other parts of the South of England, under the impulse of the enthusiastic preaching of Whitefield. With this enthusiasm Wesley now found himself in full accord, and under its influence he determined, three weeks after his "conversion," to retire for a short time to Germany. He hoped, he said, that the conversing with those holy men (the Moravians), who were themselves living witnesses of the power of faith, and yet able to bear with those who were weak, would be a means, under God, of establishing his soul. Accordingly, in June, 1738, he crossed to Rotterdam and went on to Herrnhut, the Moravian settlement in Upper Lusatia, where Count Zinzendorf introduced him to the Prince Royal of Prussia, afterwards Frederick the Great. On his return to England, in September, he heard that Whitefield had returned from Georgia, and they once more became intimately associated. From this time the history of Wesley becomes merged in that of Methodism, and we refer the reader to the article on that subject. (METHODISTS.) It only remains to note the main dates of the rest of his biography. He began his open-air preaching early in 1739, and the same year gave his sanction to lay-preaching, to the disgust of his High-Church brother, Samuel. In 1740 he broke with the Moravians, on what he regarded as doctrinal points, and from that time the two parties were in undisguised, and even bitter, hostility. Before the year was ended he had also broken with Whitefield, the result of which was a division of the new religionists into two permanently distinct bodies, though after a while the two men themselves renewed their personal friendship.

From that time his whole life was spent in hard labor for the consolidation of his new society. He rode forty, fifty, even sixty miles a day, reading as he rode, and preaching sometimes five times a day. Toward the end of his life he exchanged horseback for a chaise, and not the severest weather ever hindered him. His journals are filled with graphic accounts of his preachings. We extract his account of his visit to his native Epworth: "Sunday. June 6, 1742. A little before the services began I went to Mr. Rowley, the curate, and offered to assist him, either by preaching or reading prayers. But he did not choose to accept of my assistance. The church was exceedingly full in the afternoon, a rumor being spread that I was to preach. After sermon, John Taylor stood in the churchyard and gave notice, as the people were coming out: 'Mr. Wesley, not being permitted to preach in the church, designs to preach here at six o'clock.' Accordingly, by six o'clock I came, and found such a congregation as I believe Epworth never saw before. I stood near the east end of the church, upon my father's tombstone and said: 'The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' Friday, the 11th, I preached again at Epworth, on Ezekiel's vision of the resurrection of the dry bones. And great indeed was the shaking among them; lamentation and great mourning were heard; God bowing their hearts so that, on every side, as with one accord, they lifted up their voice and wept aloud. Saturday, the 12th, I preached on the righteousness of the Law and the righteousness of Faith. While I was speaking, several dropped down as dead, and among the rest such a cry was heard of sinners groaning for the righteousness of faith as almost drowned my voice. But many of these soon lifted up their heads with joy, and broke out into thanksgiving, being assured they now had the desire of their souls, the forgiveness of their sins."

In 1750 Wesley married Mrs. Vizelle, a widow with four children, having not long before written a tract recommending celibacy. The marriage was a most unhappy one. He had stipulated that he was not to preach or to travel less, but his wife became dissatisfied at his continual absences, and was even jealous. He had a high opinion of marital authority, and wrote to her to know him, and know herself: "Suspect me no more, asperse me no more, provoke me no more. Do not any longer contend for the mastery; be content to be a private, insignificant person, known and loved by God and me," etc. In consequence she several times left him, and was induced to come back. But at length he besought her no more. "*Non eam reliqui, non dimisi, non revocabo*," he wrote ("I did not desert her, I did not dismiss her, I will not recall her"). She died ten years later, in 1771.

Wesley himself lived twenty years longer, keeping up his indefatigable labors till the last. The amazing amount of work he got through could only be accomplished by the most rigid economy of time, and resolution in the use of it, under a strain that would have broken most men down; but his health only failed about three years before his death. In spite of this he still rose at four o'clock in the morning, and preached and traveled as usual until the Wednesday before his death, when he preached for the last time at Leatherhead, in Surrey. On Friday symptoms appeared which left little doubt as to the end, and the next four days were mainly occupied by him in praising God. He died about ten o'clock on the morning of Tuesday, March 2, 1791, in the eighty-eighth year of his age, and after lying in state in his ministerial robes at his chapel in City Road, was interred there on March 9.—Benham: *Dict. of Religion*. See *Life* of Wesley, by Southey (1820), 2 vols. (N. Y., 1847), and Luke Tyerman, 3 vols. (London, 1870); Abel Stevens: *History of Methodism*, 3 vols. (1859–62).

Wesley, SAMUEL, Sr., the father of John and Charles Wesley; b. at Winterbourne-Whitechurch, in Dorset, November, 1662; d. at Epworth, April 22, 1735. His early life was spent among the dissenters, but he connected himself with the Church of England in 1683, and was graduated at Exeter College, Oxford, in 1688. After filling several preferments Queen Mary gave him the living of Epworth in Lincolnshire (1696), in recognition of his dedication to her of his *Life of Christ: An Heroic Poem* (1693). He had a family of nineteen children, nine of whom died in infancy. He was a versatile writer, both in prose and verse, and by the use of his pen eked out his salary, which was scarcely large enough to support his family. One of his hymns, "Behold the Saviour of mankind," written in 1709, has been extensively used. See Tyerman: *Life and Times of the Rev. Samuel Wesley* (London, 1866).

Wesley, SAMUEL, Jr., elder brother of John and Charles; b. in London, Feb. 10, 1690; d. at Tiverton, Nov. 6, 1739. Educated at Westminster and Oxford, he became head usher at Westminster School, 1712, and head-master of the Free School at Tiverton, 1732. He was a man of ability and strong in his attachment to the Church of England. He did not sympathize with the "new faith" of his brothers. His *Poems on Several Occasions* (1736), reprinted with additions and his *Life* (1862), have received high praise from competent critics.

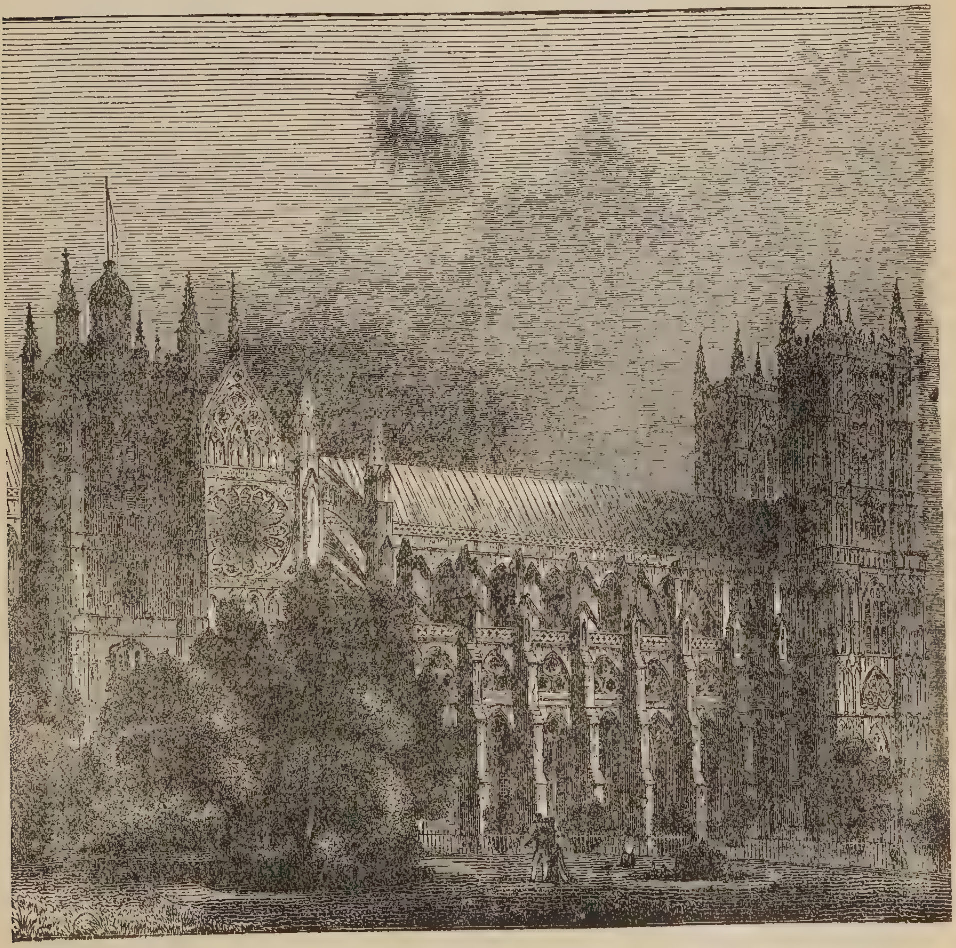
Wesley, SUSANNAH, the mother of the Wesleys; b. in London, Jan. 20, 1669; d. there, July 23, 1742. Her father, Samuel Annesley, LL. D., was an eminent Nonconformist divine, but in her thirteenth year she united with the Church of England. In 1689 she married Samuel Wesley (*q. v.*). The story of her home life, the training of her children, and the beauty and devotion of her Christian character reveal her as a remarkable woman. See J. Kirk: *The Mother of the Wesleys* (1872).

West, STEPHEN, D. D., b. in Tolland, Conn., Nov. 2, 1725; d. at Stockbridge, Mass., May 15, 1819. He was graduated at Yale College, 1755, and became military chaplain at Hoosac Fort in 1757. The following year he was invited to succeed Jonathan Edwards in the Indian Mission at Stockbridge, Mass. For sixteen years he preached every Sabbath forenoon to the Indians with the aid of an interpreter, and in the afternoon to the English. From 1775 he confined his labors to the English. During the early part of his pastorate at Stockbridge he passed through a religious experience that had a marked effect upon his life and labors. At first dissatisfied with the theological views of his predecessor, he afterward accepted them with great satisfaction. He was an able scholar and teacher, and after the custom of the times he trained many young men in their theological studies, some of whom became eminent divines. His most important publications were: *An Essay on Moral Agency* (1772); *Essay on the Scripture Doctrine of the Atonement* (1785); *The Life of Rev. Samuel Hopkins, D. D.* (1806).

Westcott, BROOKE FOSS, D. D., D. C. L., bishop of Durham; b. near Birmingham, Jan. 12, 1825. He was educated at Trinity College, Cambridge, and ordained, 1851;

assistant master at Harrow School, 1852–69; rector of Somersham with Pidley and Colne, Hunts, 1870–82; regius professor of divinity, Cambridge, 1870–89; canon of Westminster, 1884–89; bishop of Durham, 1890. He was a member of the New Testament Revision Company (1870–81). He is the author of: *Introduction to the Study of the Gospels* (1860, 6th ed., 1882); *The Bible in the Church* (1864, 9th ed., 1885); *The Gospel of the Resurrection* (1866, 5th ed., 1884); *The Revelation of the Risen Lord* (1882); *The Historic Faith* (1883); conjointly with Dr. Hort edited *The New Testament in the Original Greek* (1881; 2 vols. with text alone, 1885); *Epistles of St. John, Greek Text, Notes, and Essays* (1883); *Revelation of the Father: Titles of the Lord* (1884), etc.

Westminster Abbey. "The early history of Westminster is that of the abbey, still the most interesting of its public buildings. In early times, that part of Westminster which adjoins the Thames was surrounded by a branch of the river, so as to form an island called Thorney Island, from its being covered with brushwood. Here, on the site of the present abbey, Sebert, king of the East-Saxons, is said, in the seventh century, to have built a church. It is supposed to have been replaced by an abbey called Westminster, to distinguish it



WESTMINSTER ABBEY.

from the cathedral church of St. Paul's, called, originally, Eastminster. The first edifice erected on the site, of which we have any certain account, was one built of stone by Edward the Confessor in 1065. The Pyx house, a low apartment, 110 ft. long by 30 ft. wide, vaulted and divided by a certain range of eight plain pillars with simple capitals, is nearly all that remains of it. The principal parts of the existing abbey were built by Henry III. In 1820 he erected a chapel dedicated to the Virgin, and a quarter of a century later he took down the old abbey of the Confessor, and erected the existing choir and transepts, and the Chapel of Edward the Confessor. The remainder of the building was completed under the abbots, the western parts of the nave and aisles having been erected between 1340 and 1483. The W. front and its great window were the work of Richard III. and Henry VII. The latter pulled down the Chapel to the Virgin, erected by Henry III. at the E. end of the church, and the chapel known as Henry VII.'s Chapel. This completed the interior of the abbey as it now stands; the only important addition made since then having been the upper parts of the two western towers, which were the work of Sir Christopher Wren. The whole building forms a cross. Its extreme length, including Henry VII.'s Chapel, is 511 ft.; its width across the transepts is 203 feet. The width of the nave and aisles is 79 ft.; of the choir, 38 ft.; and of Henry VII.'s Chapel, 70 ft. The height of the roof is 102 ft., a loftiness unusual in English churches. It is the interior of the abbey which has at all times excited the most enthusiastic admiration. The harmony of its proportions, and the 'dim religious light' of the lofty and long-drawn aisles, leave on the mind impressions of grandeur and solemnity which churches of greater size fail to produce. The abbey was at one time the burying-place of the English kings, and it has become a national honor to be interred within its walls. It is crowded with tombs and monuments. The chapel of Edward the Confessor, at the E. end of the choir, contains his shrine erected by Henry III., the altar-tombs of Edward I., Henry III., Henry V., and Edward III. The canopy of that last mentioned deserves special notice. It is considered to be one of the greatest works in wood extant, and equal to anything in the best age of mediæval art. Against the altar-screen in this part of the church stand the two coronation chairs. One, the king's chair, incloses the stone brought by Edward I. from Scone, on which the Scotch kings were crowned. The other, the consort's chair, was constructed for the coronation of Mary, wife of William III. Both are still used for coronations. Most of the English kings, from the time of Henry VII., down to that of George III., were buried in Henry VII.'s Chapel, and there, accordingly, are the tombs of Queen Elizabeth and Mary Queen of Scots. The most remarkable monuments in other parts of the church are those in the E. aisle of the southern transept, known as 'Poets' Corner,' where many of the most eminent British poets have been buried. There monuments are erected to Chaucer, Beaumont, Drayton, Cowley, Dryden, Milton, Gray, Prior, Shakespeare, Thomson, Gay, Goldsmith, Addison, and Ben Jonson. In the N. transept are the monuments of Pitt, Fox, Chatham, Canning, and Wilberforce. Elsewhere are the monuments of the great engineers and inventors—Telford, Watt, and Stephenson."—Chambers: *Cyclopædia.* See Dean Stanley: *Memorials of Westminster Abbey* (London, 1867, 5th ed., 1882).

Westminster Assembly (1643–52), the most important synod ever held in the Reformed churches. It was called together by the famous Long Parliament, to form, on a Calvinistic and Puritan basis, a creed and system of church polity and worship for England, Scotland, and Ireland. All of the members were appointed by Parliament, and consisted of one hundred and twenty-one English clergymen, five Scotch commissioners, and thirty lay assessors, ten of whom were peers, and twenty commoners. The body only had advisory power, and its decisions were subject to the ratification of Parliament. The assembly was opened July 1, 1643, in Westminster Abbey, when Dr. William Twisse preached a sermon before the two Houses of Parliament. The meetings were first held in the Chapel of Henry VII., and afterward in the Jerusalem Chamber. Except on Saturday and Sunday daily sessions were held from 9 till 2, and once a month it met with Parliament in a service of public humiliation and prayer. An attempt was made to revise the Thirty-nine Articles, but this was not found feasible, and a new confession of faith was prepared, together with a directory of polity and worship. (See following article). After completing this work (1648) the assembly became an executive body, and soon lost its importance. The last session was held March 25, 1652. The assembly never received the recognition of the bishops, and it was prohibited by the king. While it failed in its purpose as far as England and Ireland were concerned, and episcopacy, with the restoration of the Stuart dynasty, was soon dominant, its doctrinal and disciplinary standards have been accepted by the Presbyterian Churches of Scotland and America. The official manuscript records of the Westminster Assembly, from 1643 to 1652, were long supposed to have perished in the London fire of 1666, but a few years since they were discovered in Dr. Williams's library, London, and have since been partly edited (Edinburgh, 1874). See Mitchell: *The Westminster Assembly: Its History and Standards* (London, 1883); Schaff: *Creeds of Christendom*, vol. i., pp. 725–811.

Westminster Standards. These related to doctrine, discipline, and worship, and were ratified by the Long Parliament, as reported by the Westminster Assembly of Divines, with few changes. They were set aside in England after the restoration of the Stuarts, but retained in Scotland and in the Presbyterian churches of America. The doctrinal standards, with some modifications, were also accepted by the Independents, or Congregationalists, in England and New England. The Doctrinal Standards were: (1) *The Westminster Confession of Faith.*—Its original title was, *The Humble Advice of the Assembly of Divines, now, by Authority of Parliament, sitting at Westminster, concerning the Confession of Faith, with the Quotations and Texts of Scripture annexed. Presented by them lately to both Houses of Parliament.* This work was completed, Dec. 4, 1646, and ratified, with a few changes, by the Long Parliament, in 1648, under the title *Articles of Religion.* It had been adopted the year previous without change by the Church of Scotland, and in this form it still continues to be printed in Great Britain.

The American Presbyterian Churches adopted the Westminster Confession without alteration until after the Revolutionary War, when it became necessary to change the articles on church polity to adapt them to the voluntary system brought about by the separation of Church and State. (See Schaff's *Creeds*, vol. i., 806 *sqq.*) For doctrinal changes made in the Cumberland Presbyterian Church see the article (CUMBERLAND PRESBYTERIAN CHURCH). (2) *Westminster Catechisms.*—There are two of these. The larger Catechism was for ministers, and to be explained by them from the pulpit; the shorter Catechism was for the instruction of children. (See CATECHISM.)

The Directory of Public Worship was prepared during 1644, sanctioned by Parliament, Jan. 3, 1645, and approved by the Scotch Assembly and Parliament in Feb., 1645. It was intended to take the place of the Book of Common Prayer.

The Directory for Church Government sets forth the principles of Presbyterian church polity. See PRESBYTERIANISM.

Westphalia, THE PEACE OF, was signed Oct. 14, 1648, and brought to a close the Thirty Years' War. One part of the congress, consisting of deputies of the emperor, and of Sweden, and princes of the empire, sat at Osnabruck, a city of Westphalia, and completed its work, Aug. 8, 1648; the other part, consisting of deputies of the emperor, and of France and other foreign powers, sat at Münster, and finished its work, Sept. 17, and it was here that the peace was signed. It confirmed the Peace of Augsburg, and settled the relations between the Protestants and Roman Catholics within the boundaries of the German Empire. By its provisions full equality was established between the Lutheran and Reformed Churches.

Wetstein, JOHANN JAKOB, b. in Basel, March 5, 1693; d. in Amsterdam, March 22, 1754. In 1720 he became assistant to his father, who was pastor of St. Leonard's Church in Basel. In this relation he still continued the study of the various manuscripts of the New Testament, in which he very early took a deep interest. In connection with a discussion regarding the value and age of Codex E, which he did not rate as high as Bengel and two Basel professors who were then collating the codices in the Basel Library, an unhappy personal feud was engendered. He was accused of Arian and Socinian views for changes which he made in the *textus receptus*, found guilty, and deposed May 13, 1730. The way opened to a professorship in the Remonstrants' College, at Amsterdam, where he afterward made his home. His fame rests upon his edition of the Greek New Testament (1751–52), 2 vols. He collated more manuscripts than any of his predecessors, and introduced the present mode of designating uncial manuscripts by Roman capitals, and cursive by Arabic figures.

Whately, RICHARD, D. D., archbishop of Dublin; b. in London, Feb. 1, 1787; d. in Dublin, Oct. 8, 1863. He was graduated at Oxford, 1808, and elected fellow of Oriel College, 1811. While here he published his first work, *Historic Doubts Relative to Napoleon Bonaparte* (1819). By a very acute handling of unquestioned facts relative to Napoleon, he pretended to doubt his very existence, and in this way showed the absurdity of Hume's argument against the credibility of miracles in spite of any evidence. In 1822 he was Bampton Lecturer, and took, for his subject, *On the Use* *and Abuse of Party Feeling in Religion.* In 1825 he was elected principal of St. Alban's Hall, Oxford, and in 1830 professor of political economy. In 1825 he published his essays *On Some Peculiarities of the Christian Religion*, and in 1828 a series *On Some Difficulties in the Writings of St. Paul.* In this work he attempted to prove that the doctrines of election, justification, etc., as generally accepted, were not presented in accord with the views of St. Paul. In 1830 appeared another series of essays, *The Errors of Romanism traced to their Origin in Human Nature.* His position as a liberal thinker and theologian was such that his appointment to the archbishopric of Dublin, in 1831, was a great surprise. In this position, however, he won the confidence of both Protestants and Roman Catholics by his fearless independence and impartiality. Whately earnestly opposed the Tractarian movement, and denied apostolic succession and the authority of the Church. His *Elements of Rhetoric* (1828) have been widely used, and also his edition of Bacon's *Essays* (1856), with annotations. See his *Life and Correspondence*, by his daughter, Miss E. J. Whately (1866, 2 vols., popular edition, 1868, 1 vol.).

Whichcote, Benjamin, one of the most prominent of the "Cambridge Platonists;" b. at Stoke in Shropshire, March 11, 1609; d. in 1683. He was educated at Emmanuel College, Cambridge, of which he became a fellow, and was appointed one of the University preachers. In 1644 he was made provost of King's College. He was a leader of thought in the University, but at the Restoration was removed by order of the king, not so much because of his Puritanism as the fact that he had been appointed under the Commonwealth. In 1662 he was presented with St. Ann's, Blackfriars, London, where he remained till 1666, when the church was burned in the great fire of that year. Two years later he became rector of St. Lawrence Jewry, which he held till his death. He was not a prolific writer, but exerted a remarkable influence by his sermons and speeches. Four volumes of *Discourses*, a series of *Moral and Religious Aphorisms*, and his *Correspondence* comprise his published works.

Whiston, William, a prominent defender of Arianism in England; b. at Norton, in Leicestershire, Dec. 9, 1667; d. in London, Aug. 22, 1752. He was graduated at Cambridge, and after his ordination was chaplain of the bishop of Norwich. In 1698 he became vicar of Lowestoft, Suffolk, and in 1703 was appointed successor of Sir Isaac Newton as professor of mathematics at Cambridge. Having avowed himself an Arian, he was expelled from his professorship in 1710, and his writings were condemned as heretical. The rest of his life was spent in London. His chief works were: *Theory of the Earth* (1755), containing some peculiar notions regarding the Deluge; *Primitive Christianity Restored* (1711–12), 2 vols.; several scientific works, and a translation of Josephus (1736), which has passed through many editions. See his *Memoirs, Written by Himself* (1749–50), 3 vols.

White Brethren, hermits who appeared in the Alps, in Northern Italy, in the fourteenth century. From their dress of white linen, which covered all the face except the eyes, and reached to their feet, they were called "White Brethren," "Albati," or "Bianchi." Under the leadership of a priest, who called himself the prophet Elias, they descended to the Italian plains in 1399, and urged the people to follow them in a crusade to regain the Holy Land from the Turks. They are said to have gathered an army of forty thousand persons, and were marching from city to city when Pope Boniface, fearing their strength, sent a company of soldiers, who met the pilgrims at Viterbo and dispersed them. Their leader was put to death as a heretic at Rome.

White, Henry Kirke, b. at Nottingham, March 21, 1785. While an apprentice in a lawyer's office he gained sufficient education to enter St. John's College, Cambridge, 1804. It was his purpose to prepare for the ministry, but his plans were prematurely cut short by death from consumption, Oct. 19, 1806. In 1802 he published a little volume of poems, which attracted the attention of Southey, some of which have found a place in collections of hymns. His *Remains* were published in 2 vols., by Southey (1806).

White, William, D. D., often called the "Father" of the American Episcopal Church; b. in Philadelphia, March 24, 1747; d. there, July 17, 1836. He was graduated at the College of Philadelphia in 1765, and after studying theology sailed for England in 1770 to receive orders. In 1772 he returned to Philadelphia, and entered upon the duties of assistant minister of Christ Church and St. Peter's. At the breaking out of the Revolutionary War he earnestly espoused the cause of the colonies, and was chosen chaplain to the Continental Congress in September, 1777. In 1779 he became rector of Christ Church, Philadelphia. When the independence of the United States was recognized, his counsel had great influence in the organization of the Church. Elected bishop of Pennsylvania, Sept. 14, 1786, he sailed for England; where he received consecration in Lambeth Palace, Feb. 4, 1787. For nearly half a century he stood at the head of the American Episcopal Church. His principal published work is his *Memoirs of the Protestant Episcopal Church* (1830, third ed., with an introduction and notes by B. F. De Costa, D. D., 1880).

Whitefield, GEORGE, a great evangelist; b. at Gloucester, Eng., Dec. 27, 1714; d. in Newburyport, Mass., Sept. 30, 1770. The son of an innkeeper, the influences about him in early life were not helpful. Through the care of his mother attention was given to his education, and when a lad of twelve years he was placed in the grammar-school at Gloucester, where his ability as a speaker was noticed. Before entering the University at Oxford his mind had received deep religious impressions, and at Oxford he met the Wesleys, and joined the famous "Holy Club." He was the first among its members to profess conversion. He was ordained in 1736, and very soon became widely known as an eloquent pulpit orator. In 1738 he spent several months in Georgia, at the invitation of the Wesleys, but returned to England the following year. His relations with the Oxford Methodists, and the emphasis which he placed upon the doctrine of the "new birth," closed many churches against him, but he preached wherever he found an open door, and labored among the Moravians and other religious societies in London. In 1739, in connection with the Wesleys and Oxford Methodists, he began to preach to congregations gathered in the open air. Great multitudes flocked to hear him. He visited Wales and Scotland, and traveled through every part of England. His arraignment of the clergy as "blind guides" stirred up a fierce controversy. Coming to America the Episcopal churches were generally closed against him, but other churches gave him a welcome. He preached in the leading places along the seaboard, on his way to Georgia, to vast congregations. Visiting New England, a great awakening followed his labors. He crossed the ocean no less than seven times, and both in America and Great Britain he continued his evangelistic tours with unremitting zeal. Holding to Calvinistic views he came into a sharp conflict of opinion with John Wesley, but this did not sever their relations of friendship. The name of Whitefield still stands as a synonym for the most marvelous exhibitions of pulpit eloquence. His collected works, with *Memoir* by Dr. Gillies, were published in London (1771–72), in 7 vols. See his *Life*, by Tyerman (London, 1876), in 2 vols.

Whitgift, JOHN, D. D., archbishop of Canterbury; b. at Great Grimsby, Lincolnshire, about 1530; d. at Lambeth, Feb. 29, 1604. He was educated at Cambridge University; ordained priest, 1560; became Lady Margaret professor of divinity, 1563; regius professor of divinity, 1567; prebendary of Ely, 1568; dean of Lincoln, 1568; bishop of Worcester, 1577; and in 1583 was made archbishop of Canterbury. He kept in retirement during Mary's reign, but at the accession of Elizabeth he became an active defender of the Church of England, and opposed and persecuted the Puritans. He engaged in a controversy with Thomas Cartwright (*q. v.*), and insisted that the clergy should subscribe to articles which he knew the Puritan ministers would not sign; and when they refused suspended hundreds of them, and treated many with great cruelty. The fact that he was liberal in his expenditures for the Church, and very earnest in his labors cannot excuse his measures of severity and intolerance against the Puritan party. His *Works* were published by the Parker Society (Cambridge, 1851–54), 3 vols. See Neale: *History of the Puritans;* Hook: *Lives of the Archbishops of Canterbury.*

Whitsunday, the common English name for the Feast of Pentecost, celebrating the gift of the Spirit and the foundation of the Christian Church on earth. The derivation of the word has been the subject of much dispute. Three solutions have been offered, but there is a certain amount of doubt about each of them. The most common is that the word was originally spelt "White Sunday," and was so called because in the early Church the catechumens were baptized on that day, and that their white garments gave name to the festival. But when it is noticed that the Prayer-Book speaks of Whitsun Week, Whitsun Monday, and not Whit Monday, this derivation hardly holds good. Others derive it from the German Pfingsten—"Pentecost," and say that though some of the links in the chain are missing, the word, through various changes, has come to Whitsunday. The other solution is suggested by an old poem, probably written about the fourteenth century, in which the writer evidently takes for granted that *Whit* is a corruption of *Wit* or *Wisdom*—

> "This day Whitsonday is cald,
> For wisdom and wit sevene fald
> Was goven to the Apostles as the day."

—Benham: *Dict. of Religion.*

Wichern, Johann Heinrich, D. D., the founder of the Inner Mission (*q. v.*); b. at Hamburg, April 21, 1808; d. there, April 7, 1881. He studied theology at Göttingen and Berlin, and on his return home interested himself in mission work among the children in the worst section of the city of Hamburg. From these labors developed an institution which he called the "Rough House" (*Das Rauhe Haus*), opened Nov. 1, 1833, at Horn, a suburb of Hamburg. It was a house of correction for juvenile offenders, where the inmates received careful instruction and were taught various trades. Similar institutions sprang up elsewhere, and in 1845 a "Brotherhood" was started to train teachers and helpers in this line of service. In 1844 Wichern began the publication of his *Fliegende Blätter* ("Flying Leaves"), which aroused great interest in behalf of the wretched and suffering classes, and resulted in the founding of the Inner Mission (*q. v.*). Wichern was commissioned by the Prussian Government, in 1851, to visit all the penal and reformatory institutions of the kingdom and suggest improvements. In 1858 he founded the *Evangelische Johannisstift* at Berlin, on the plan of the *Rauhe Haus*. Honors came to him from Church and State, and his influence in behalf of philanthropic service was both powerful and remarkable.

Wiclif,* John, was born in Yorkshire, which was so largely the cradle of the Pilgrim movement, and whose sturdy sons have won the title of the Yankees of England. The date of his birth was about 1320. This preceded, by long centuries, the Pilgrim emigration, so he belongs to America as fully as to the mother-country.

He appears to have found his way to Oxford at about 1335. Here a noble spirit like his would catch the inspiration of the great names that were the heirlooms of the University, such as Grosseteste and Roger Bacon. Here, too, he would find books, not cheap and plenty—for a Bible then cost £3, the equivalent of two hundred and forty days' wages, or three yoke of oxen—but there were some books owned by the colleges, and others let for hire. He would also be stimulated by thousands of other eager youth.

Of his next twenty-five years, history has made little note, but in those years he applied himself to the learning of the age, that is, the trivium and the quadrivium, the noble castle "Seven times encompassed with lofty walls." His attainments were so preëminent that he became, to quote one of his enemies, "as a philosopher, second to none, and as a scholar, incomparable." During these years, too, no doubt, he gained his astonishing familiarity with the Bible, and his supreme love and loyalty to its teaching. So that long period of obscurity was most fruitful in making him the man he was to be.

In 1361 we find him Master of Balliol College, in Oxford. He had now entered his beneficent career as a teacher, and it is significant that his popular title was the "Evangelical Doctor."

All his rare stores of logic and of learning were made tributary to the explanation and enforcement of "God's law;" and no period of his life was probably more useful than this quiet one, when from his professor's chair he molded so many choice young minds. He was at the same time village priest or pastor. Underneath his scholar's peaceful garb there beat a soldier's heart of fire and persistence, and his times soon afforded the opportunity for these qualities to be shown in the patriotic defence of his country against Rome. In 1366 he denounced the pope's claim to tribute so effectively that the demand was never repeated; and in 1374 he went to the splendid city of Bruges, as ambassador, to remonstrate against the assignment of English Church livings by the papal see to its favorites, whose sole connection with their charges would often be the gold that they extorted.

Wiclif's life-work was now rapidly developing. He soon saw that the English hierarchy had many of the traits that made Rome intolerable, and in 1377, and again in 1378, he was summoned before church tribunals to answer for his attacks, but in each case powerful friends protected him. By 1381 we find him assailing the whole body of ecclesiastics and religious orders for their corruptions, and striking at the root of sacerdotal pretensions, by denying the doctrine of transubstantiation.

This last assault carried him far beyond his age, to the position taken by Luther a hundred and fifty years later; in consequence, his nation, that had delighted to support his previous demands for reform, held its breath at his audacity, and his great defender, John of Gaunt, commanded him to hold his peace; and even his beloved university silenced her most illustrious son in the midst of one of his lectures, so he quietly went down from his chair with the simple word: "Nevertheless, I think the truth will conquer."

Although his voice was no more heard in Oxford, his activity and power were vastly increased. He wrought with the builder's trowel, no less than with the warrior's sword, and in his last years his constructive labors were most conspicuous. These may be divided into three classes: The first and chief was the translation of the whole Bible into the language of the people. He is the father of our English Bible, and it is remarkable to see at how many points its latest revision returns to the first translation. It shows what a welcome that translation had, that in 1850 one hundred and seventy manuscript copies of all, or a part, were found, that had survived the long and bitter war upon it in the fifteenth century. His second constructive agency was his "poor priests," or itinerant preachers, whom he taught and sent forth everywhere, and who leavened England with "Christ's law." A third agency of great power was his English writings. In his old age he turned from scholastic Latin to the new tongue that was appearing in England, and became—though this was but incidental to his great purpose—the "founder of English prose writing."

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* The name is found spelled in twenty-eight different ways. The spelling adopted in this article is that of Prof. Lechler, whose biography of him is the standard one.

Infirmities thickened upon him, and martyrdom continually threatened him, but his activity as translator, author, and director of his itinerants in these last years is incredible. The number of his works "baffles calculation." It is a beautiful fact also, that while directing this great evangelical movement, he was, at the same time, a humble, faithful parish priest in the little village of Lutterworth—the original, it is thought, of Chaucer's "poure persoune (parson) of a town."

> "But Christë's lore, and his apostles twelve,
> He taught, and first he follow'd it himselve."

While he was hearing mass* in his church, Dec. 28, 1384, he received a final stroke of paralysis, and was taken out by a little door, in a chair that is still preserved in the chancel. Three days later he died.

His influence lived on in court and cottage. His Bible appears to have been the companion of the queen, good Anne of Bohemia, and the writer has seen, in the British Museum, a copy of his Bible, with illuminated borders, which bears the arms of the Duke of Gloucester, uncle to the king; on the contrary, the rudeness of many a transcription shows it to have been intended for humble hands. In spite of persecution, the movement he had set in operation continued to "work underground" in England, until it burst out in the Reformation of the sixteenth century. Courtiers and students carried his writings over to Queen Anne's native country, and they there found even heartier acceptance than at home. John Huss caught his spirit, repeated his teachings, and died for his faith. The influence of his character and writings, and, above all, his English Bible, knows no limit of time or country. Already the quaint old prophecy, uttered upon the burning of his bones, and the casting of his ashes into the Avon in 1428, at the order of Rome, has come to pass—

> "The Avon to the Severn runs,
> The Severn to the sea,
> And Wiclif's dust shall spread abroad
> Wide as the waters be."

Selected Authorities, all in English.—R. Vaughan's *Introduction to Wycliffe's Tracts and Treatises*—a delightful and loving tribute; Lorimer's Translation of *John Wiclif and his English Precursors*—full, recent and accurate (London Religious Tract Society edition, the best); J. Loserth's *Wiclif and Huss;* M. Burrow's *Wiclif's Place in History;* F. F. Matthew's booklet, entitled, *Life of John Wycliffe*—a little gem; Arnold's and Matthews' editions of his English writings; Forshall and Maddin's edition of his Bible.

Contemporary Writers.—Chaucer, Langland, Froissart, Maundeville.

The Roman Catholic view of Wiclif may be found in Lingard's *England*, and Alzog's *Church History*.

J. L. EWELL.

Wil'berforce, WILLIAM, "b. at Hull, Aug. 24, 1759; d. in London, July 29, 1833; a distinguished philanthropist; chiefly celebrated for his efforts for the extinction of slavery. He was the son of a Hull merchant, and was educated at St. John's College, Cambridge. By the death of his grandfather and of an uncle he became the possessor of a handsome fortune, and he entered Parliament, as the representative of his native town, when he had scarcely completed his twenty-first year. In 1784 he became member for the county of York, and he held this position till 1812, when he became member for Bramber. In 1789 he first proposed in the House of Commons the abolition of the slave trade, and, with the aid of Charles James Fox, this measure was carried in 1806. He afterward devoted himself to an agitation for the extinction of slavery, and this measure also he lived to see all but carried, the bill being finally passed a few days after his death. In 1797 he published a *Practical View of Christianity*, which has gone through innumerable editions; and all through life he gave his warmest sympathy to efforts for the spread of Christianity at home and abroad. He was buried in Westminster Abbey, where a statue is erected to his memory. The *Life of Wilberforce* was written by his sons, one of whom, Samuel Wilberforce (b. 1805; d. July 19, 1873), was bishop of Oxford from 1845, and bishop of Winchester from 1869."—Cassell: *Cyclopædia*.

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* He could do this consistently with his hostility to transubstantiation, for the service is older than the doctrine.

Wilderness, this term, as used in the Bible, does not necessarily mean a waste or desert land, but rather portions of country under cultivation, and affording rich and abundant pasturage. (Josh. xv. 61; Isa. xlii. 11.)

Wilderness of the Wandering. The following is an itinerary of the journeyings of the Israelites from Egypt to their settlement in Canaan:

Rameses (from) near *Port Said*, to Succoth (?). *Southward.*
To the borders of the Wilderness of Egypt. *Southward.*
Pi-hahiroth (to), between Migdol (*Suez*) and the (Red) Sea. *Eastward.*
Through the Red Sea to the "Wells of Moses."
Etham (Wilderness of).
Shur (Wilderness of). Three days without water.
Marah. Bitter water sweetened. *Southward.*
Elim. Twelve wells, seventy palm-trees. *Southward.*
Sin (Wilderness of). Quails and manna sent. *Eastward.*
Rephidim. Water from the rock of Horeb. *Eastward.*
Battle of Rephidim.
Massah and Meribah.
Altar of Jehovah-nissi.
Sinai, in the third month. *Northward.*
Sinai (from), through the Wilderness of Paran or Zin.

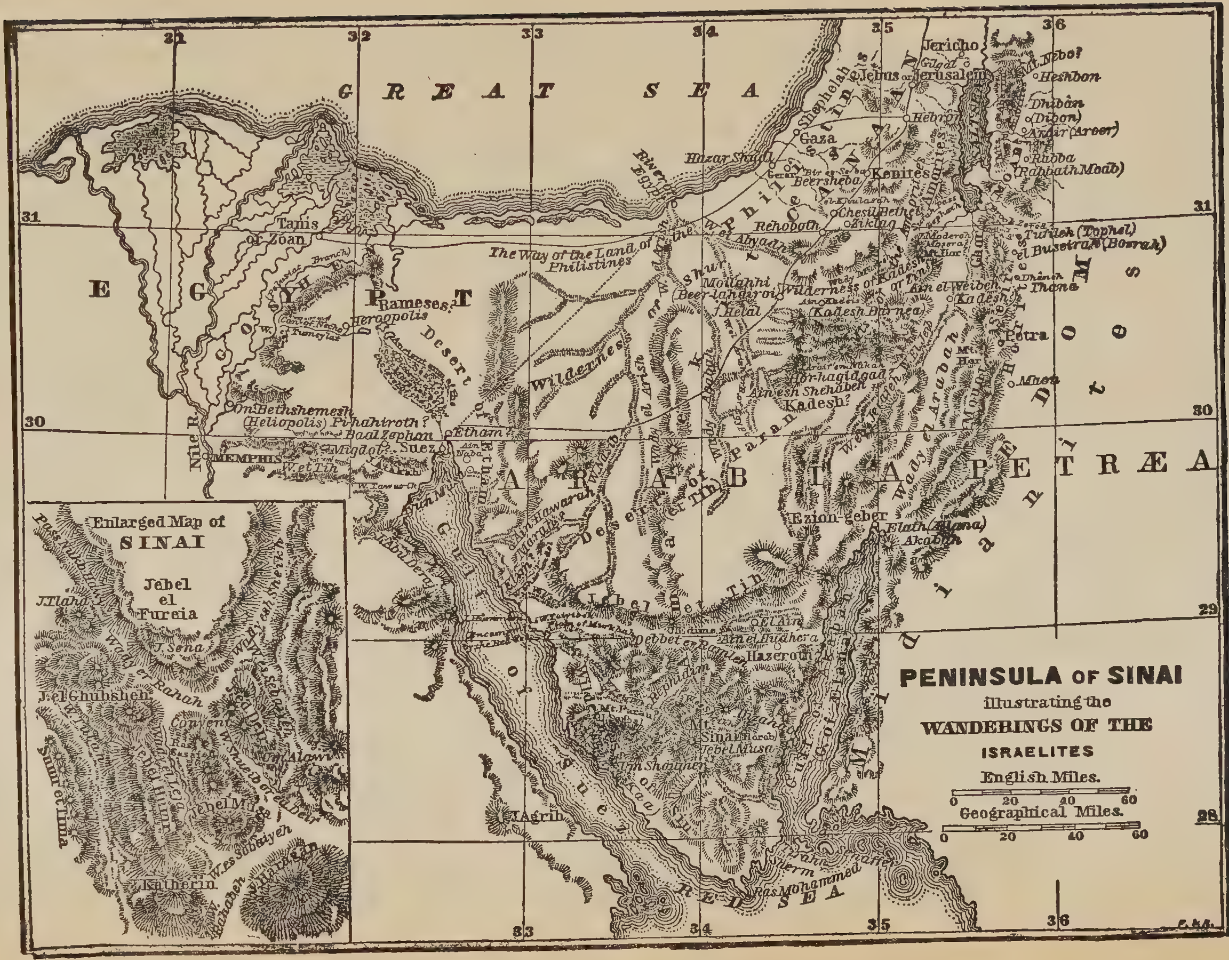
STATIONS.

Taberah ("burning"). Murmurings at fatigue; punishment by fire; *three days' journey.*
Kibroth-hattaavah ("graves of lust"). Murmurings for flesh; flock of quails, and plague.
Council of seventy elders.
Hazeroth. Sedition of Aaron and Miriam, and leprosy of the latter.
Kadesh-barnea. Twelve spies sent to Canaan.
Ten spies destroyed; forty years' wandering declared; defeat of the Israelites.
Rebellion of Korah, Dathan, and Abiram.
Rebellion of the congregation (14,700 die of plague).
Forty Years' Wanderings in the Wilderness of Zin.
Kadesh-barnea (return to). Water from rock at Meribah; the sin of Moses and Aaron.
Death of Miriam.
Refusal of passage through Edom.
Mount Hor (in Moab). Death of Aaron.
Hormah ("utter destruction"). Defeat of Canaanites.
Edom (circuit of borders of). Crossing Zared (*R.*), through Moabites' territory, to Arnon (*R.*).
Plague of fiery serpents.
Free passage refused by Sihon; his defeat.
Edrei. Similar refusal by Og, king of Bashan; his defeat.
These two victories gave to Israel possession of the whole country E. of Jordan, from the River Arnon (which falls into the Dead Sea) to Mount Hermon.
Shittim. Alliance of Moabites, Ammonites, and Midianites, under Balak, against Israel. Balaam's fruitless attempt to curse Israel. Fornication of Israel, and defection to worship of Baal. 24,000 slain by a plague. Zeal of Phinehas. Defeat of Midian; Balaam slain.
Moab (plains of). Review of Israelite army, 625,030 males above twenty years old (B. C. 1451). Book of the Wars of the Lord.
Repetition and confirmation of the Law by Moses, to the new generation of Israel. Moses' view of Canaan from Pisgah. His death.
Jordan (crossing the).
Gilgal (encampment at). Circumcision.
Jericho (fall of). March on Ai.
Ai (its capture). Achan's sin.
Shechem. The whole congregation (half on Mount Ebal, half on Mount Gerizim) swear to the Covenant, in presence of the ark. The Law written on twelve stones on Ebal; the cursings read from the same mountain, and the blessings from Gerizim.
Gilgal (return to). Treaty with the Gibeonites.
Gibeon (march to relief of).
Beth-horon. Defeat of Adoni-zedek and four other kings.
Conquest of Southern Canaan.
Merom. Defeat of Northern Canaanite confederacy.
Shiloh. Settlement of the twelve tribes in their possessions.

See E. H. Palmer: *Desert of the Exodus;* Geikie: *Hours with the Bible.*

Will, that faculty of the soul by which it chooses or refuses anything which is offered to it. It is therefore distinct from the understanding. "I see and approve the better things," said the heathen moralist, "and I follow the worse." Herein he confessed that his will was not in accord with his intellectual faculties. Nor is the will synonymous with the desires and appetites. These may be spontaneous and either good or bad, but other motives acting on the will may lead it to resist them. That the will is free is implied in the very term, "for if a man acts in any given manner because he is forced, it is no longer an action of the will." The will, indeed, is finite, because man himself is a finite being, but within the extent of its capacity it is, and must be, able to choose. We may put it broadly thus: According to the Roman Catholic view, man lost control of his will by sin, and recovers it by supernatural grace conveyed in the sacraments. The Reformers of the sixteenth century, following Augustine, held that, since the Fall, man is totally depraved, and can do no spiritual good save through the special grace of God, given according to God's sovereign will.

The tendency of modern materialistic philosophy is towards what is called Determinism (*q. v.*), the belief that the will depends, like the physical constitution, upon a chain of causes, so that all future volition might be predicted by any one who knew all the present facts. But this is, in fact, to blot out the soul from existence, and repeat the sinful cry which the prophets denounced, "We are delivered to do these abominations." In opposition to it is the Christian belief that we are placed in the world by the Creator for the very



PENINSULA OF SINAI illustrating the WANDERINGS OF THE ISRAELITES

GREAT SEA
EGYPT
ARABIA PETRÆA
Tanis or Zoan
Rameses?
Heroopolis
On Bethshemesh (Heliopolis)
Pi-hahiroth?
Baal Zephon
Migdol?
Suez
MEMPHIS
Nile R.
Desert of Etham
Etham?
The Way of the Land of the Philistines
Wilderness
Wilderness of Shur
River of Egypt
Wady el Arish
Gulf of Suez
Gulf of Akabah
RED SEA
Ras Mohammed
Jebel et Tih
Desert of et Tih
Paran
Kadesh?
Kadesh Barnea
Wilderness of Kadesh or Zin
Hor-hagidgad?
Ain el Weibeh
Mt. Hor
Petra
Maan
Wady el Arabah
Ezion-geber
Elath (Aïlana)
Akabah
Moilahhi (Beer-lahai-roi)
J. Helal
Rehoboth
Gaza
Shephelah
Jebus or Jerusalem
Jericho
Gilgal
Hebron
Beersheba
Kenites
Amorites
Ziklag
Hazar Shual
Mt. Nebo?
Heshbon
Dhiban (Dibon)
Arair (Aroer)
Rubba (Rabbath Moab)
Tufileh (Tophel)
el Busaireh (Bozrah)
Thana
MOAB
EDOM
Mt. Sinai (Horeb)
Jebel Musa
Rephidim
Wady Feiran
Hazeroth
Ain el Hudhera
Debbet er Ramleh
El Aine
Um Shaumer
Tur
J. Agrib
Marah?
Ain Hawarah
Elim?
Ain Abu Deraj
English Miles.
0 20 40 60
Geographical Miles.
0 20 40 60
30
31
32
33
34
35
36
28
29
Enlarged Map of SINAI
Jebel el Fureia
J. Tlaha
Pass Nukb Hawy
J. Sena
Wady er Rahah
J. el Ghubsheh
Convent
W. Sebaiyeh
Jebel Musa
Jebel Humr
W. Leja
W. Shueib
J. ed Deir
Um Alowi
W. es Sebaiyeh
Katherin
Sumr et Tima

purpose of fighting against the sin which doth most easily beset us, and of being conquerors by his grace. Another form of determinism is very different, that of Jonathan Edwards, who dwells upon the power of habits to enfeeble and even destroy the will. This is the determinism of character. But neither does this fix the destiny of a human soul. The grace of God is offered to apostates and reprobates, for the very purpose of restoring the enfeebled and powerless will. The same voice which cried to the paralytic, "Rise, take up thy bed and walk," is saying to us, when we are bound and enslaved by sin, "Arise and be free; shake thyself from the dust." The work of the Holy Ghost, and the grace of Christian ordinances are perpetual miracles, a continual work of restoration to those who believe, and have faith to be healed.—Benham: *Dict. of Religion.*

Williams, JOHN, D. D., LL. D., Episcopalian, bishop of Connecticut; b. at Deerfield, Mass., Aug. 30, 1817; was graduated at Trinity College, Hartford, Conn., 1835; tutor in the college, 1837–40; assistant in Christ Church, Middletown, Conn., 1841–42; rector of St. George's, Schenectady, N. Y., 1842–48; president of Trinity College, 1848–53; assistant bishop of Connecticut, 1851–65; bishop since 1865. He is the author of: *Ancient Hymns of Holy Church* (1845); *Thoughts on the Gospel Miracles* (1848); *The English Reformation* (Paddock Lectures, 1881); *The World's Witness to Jesus Christ* (Bedell Lectures, 1882).

Williams, ROGER, the founder of the colony of Rhode Island. There is a singular lack of definite information regarding his early life. He was b. about 1600; d. April, 1683, at Providence, R. I. The place of his birth has been claimed both for Wales and Cornwall, and his university course was probably pursued at Pembroke College, Cambridge. He was admitted to orders in the Established Church, but soon took an attitude of strong opposition against its organization and ceremonies. He sailed for America, arriving in Boston, February, 1631. His services were at once sought after by the church in Boston, but he declined to accept the position of teacher, because they did not take as strong ground as he deemed necessary against the national church. He then went to Salem, where he was asked to become teacher. The authorities in Boston were very much displeased that the church in Salem should have called him as their teacher, without advising with them. The result of these differences was, that Williams withdrew to Plymouth, where he remained for two years, acting as an assistant minister. Governor Bradford bears testimony that he was "a man godly and zealous;" at the same time intimating that his views did not always meet the approval of those about him. In 1633 he returned to Salem with some of the Plymouth people who were in sympathy with him, and after acting as assistant, in 1634 was made pastor of the church. He appears to have won the love and esteem of his people, but his attitude in regard to matters of church and state aroused the hostility of the authorities of the colony, and he was cited again and again to appear before the General Court. In 1635 it was "ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing." He asked permission to remain at Salem until the following spring, and this was granted; but as he continued to express his obnoxious views, an officer was sent, in January, to apprehend him and put him on shipboard to be sent back to England; but before the officer reached Salem, Williams had departed for parts unknown. Whatever may be said in regard to the merits of this controversy, there are unhappy revelations on both sides, of the perversity and weakness of human nature, when good and honest men come into sharp conflict of opinion. Williams stood for the doctrine that the civil magistrate had no right to inflict punishment for purely religious error, and for this he deserves honor and praise. Had he expressed no other views antagonistic to those of the General Court of Massachusetts, it is quite possible he might have remained unmolested.

After leaving Salem, Williams, with four companions, spent a few weeks at Seekonk, but finding that it was within the jurisdiction of the Plymouth Colony, they pressed further on into the wilderness, and made a settlement, which they called "Providence." In 1639 Williams received baptism by immersion, and at the same time baptized several others. This was the origin of the First Baptist Church in Providence. Williams was connected with this society for only a short time, as he was dissatisfied with his baptism, as not coming down from the apostles. After his withdrawal he henceforth remained outside all ecclesiastical organizations. In 1643 he sailed for England, and was successful in procuring a charter for the Providence and Rhode Island colonists. The remainder of his long life was spent in seeking to advance their interests. Roger Williams was a man of a heroic type of character, and enjoyed the friendship of Cromwell, Milton, Vane and other champions of religious and civil liberty. Most of his writings have been republished by the Narragansett Club, Providence. See Lives, by J. D. Knowles (1834); W. Gammell (1845); R. Elton (1853); Z. A. Mudge (1871); Arnold: *History of Rhode Island* (1859–60), 2 vols.; H. M. Dexter: *As to Roger Williams, and his Banishment from the Massachusetts Plantation* (1876).

Williams, William R., LL. D., S. T. D., a learned and eloquent Baptist minister; b. in New York City, Oct. 14, 1804; d. there, April 1, 1885. He was graduated at Columbia College in 1822, and first studied for the bar. After his conversion he abandoned the law and entered the Baptist ministry. From 1832 till his death he was pastor of the Amity Church in New York City. Among his published works are: *Miscellanies* (N. Y., 1850; 3d ed., 1860); *Religious Progress: Discourses on the Development of Christian Character* (1850); *Lectures on the Lord's Prayer* (1851; new ed., 1878); *Eras and Characters of History* (1882).

Willson, James Renwick, D.D., Reformed Presbyterian; b. near Pittsburg, Penn., April 9, 1780; d. at Cincinnati, O., Sept. 29, 1853. He was graduated at Jefferson College, Pennsylvania, 1806; licensed to preach, 1807; teacher at Bedford, Penn., 1806–1815; in Philadelphia, 1815–1817; pastor of churches at Newburgh and Coldenham, N. Y., 1817–30; pastor at Albany, 1830–40; professor in the theological seminary of his denomination at Allegheny, Penn., 1840–45, and after its removal to Cincinnati, 1845–51, when he retired from active service. He was an able and eloquent preacher, and a leader in the councils of his church. He was editor of *The Evangelical Witness* (1822–26), and for a short time of *The Christian Statesman* and *The Albany Quarterly*. He published *An Historical Sketch of Opinions on the Atonement* (1817).

Wilson, John, an eminent missionary to India; b. near Lander, in Scotland, Dec. 11, 1804; d. in Bombay, Dec. 1, 1875. He was educated at the University of Edinburgh, and went as missionary to India in the service of the Scottish Missionary Society. He spent his life in Bombay, and as the head of the mission college in that city he gained a commanding influence. His counsel was sought by the British authorities, and in many directions his life was eminently useful. See his *Life*, by George Smith, LL. D. (Edinburgh, 1870).

Wilson, Thomas, bishop of Sodor and Man.; b. at Burton, Cheshire, Dec. 20, 1663; d. on the Isle of Man, March 7, 1755. He was educated at Trinity College, Dublin, and became curate of Newchurch, Kenyon, Eng., 1686, and in 1697 was appointed bishop of Sodor and Man. Through his earnest labors a great change for the better was brought about in his diocese. He wrote a few devotional works that have taken high rank. His earnest piety and fervent missionary spirit gave him noble distinction as a model bishop and a saintly man. The best edition of his works is by Rev. John Keble (Oxford, 1847–52, 7 vols., new ed., with *Life*, 1863, 2 vols.).

Wine. One of the most important social movements of the present century is that of abstinence from intoxicating drinks. But total abstainers comprise two classes, who take very divergent lines. The one side holds that wine, though lawful, is not expedient, in the face of the terrible evils which afflict modern society through strong drink. These abstainers take the pledge of total abstinence as an example to others, following the example of St. Paul, who said that he would rather not eat meat at all than cause his brother to offend. But the other class of abstainers maintain that wine is an evil in itself, that it is a sin to drink it, as it is to indulge in any other forbidden pleasure.

It is manifest that they who hold this view must also hold that the wines which our Lord created at Cana and which he used at the Last Supper were non-alcoholic, were, in fact, unfermented liquor, and not what we commonly know as "wine." It is quite conceivable that though Christ may have given wine which would intoxicate when used in excess, it may be desirable under present conditions to forego the right to drink such wine, just as St. Paul recommends abstention from marriage under certain circumstances. (1 Cor. vii.) But it is impossible to believe that Christ gave what is, in its very nature, an evil thing. Accordingly, those who hold the essential evil of all intoxicating drinks expound the various passages in which wine is commended in Scripture as referring to unfermented liquors.

The commonest Hebrew word of the Old Testament, which is rendered "wine," is *Yayin*, and it is derived from a word signifying "to ferment." It is used for intoxicating drinks in Gen. ix. 21; xix. 34; 2 Sam. xiii. 28, and many other places. It is spoken of with implied commendation in Gen. xiv. 18; Num. vi. 20; Psa. civ. 15; Deut. xiv. 26, etc. Its evil use is condemned in Prov. xx. 1; xxiii. 31; Isa. v. 22, etc. Another word is *tirosh*, from a root signifying "to possess," and so called says Gesenius, "because it gets possession of the brain, and inebriates." This is the word used in Gen. xxvii. 28, 37; Deut. vii. 13, etc.

In the New Testament the commonest word is *oinos*, a word closely connected with the English equivalent, "wine." This is the word used in John ii. 9, and that it was fermented and intoxicating is shown by reference to Mark ii. 22; Eph. v. 18, where the same word is used. Another word, *gleukos*, "sweet wine," is also used in Acts ii. 13 of intoxicating drink. The argument which is sometimes brought forward, that the wine used at the Last Supper was unfermented, because the Jews at that season rejected all things leavened, fails from the fact that the Jews have never been in the habit of putting away wine, though at the Passover season they are most rigid in abstaining from the taste or touch of any drink into which grain has entered, and to use only the fermented juice of the grape, prepared by their own hands.

On these grounds it is very strongly contended by strict rubricians that the use of what is called "Unfermented Wine" in the Holy Communion is altogether inadmissible, as being contrary to the use of the whole Church from the beginning, and that such matter is not in the scriptural sense wine at all. But there is no reason to be urged against those abstainers, who, regarding abstinence in common life as in the highest sense expedient, desire also to keep the Holy Communion, as far as may be, free from that which may intoxicate, and therefore use a wine which, though fermented, and therefore genuine wine, contains but little alcoholic strength.—Benham: *Dict. of Religion.*

Winebrennerians, or "Church of God," is the name of a Baptist denomination, founded by Rev. John Winebrenner, who was settled in 1820 as pastor of the German Reformed Church at Harrisburg, Penn. A remarkable revival followed his labors, which was in many ways opposed by members and ministers of the synod. This state of affairs continued for five years, when Mr. Winebrenner and his people separated from the German Reformed Church, and formed an independent congregation. Revivals broke out in the surrounding towns, and new churches were organized. In 1830 the ministers of these churches organized themselves in a body called "The Church of God," and appointed Mr. Winebrenner speaker of the conference. This body meets annually, and fourteen other conferences have since been organized, besides a general eldership that meets triennially. They accept the Scriptures alone as the rule of faith and practice, and recognize immersion of believers as the only form of baptism. The Lord's Supper, they hold, should be "administered to Christians only, in a sitting posture, and always in the evening." They practise feet-washing as a religious ordinance. Their ministry is itinerant, and the appointments are made by the eldership in conference. The Church has a publishing house at Harrisburg, and a college at Findlay, O. They reported in 1890: 525 churches, 491 ministers, and 33,000 communicants.

Winer (*wee'ner*), GEORGE BENEDIKT, an eminent biblical scholar; b. at Leipzig, April 13, 1789; d. there, May 12, 1858. He was educated at Leipzig, where he became extraordinary professor, 1819; called to Erlangen as ordinary professor, 1823; returned to Leipzig, 1832, and filled the same position there until his death. His fame rests upon a Bible Dictionary (*Biblisches Realwörterbuch*) (1820, 1 vol.; 3d ed., 1847, 2 vols.). *A Grammar of the Chaldee Language, as contained in the Bible and the Targums* (1824; Eng. trans. by Professor H. B. Hackett, Andover, 1845); *A Grammar of New Testament Greek* (1822; Eng. trans. from the 7th ed., by Rev. J. H. Thayer, Andover, 1869).

Wines, ENOCH COBB, D. D., LL. D., b. at Hanover, N. J., Feb. 17, 1806; d. at Cambridge, Mass., Dec. 10, 1879. He was graduated at Middlebury College, 1827; and acted as chaplain in the navy from 1829 till 1831. He taught and preached in several places until 1854, when he became professor of ancient languages in Washington College, Pennsylvania, and in 1859 president of the City University, St. Louis. In 1862 he entered upon his labors in connection with prison reform. Both in Europe and this country he accomplished a great work in this direction. He wrote many official reports of interest, and *The State of Prisons and Child-saving Institutions Throughout the World* (1880).

Winfrid. See BONIFACE.

Wisdom of Solomon. See APOCRYPHA.

Wiseman, NICHOLAS, cardinal and archbishop of Westminster; b. in Seville, Spain, Aug. 2, 1802; d. in London, Feb. 16, 1865. Educated in England and at Rome, he was ordained to the priesthood, 1826, and appointed professor of Oriental languages at the Roman University, and vice-rector of the English College, 1827, and rector the following year. Returning to England in 1835 he was recognized as a preacher of remarkable power. In 1840 he was made bishop of Melipotamus and president of St. Mary's College, Oscott, and at the restoration of the Roman Catholic hierarchy in England, Sept. 29, 1850, he was made cardinal and archbishop of Westminster. He published: *Twelve Lectures on the Connection between Science and Revealed Religion, delivered in Rome* (1836), 2 vols.; *Letters on the Principles, Doctrines and Practices of the Catholic Church* (1836); *Fabiola, a Tale of the Catacombs* (1855); *Recollections of the Last Four Popes, and of Rome in their Times* (1858); *Daily Meditation* (1868). His *Works* have been published in New York, 14 vols.

Wishart, GEORGE, a famous Scottish martyr; b. in the early part of the sixteenth century; d. at the stake, March 1, 1546. In 1538, while master of the grammar-school at Montrose, he was summoned by John Hepburn, bishop of Brechin, for teaching his scholars the Greek New Testament, and fled to England to save his life. In 1539 he was arrested at Bristol for preaching against the worship of the Virgin Mary, and compelled to make a public recantation. From 1539 to 1543 he appears to have lived on the Continent. Returning to England he resided for a time at Cambridge. About 1545 he ventured back to Scotland, where he engaged in evangelistic labors. Among his converts was John Knox. Arrested by the emissaries of Cardinal Beaton, he refused to recant, and suffered martyrdom at St. Andrews. See Fox's *Book of Martyrs*.

Wishart, or WISEHEART, GEORGE, a prominent Scottish bishop of the Restoration period; b. in 1609; d. in 1671. He was educated at the University of Edinburgh, and became a minister of St. Andrews, where he remained until 1639, when he was deposed for refusing to sign the covenant. His attachment to Charles I. and episcopacy cost him much persecution. After the fall of Montrose, whose fortunes he had followed since 1645, he became chaplain to Elizabeth, queen of Bohemia, and sister of Charles I. At the Restoration he was appointed rector of Newcastle-on-Tyne, and in 1662 made bishop of Edinburgh. The pictures of his character as given by Presbyterians and Episcopalians, are very different. He wrote a history of the campaign in Scotland, in which his patron, the Marquis of Montrose, took so active a part.

Witchcraft "means the production of an effect by means of spirit-powers, supernatural and yet subordinate, and presupposes belief in the existence of such powers, and in the existence of a science (magic) by which they can be controlled." —*Henke*. Witchcraft was condemned by the Mosaic law. (Deut. xviii. 10.) In the Middle Ages it was treated by the Church as a kind of heresy, and punished through the Inquisition. The very efforts made to suppress the mania seemed only to increase its prevalence. It raged with violence in the fifteenth and sixteenth centuries, and continued through the seventeenth and eighteenth centuries. The early history of the first New England colonies contain sad pictures of the results of this fearful mania. During its height in 1692 at Salem, Mass., nineteen persons were hanged. The English laws against witchcraft were repealed in 1736, and the last witch condemned in Prussia was tried and executed in 1796. As late as 1881 a peasant community in Russia tried and burned a witch. See H. Williams: *The Superstitions of Witchcraft* (London, 1865); Chas. W. Upham: *Salem Witchcraft* (1867), 2 vols.

Wolf, EDMUND JACOB, D. D. (Franklin and Marshall College, Lancaster, Penn., 1876), Lutheran, General Synod; b. near Rebersburg, Centre County, Penn., Dec. 8, 1840; was graduated at Pennsylvania College, Gettysburg, Penn., 1863; studied theology at Gettysburg, Tübingen, and Erlangen; entered the pastorate in 1866, and in 1873 was called from the Second English Lutheran Church, Baltimore, Md., to the professorship of Church history and New Testament exegesis in the Theological Seminary at Gettysburg, Penn. He has been a prolific contributor to the religious press, and since 1880 associate editor of *The Lutheran Quarterly and the Lutheran Evangelist*. Besides numerous published sermons and addresses he is the author of: *The Church's Future* (1882); *The Drama of Providence on the Eve of the Reformation* (1884); *Lutherans in America* (N. Y., 1889).

Wolfenbüttel Fragments, the name given to a deistical work, of which Lessing began to publish fragments in 1774. It was not until the publication of the fourth installment in 1777 that general attention was called to the character of the work. In 1778 Lessing published a new fragment in an independent book, which at once lost him the privilege of publishing anything without the permit of the royal censor. This action aroused a bitter controversy. Some portions of the fragments which Lessing had in his possession at his death, but had not published, appeared in 1787.

The entire work has been frequently reprinted. The secret of the authorship of the six fragments was long kept, but there is now no doubt but that they were written by Reimarus (*q. v.*).

Wolsey, THOMAS, a cardinal of the Roman Catholic Church, and one of the most eminent statesmen of the time of Henry VIII.; b. at Ipswich, 1471; d. at Leicester, Nov. 29, 1530. He was graduated at Magdalen College, Oxford, and was early introduced to court, where he gained the favor of Henry VII., who in 1508 made him dean of Lincoln. On the accession of Henry VIII. he became the king's Almoner, and received other preferments. In 1515 he was consecrated archbishop of York, and not long after appointed Lord Chancellor and Prime Minister. In the following year he was made cardinal by Pope Leo X. His influence was great, and his immense revenues enabled him to live in a state of pride and splendor. In 1529 he was appointed, on behalf of Pope Clement VII., to inquire into the validity of the king's marriage with Queen Catherine. The inquiry ended in a postponement, which aroused the anger of Henry. Wolsey was deprived of the Great Seal, and allowed to retire to his diocese of York. In the following year (Nov. 4, 1530) he was arrested on a charge of high treason, but while on the way to London he sickened, and died in the monastery of Leicester.

During his last illness he is reported to have said: "If I had served God as diligently as I have done the king, he would not have given me over in my gray hairs. But this is the just reward that I must receive for my diligent pains and studies that I have had to do him service, not regarding my service to God, but only to satisfy his pleasure."

Wolsey was a very able statesman, a patron of learning, an astute ecclesiast, proud and ambitious. His character has been very often and differently interpreted. See Froude: *History of England from the Fall of Wolsey to the Death of Elizabeth*, vol. i.

Woman. The change effected by Christianity in the position of woman has been of a most marked character. Under the Roman law, women were under the perpetual tutelage of their male relatives, the object being to keep their property in the family. They had no voice in public affairs, nor, legally, in the government of their own household. A child desiring to marry need not obtain the mother's consent—only that of the father. On her marriage her property became that of her husband, and all her earnings were his. In the Oriental world her position was still more debased; she was a slave, not a copartner with her husband. Mr. George Smith, in his *Assyrian Discoveries*, tells how a man could pay half a mina to his wife, and say to her, "Thou art not my wife," which freed him from her thenceforth; though, if a woman repudiated her husband, she could be drowned.

It was with the Oriental condition that the Old Testament found its points of contact. It was emphatically proclaimed in the first book of the Scriptures that monogamy was the original intention of the Creator, and though polygamy was practised, it was discouraged; while, as our Lord said, divorce was only permitted "for the hardness of men's hearts." It was one of the darkest features of the growth of Hebrew civilization that royal polygamy became frequent in the days of David and Solomon, and was the chief cause of the troubles of each of those reigns. As the Old Testament moves onward, the sacredness of marriage is more and more dwelt upon.

The times of the New Testament brought religion into contact with European civilization. Roman law had undergone a change. There had arisen another form beside the ancient one, called "Free Marriage," recognized by law, and of which the children were held to be legitimate, but not always held to be a respectable connection. It was a form established in the interest of the woman, for she was allowed to keep her own property, worship her own gods, and keep up intercourse with her paternal family. Such a wife was called *uxor* and *matrona*, a name less honorable than the *materfamilias* of the old law. The "Free Marriage" had almost superseded the older form in the first Christian century, and under it there was the utmost freedom of divorce, and morality had sunk to a terrible depth. Juvenal tells of a woman who had had eight husbands in five years. When Christianity became the national religion, Constantine, although himself further from the Christian standard of morals than some of the pagan emperors, proceeded at once to legislation with a view of diminishing the moral evils of the time. By laws passed in 330–331, a wife could be divorced from her husband only under three conditions—viz., when he was a murderer, or a magician, or a violator of tombs. A wife repudiating her husband was banished, with loss of her property. A husband could be divorced on proof of his wife's unfaithfulness, but was prohibited from having a concubine. The mischief, however, had eaten too deeply into the pubric life for the then-existing type of Christianity to be able to end it; and to this fact is to be attributed the piecemeal and ineffective legislation of succeeding emperors. "It need not be said," writes Mr. Brace (*Gesta Christi*, p. 29), "that the Christian system of morals demand the utmost purity of life, as well from the man as from the woman. In regard to masculine purity, it is still in advance of the current opinion of the civilized world. So strongly is this elevation of morals characteristic of Christ's life, that we do not look for or expect direct teachings against vice. No direct denunciation is transmitted from him against one of the most terrible organized evils of ancient or modern times—prostitution—or against the unnatural vices which were eating out the heart of Roman and Greek society. The impression, however, which an impartial reader would get from the narrative, is of a person so pure and elevated that such vices could not even be thought of when under his influence. His power goes to the back of organized vices, and touches the sources of character. His relations to abandoned women; the story of the adulteress which, whether true or imagined, shows the popular conception of his character; and the few words reported from him on these and related topics, together with the character of his early followers, all point to the unique elevation and nature of his influence on the great weakness and sin of mankind. He required absolute purity from man as from woman. He was not, however, alone in this. The stoical moralists had done the like; yet but few of their followers had ever practiced this high self-restraint, and no great example stimulated them to it. Even the stoical jurists alluded to the principle, but there is little question that, before Christianity entered the world, comparatively few persons felt this obligation of morals. Had the Founder of Christianity simply taught purity as some of the early Fathers taught it—as meaning absolute asceticism and celibacy—the world would have been comparatively little benefited. The nature of man would have reacted against it. We should have had even more celibate sects, greater reactions, a more unnatural condition of society, and a falling again into vices and habits as bad as those of the imperial era. Such a system of morality could not have met some of the first conditions of a divinely sanctioned system; it would have been only temporary and incomplete. But it is evident that Christ set the highest value on marriage. The only human institution in regard to which he departed from his ordinary habit was that of marriage. He lays down here a direct and positive rule. The words are so clear and definite that a mistake of the historian or transcriber seems hardly possible. He evidently felt the bond as one which, more than any other, binds human society together. He foresaw the boundless evils which would arise to the world from a looseness of its ties; the breaking up of homes; the neglect and ruin of children; the low position which freedom of divorce would give to woman; the temptation to man to choose and to throw aside; the destruction and degradation of family life which must ensue where marriage is taken up and broken at every whim. He either foresaw these evils, now so familiar to moralists, or he felt the sacredness of the union so deeply as to command that only one cause should break it—unfaithfulness to the tie, or its moral equivalent."

It is an interesting question to consider what are the proper religious functions of women in the ministry of the Church. What they have done in one direction of that ministry we have considered under DEACONESSES; but what are we to make of their work as public teachers? St. Paul in 1 Cor. xiv. forbids women to speak in the congregation. Some divines hold that the prohibition was intended to apply only to certain conditions; others, that it was intended for all time. Those who hold the former view dwell on the fact that the apostle gives directions (1 Cor. xi. 5–6) as to the dress of the women who "prophesied," and that St. Peter quotes Joel ii. 28, 29, declaring it to be a part of the Pentecostal gift that the daughters of men should prophesy as well as the sons, and that God would pour out his Spirit on the handmaids. Professor Godet, in his valuable commentary on 1 Cor. xiv. 33–36, reconciles this direction with the passage in chapter xi. by supposing that the latter refers to exceptional cases of a special revelation. In support of his contention, he adduces 1 Tim. ii. 11–14, the appeal to Gen. iii. 16, indicating in his opinion that the divine sentence was never to lose its binding force. By way of example, he cites the Montanist prophetesses and the women of the French Protestant Church after the Revocation of the Edict of Nantes, as sources of weakness. Speaking of more modern instances, such as those of Mrs. Fry and Miss Marsh, he says that the Gospel does not lose its life-giving power, even when preached in a manner not altogether in accordance with apostolical prescription; but thinks these devoted women might have labored still more usefully in some other manner. It seems very difficult to take such a view of work so obviously honored of God; and those who hold a different opinion reason that St. Paul simply dealt with the conditions of his day. In that day it *was* "a shame" for a woman to speak in public assemblies, and accordingly, they say, he forbade a public scandal: in these days, when it is no longer shameful, it is argued that his judgment would be very different.—Benham: *Dict. of Religion.* See DEACONESSES; DIVORCE; MARRIAGE.

Women's Christian Associations, bands of women representing different denominations of Christians, who unite to do a work not specifically undertaken by the churches of which they are members, but upon whose aid and financial support they principally depend for donations and subscriptions.

The number of these associations is constantly increasing. The latest Directory, *Faith and Works* (Jan., 1890), gives an alphabetical list of sixty-three in the United States and the Dominion—details the special branches of effort, and furnishes the names and addresses of the respective Corresponding Secretaries.

The object is to promote the temporal, spiritual and religious welfare of women, especially *young* women, who are dependent upon their own exertions for support.

The means employed vary in accordance with the locality and social surroundings, but there is a remarkable similarity of instrumentalities.

Temporal welfare is promoted by furnishing neat and cheerful boarding-houses, convenient restaurants with good and well-cooked food at moderate prices; employment bureaus; free medical advice; good hospital care in cases of protracted sickness; instruction by skilled teachers in evening or day classes in penmanship, commercial arithmetic, bookkeeping, stenography, typewriting, retouching photo-negatives, photography, choir music, hand and machine sewing, dressmaking, millinery, cooking, laundry-work, German for business, gymnastic exercises, and whatever useful branch may be desired by applicants for financial or hygienic purposes.

Moral welfare is promoted by surrounding young women with a healthy moral atmosphere; bringing them together socially in a spirit of good-will, courtesy, and mutual support and sympathy; supplying free evening entertainments, music, recitations, games, illustrated lectures, reading-rooms, circulating libraries of good books; opportunities of direct personal contact and conversation to those who may desire the aid, advice, encouragement or sympathy of older Christian women, and especially by the kindly, motherly influence of superintendents who have charge of the *morale* of the boarding departments.

The religious welfare is promoted by cheerful services of song, by family and social prayer-meetings, by Bible study, by arranging free seats in many churches; by the coöperation of the more thoughtful working-girls, who form circles for mutual improvement, encouragement and emulation in well-doing, and holding out hands of help to tempted and struggling sisters; by inculcating habits of self-respect, the true dignity of honest labor, the performance of daily duty as to God, and not as to man, and by keeping prominent the sustaining hopes and promises of the Gospel of Christ.

Besides the houses in the cities, most of the larger associations have houses at the sea-shore or inland, where the daughters of toil find healthful recreation during the summer vacations.

Cheap lodgings for transient boarders prove of great benefit to young girls looking for employment in strange cities, or whilst unexpectedly delayed in traveling by failure to make railroad or boat connections, and consequently often with failing resources.

An International Conference is held biennially, at which essays are read and discussed by delegates from many cities of the United States. The object is to elicit the best results gained, and to suggest plans for future guidance. These papers and discussions are printed and distributed through the country by the Associations. The last International Conference was held at Baltimore, Md., in October, 1889.

A few of the Associations publish monthly journals. *Faith and Works*, published by the W. C. A. of Philadelphia, devotes space in its columns to the "Directory" and "The Outlook," the latter containing reports from other Associations. CAROLINE A. BURGIN.

Woods, LEONARD, D. D., Congregationalist; b. at Princeton, Mass., June 19, 1774; d. at Andover, Aug. 24, 1854. He was graduated at Harvard College, 1796, and was pastor at Newbury, Mass., from 1798 to 1808. At the founding of Andover Seminary in 1808 he was elected professor of theology, and held this position until his retirement from active service in 1846. He was the defender of orthodox Calvinism against the assaults of Unitarian leaders. He aided in founding the American Tract Society, the American Education Society, and American Board of Commissioners for Foreign Missions. Among his published works are: *Letters to Unitarians* (1820

The Inspiration of the Scriptures (1829); *Theological Lectures* (1849–50), 5 vols.; *Theology of the Puritans* (1851); *History of Andover Seminary* (published in 1884).

Woolsey, THEODORE DWIGHT, D. D., LL. D., an eminent educator and scholar; b. in New York City, Oct. 31, 1801; d. at New Haven, Conn., July 1, 1889. He was graduated at Yale College in 1820, and studied theology at Princeton Theological Seminary, 1821–22. After filling the position of tutor at Yale for two years, he went to Europe, where he spent three years, and studied Greek under distinguished scholars at Leipzig, Bonn, and Berlin. In 1831 he was appointed professor of Greek at Yale College, and held this position until he was chosen president of the College in 1846, in which office he continued for twenty-five years. He was a member of the American Company of Revision of the New Testament, and its chairman (1871–81). Besides editions of the Greek text of several works, with English notes, he published an *Introduction to the Study of International Law* (1860); enlarged (1879); *Essays on Divorce and Divorce Legislation, with Special Reference to the United States* (1869, revised ed., 1882); *Religion of the Present and of the Future* (sermons, 1871); *Political Science; or, The State, Theoretically and Practically Considered* (1877): *Communism and Socialism in their History and Theory: A Sketch* (1880). Dr. Woolsey "was a man of clear and vigorous and powerful mind, of tender and loving, yet strong heart, of rich, deep, earnest soul. He was a scholar unsurpassed in his generation; a teacher who impressed all his pupils, and moved to earnestness in study and life the best among them; a preacher whose thoughts were ever fresh and stimulating, and whose insight into the workings of human character was so penetrating that his words had for every hearer the emphasis of truth. He was honest, sincere, faithful, just; a manly man, a believing Christian, a disciple of the Lord Jesus, who laid hold upon the kingdom of God, and endured as seeing the invisible." *Memorial Address* (1890) of President Dwight, p. 27.

Worcester, SAMUEL, D. D., first corresponding secretary of the American Board; b. at Hollis, N. H., Nov. 1, 1770; d. at Brainerd, a mission station in East Tennessee, June 7, 1821. He was graduated at Dartmouth College, 1795; pastor at Fitchburg, Mass., 1797–1802; Salem, Mass., 1803–21. He was one of the most active founders of the American Board, and in 1810 was elected its first corresponding secretary. He edited two Hymn-Books, and for five years edited the *Massachusetts Missionary Magazine*, which later was united with the *Panoplist*, and then with the *Missionary Herald.* See his *Memoir* (1852), 2 vols., by his son, Rev. S. M. Worcester, D. D.

Wordsworth, CHRISTOPHER, D. D., lord bishop of Lincoln, Church of England; b. at Bocking, Oct. 30, 1807; d. at Lincoln, March 21, 1885. He was graduated at Trinity College, Cambridge, 1830; became head-master of Harrow School, 1836–44; canon of Westminster, 1844–69; vicar of Stanford, Berkshire, 1850–69; archdeacon of Westminster, 1865–69; consecrated bishop, 1869. He was a voluminous writer. Among his published works are: *Scripture Inspiration; or, On the Canon of Holy Scripture* (Hulsean Lectures for 1847) (1848); *On the Inspiration of the Bible* (1861); *The Old Testament in the Authorized Version, with Notes and Introductions* (1864–71), 6 vols.; *A Church History to the Council of Chalcedon, A. D. 481* (1881–83), 4 vols.

Worship. The Hebrew words so translated are from the following roots: (1) *segad*, "to prostrate oneself," a Chaldaic word found in Isa. xliv. and in Daniel, and applied to obeisance done to an idol; (2) *abad*, "to labor for as a servant;" (3) *shachah*, "to bow down before." This last is by far the most commonly used word, from Gen. xxii. 5 to Zech. xiv. 16.

In the Greek we have (1) *latreuo* and the noun, *latreia*. This is from *latris*, "a hired servant," and came to mean, both in heathen and Christian phraseology, "to serve with sacrifices and prayers," used in Acts xxiv. 14; Phil. iii. 3; Heb. x. 2; (2) *threskei*, derivation uncertain, but probably signifies "religious *fear*" (Liddell and Scott); used very seldom. (Col. ii. 18; Acts xxi. 5; James i. 26, 27.) (3) *Proskunein*, lit. "to kiss the hand as a token of obeisance or homage," and so "to prostrate oneself." This is the most usual word in the New Testament. (4) *Sebomai*, "to feel awe," applied in classical authors to honor due to parents and to the gods; used in Matt. xv. 9; Acts xvi. 14; xviii. 7; xix. 27, etc.

Worship comprises two elements, the inward feeling of the heart, and the outward expression of it in outward sign. The emotions of the heart toward God are manifold. Thus, there is *gratitude* for goodness received, which is expressed in praise; there is *admiration* and *love* for the beauty of the divine character revealed to us, which is expressed in such words as "We give thanks to Thee for Thy Great

Glory," and this we call adoration. There is also supplication—the approach to God with requests to supply our needs, and this is prayer.

The outward worship, therefore, is intended to express the emotions, and also to kindle them. This is admirably expressed by Canon Hoare in the following words:

"Worship kindles emotion. I can understand a man going in to the throne of grace with a heart unmoved by deep emotion, but I cannot understand how it is possible that he should come out from it with his heart still cold, after the experience of such wonderful mercy. If love prompts worship, it must surely follow that worship will kindle love. David teaches us the twofold effect, in a comparison of Psa. xviii. and Psa. cxvi. In both he declares his love for Jehovah, and in both he connects it with his worship. But there is this difference. In Psa. xviii. the love leads to the worship, and in Psa. cxvi. the worship calls forth the love. In Psa. xviii. he first says, 'I will love thee, O Lord,' v. 1, and then adds, as a consequence of that love, v. 3, 'I will call upon the Lord who is worthy to be praised;' whereas, in Psa. cxvi. 1, he says, 'I love the Lord because he hath heard the voice of my supplication.' He loved as he went in, but he loved still more as he came out. Now if we are permitted to draw near the throne of God, we who are not worthy so much as to gather up the crumbs under his table; we who only deserve to be outcasts from his presence for ever; if we are permitted to have the sacred privilege of speaking to him, of drawing near to him through the atoning blood; of calling him Father, of being treated by him as sons, of being admitted into the blessings of sacred intercourse, of feeding at his table, and of being ever loved by him with an everlasting love, are we to come back just as if nothing had happened? Are we to be as cold as before? Is there to be no joy in the heart, no glow on the countenance, and no evidence either to ourselves or others that we have had the sacred privilege of being with Jesus? Surely such worship must kindle emotion."

The notices which we have of Christian worship in the New Testament are fragmentary. Brethren used to assemble together, especially on the first day of the week. The fullest passage bearing on the subject is in 1 Cor. xiv., a careful exegesis of which throws much light on apostolic practice. After the days of the New Testament, the first notice we have of Christian worship is in the letters of the heathen Pliny, and we get additional particulars from Justin Martyr (*q. v.*), who tells how, in his time, "on the day called the Day of the Sun," the Christians meet to read the Gospels and the Prophets, how a sermon is preached, exhorting to holy living, how prayer is said, to which the people respond with loud "Amens," and how the sacrament is distributed to those present and sent to the sick, and a collection is made for the poor. There is no doubt that the Holy Communion was regarded as the highest and most essential act of Christian worship. The liturgical use of the Old Testament Psalms is also a clear fact, and there is little doubt that distinctive Christian hymns also were in use from the beginning. The addition of these from age to age to the treasures of church worship, forms a very striking and beautiful chapter of religious history.

Tastes will no doubt vary as to the admissibility of complicated music in public worship. On the one hand, there are those who hold that no music should be used in the church but such as all the congregation can join in; while others maintain that, while some music should undoubtedly be of this character, so that all may be enabled to join, it is not inconsistent with the true spirit of worship that the congregation should listen to an anthem. If the thoughts are elevated and calmed by listening to such a strain as Handel's "Comfort ye," this may fairly be called "edification" such as St. Paul bade us seek. Christian people, however much their tastes and prejudices may vary, will find themselves drawn closely together in spirit so long as they pay earnest heed to the great apostle's exhortations, "Let all things be done to edifying," and "Let all things be done decently and in order."—Benham: *Dict. of Religion.*

Writing among the Hebrews. "Not only did the Israelites learn from Egypt the art of writing, but also borrowed thence, as it would seem, nearly all the requisites for its practice. There are two expressions in the Bible for pen, both of which carry etymologically the idea of a graving-instrument. (Ex. xxxii. 4; Isa. viii. 1.) One of them is even characterized sometimes as a 'pen of iron.' (Job xix. 24; Jer. xvii. 1.) This is due to the fact that the same style of utensil was used for writing, and for engraving on wood or metal. For ordinary writing the reed-pen was undoubtedly the most common. (Psa. xlv. 1; Jer. viii. 8.) Both the pen and the little store of ink were carried by professional writers in the girdle. A knife was also found convenient for keeping the reed-pen in order, and for cutting the material on which the writing was done. The ink was ordinarily black. We are not informed how it was prepared in the earliest times. It is probable that the first writing material was papyrus paper. The plant grows luxuriantly in Egypt, and somewhat abundantly, also, at the present day in some parts of Palestine. Insignificant fragments of papyrus paper, inscribed with Phœnician characters, have been found, but none with the ancient Hebrew. The first actual mention of this material in the Bible is in 2 John 12; but there is no good reason, save lack of sufficient occasion, why it should not have been noticed in the Old Testament.

"It is still a matter of discussion whether the Hebrews wrote on the prepared skins of animals. Most authorities hold that they did: but there are very good ones who regard it as at least doubtful. There is no direct evidence that the Egyptians used this material. It can only be said with certainty, at present, that there are some passages of Scripture where leather as a material for books seems to be most naturally implied. (Num. v. 23; Jer. xxxvi. 23.) It is urged by some that in the passage from Jeremiah, it is unlikely that the king would have thrown any considerable amount of leather on an open fire in his own apartments. But, considering his angry mood, and what he actually did, it is hard to say, without positive knowledge, what he would or would not do. Parchment, which is claimed to have been a discovery of the time of the Ptolemies, is spoken of in the Bible only in the New Testament. (2 Tim. iv. 13.) As is well known, the early form of books was that of the roll. The papyrus or parchment, having been cut into long strips, and written over on one side, was nicely fastened together, and then rolled up as maps are often rolled at the present day. Doubtless engraving on wood, stone, and the metals was well understood by the Hebrews. The only recorded instance in the canonical books of continuous writing on stone, excepting the Decalogue, is in Joshua viii. 32."—Bissell: *Biblical Antiquities.*

X.

Xavier (*zav'-i-er*), FRANCIS, a great Roman Catholic missionary; b. in Castle Xavier, Navarre, April 7, 1506; d. on the island of Sancian, opposite Macao, Dec. 2, 1552. Of noble birth, he was educated at the College of St. Barbara at Paris, and became professor of philosophy at Beauvais. It was here he met Ignatius Loyola (*q. v.*), and became interested in his plan for founding the order of Jesuits. They were both ordained in 1534, and desired to go to Palestine as missionaries. This service was withheld, and Xavier visited every part of Italy, preaching from church steps and market-crosses, and wherever the opportunity offered. On April 7, 1541, he set sail for the East Indies. The ship wintered at Mozambique, and while ministering in the hospital there he caught a fever which nearly cost him his life. In May, 1542, he arrived at Goa, the Portuguese capital of India. He labored for a year among the profligate Portuguese and the heathen natives, and then for a time settled among the pearl-fishers, a miserable race, who had been baptized and then left without instruction. Accepting their mode of living, he toiled with indefatigable zeal for their spiritual advancement. From the college which he organized at Goa he secured native teachers to aid him, and pushing on into the kingdom of Travancore, in a single month he baptized 10,000 persons. The Brahmins sought to kill him, but the people, who called him "the great father," protected and cared for him. He fixed upon Malacca as a centre of labor, being the great mart between India, China and Japan, but did not remain long, as he was persuaded by a young Japanese convert, named Angerso, to go to Japan. Here he arrived in August, 1549, and in the face of many difficulties and privations went from place to place and made many converts, and left a flourishing mission. In 1552 he returned to Malacca, fired with the purpose of attempting the conversion of China. He found the plague raging at Malacca, and did much by his skill and courage to stay its progress. The Portuguese, fearing the loss of trade, would not give him a passage to China, and when they found he had chartered a small vessel, stopped him. He contrived to reach the island of Sancian, where he was stricken with fever and died. He was buried at Goa. His *Life*, in Latin, was written by Tursellino (Rome, 1594); in Italian, by Bartoli and Maffei; in German, by De Voss (1877); and in English, by Venn (1862) and Coleridge (1873).

Ximenes (*zi-mee' neez*), DE CISNEROS, FRANCISCO, b. at Torrelaguna, in Castile, in 1436; d. at Roa, Nov. 8, 1517. His family belonged to the nobility, but were without wealth or position. He was educated at Alcala and Salamanca, and after entering the priesthood he visited Rome, and received from the pope the benefice of Uzeda. The archbishop of Toledo, angered at this infringement upon what he deemed his rights, confined Ximenes for six years in a convent prison. After his release he was appointed, in 1480, vicar-general to the bishop of Siguenza, where his great administrative gifts were disclosed. Suddenly giving up the official career that promised so much, he entered a Franciscan monastery in Toledo, where his ascetic life and fervid eloquence as a preacher soon won recognition. From here he retired to a lonely monastery, where he built a hut and lived as a hermit. In 1492 he was appointed confessor to Queen Isabella, and soon became her confidential adviser. He was made archbishop of Toledo in 1495, a position of great influence, and not long after, grand inquisitor of Spain. He still continued to live in a most austere manner, and when a bull from Rome commanded him to keep up an outward style in keeping with the dignity of his office, he continued to wear a hair shirt under his robes of state. Until his death Ximenes retained great influence at the Spanish Court. He was fanatical in his faith, and opposed the translation of the Bible into the language of the people, and also the giving of publicity to the transactions of the Inquisition; still, he did much to promote education, and founded the University of Alcala. One of his greatest undertakings was the publication of the Complutensian Polyglot (see POLYGLOT). He was a remarkable statesman, and in 1509, in his seventy-second year, at his own expense, raised an army of ten thousand infantry and four thousand cavalry, and, crossing the Mediterranean, led them in person and conquered Oran, and put an end to Moorish piracy on the coast of Spain. See his *Life*, by Hefele (1844, translated into English by Dalton, 1860); Prescott: *Ferdinand and Isabella*.

Y.

Year, THE ECCLESIASTICAL. The Christian Year is that arrangement of seasons which commemorates, one by one, the great facts in the life of Christ and the doctrines which spring out of them. Some account of these seasons will be found under their respective headings; it remains for us here to set forth a conspectus of them as a whole.

The first is ADVENT, which commemorates the coming of Christ into the world in his great humility, and also bids us look for his second coming. The two subjects are closely blended together in the Advent services, especially in the Epistles and Gospels. There are four Sundays in Advent, which is followed by Christmas, the great festival of the Incarnation, to which are appended three commemorations, respectively of one who died in the prime of life, of little children dying in infancy, and of the apostle who died in extreme old age—all ages alike sanctified and redeemed by the Incarnation. On January 1, that being the eighth day after Christmas, is kept the feast of the CIRCUMCISION. The EPIPHANY season, starting with the visit of the wise men, brings before us the manifestation of Christ during his sojourn on earth. Thus the Gospel for the first Sunday after Epiphany shows us Christ in his boyhood, sitting among the doctors, and declaring that he must be about his Father's business; they are the first recorded words of his that we have. On the second Sunday we have his first miracle, a simple act of creation, almost the only miracle of his that has naught to do with suffering, carrying us back in thought to the original Eden. The third Sunday shows him the healer of sickness; the fourth the restorer of peace after disorder, both in the natural and spiritual world; the fifth and sixth the future judge. The Epiphany season varies in length according as Easter comes early or late. A marked change then follows, as is shown by the names for the three Sundays, SEPTUAGESIMA, SEXAGESIMA, QUINQUAGESIMA ("Seventieth," "Sixtieth," "Fiftieth,"), so called because they are, in round numbers, so many days before Easter. Quinquagesima, the Sunday before Lent, brings before us the supreme necessity, in all religious exercises and works, of cultivating love as the most needful grace of all. Then comes the season of LENT, in which are blended together most closely the humiliation and sufferings of Christ, and the Christian work of repentance for sin. EASTER (*q. v.*) follows, the Queen of Festivals, and then the Sundays after Easter, covering the great forty days during which Christ showed himself before his ascension. On the fortieth day comes ASCENSION DAY, or Holy Thursday, and ten days after, WHITSUNDAY. The series of festivals closes with TRINITY SUNDAY. These seasons together make up, as nearly as possible, half the year; they are followed by the Sundays after Trinity.—Benham: *Dict. of Religion*.

Year, THE HEBREW. The "sacred year" was reckoned from the moon after the vernal equinox; the "civil year" began in September (the less productive period of the year). The prophets speak of the *sacred* year; those engaged in secular pursuits, of the *civil* year. The year was divided into twelve *lunar* months, with a thirteenth, or *intercalary* month, every third year. See following table:

Month of		*Name.*	*Number of Days.*	*Months.*	*Products.*	*Jewish Festivals.*
Sacred Year.	*Civil Year.*					
I.	VII.	Abib, or Nisan. (Exod. xii. 2; xiii. 4.)	30	March, April.	Barley ripe. Fig in blossom.	Passover. Unleavened Bread.
II.	VIII.	Iyar, or Zif.	29	April, May.	Barley harvest.	
III.	IX.	Sivan.	30	May, June.	Wheat harvest.	Pentecost.
IV.	X.	Thammuz.	29	June, July.	Early vintage.	
V.	XI.	Ab. (Ezra vii. 9.)	30	July, August.	Ripe figs.	
VI.	XII.	Elul. (Neh. vi. 15.)	29	August, Sept.	General vintage.	
VII.	I.	Tisri. (1 Kings viii. 2.)	30	Sept., Oct.	Ploughing and sowing.	Feast of Trumpets. Atonement. Feast of Tabernacles.
VIII.	II.	Bul. (1 Kings vi. 38.)	29	Oct., Nov.	Latter grapes.	
IX.	III.	Chisleu. (Zech. vii. 1.)	30	Nov., Dec.	Snow.	Dedication.
X.	IV.	Tebeth. (Esth. ii. 16.)	29	Dec., Jan.	Grass after rain.	
XI.	V.	Shebat. (Zech. i. 7.)	30	Jan., Feb.	Winter fig.	
XII.	VI.	Adar. (Ezra vi. 15.)	29	Feb., March.	Almond blossom.	Purim.
XIII.		Ve-Adar, *Intercalary.*				

York Minster. A little wooden hut was the beginning of York Minster, over which rose a larger church of stone, finished by Oswald in 642. This was repaired by St. Wilfrid about 720, and destroyed by fire in 741; rebuilt by Bishop Egbert (732–766), and demolished by the Danes. Thomas of Bayeux rebuilt the church, but it was again partially burnt in 1137, in the time of Thurstan. Roger took in hand the work of restoration, and rebuilt the choir and crypt on a larger scale. Walter de Gray (1215–1255) in all probability built the south transept as it now exists. The central tower was built in 1260 by John Romaine, the treasurer. In 1291 Archbishop Romaine removed the early Norman nave of Thomas of Bayeux, and began to build the present one, which was finished by Archbishop Melton in 1335. In 1361 Archbishop Thoresby began the Lady Chapel and Presbytery, which were finished in 1373, and between that time and the close of the century the Norman choir was taken down, and the present one built. In 1472 the church was reconsecrated and dedicated anew to St. Peter the Apostle. In 1829 the choir was set on fire by a maniac, named Jonathan Martin, and so much damage was done that it cost £65,000 to repair it. Another fire, in 1840, destroyed the southwest tower and the entire nave roof, which were repaired at a cost of £23,000. —Benham: *Dict. of Religion.*

The Diocese of York consists of York City, the entire East Riding, part of North and West Riding, and comprises 631 benefices. The chapter consists of a dean, four archdeacons, four canons, five minor canons, and thirty prebendaries. The income of the see is £10,000 per annum.

Young, Brigham. See Mormons.

Young, Edward, b. at Upham, Hampshire, 1684; d. at Welwyn, Hertfordshire, April, 12, 1684. He was educated at Winchester and at Corpus Christi, Oxford; ordained 1727; rector of Welwyn, 1730. He published three tragedies, letters, essays, poems, etc., but he is remembered by his *Night Thoughts* (1742–46), which were once very popular.

Young Men's Christian Association, The. The Young Men's Christian Association movement, which now encircles the globe, had its birth in the parent organization effected in the city of London, June 6, 1844, through the instrumentality of George Williams, a young clerk in one of the large dry-goods establishments in that city.

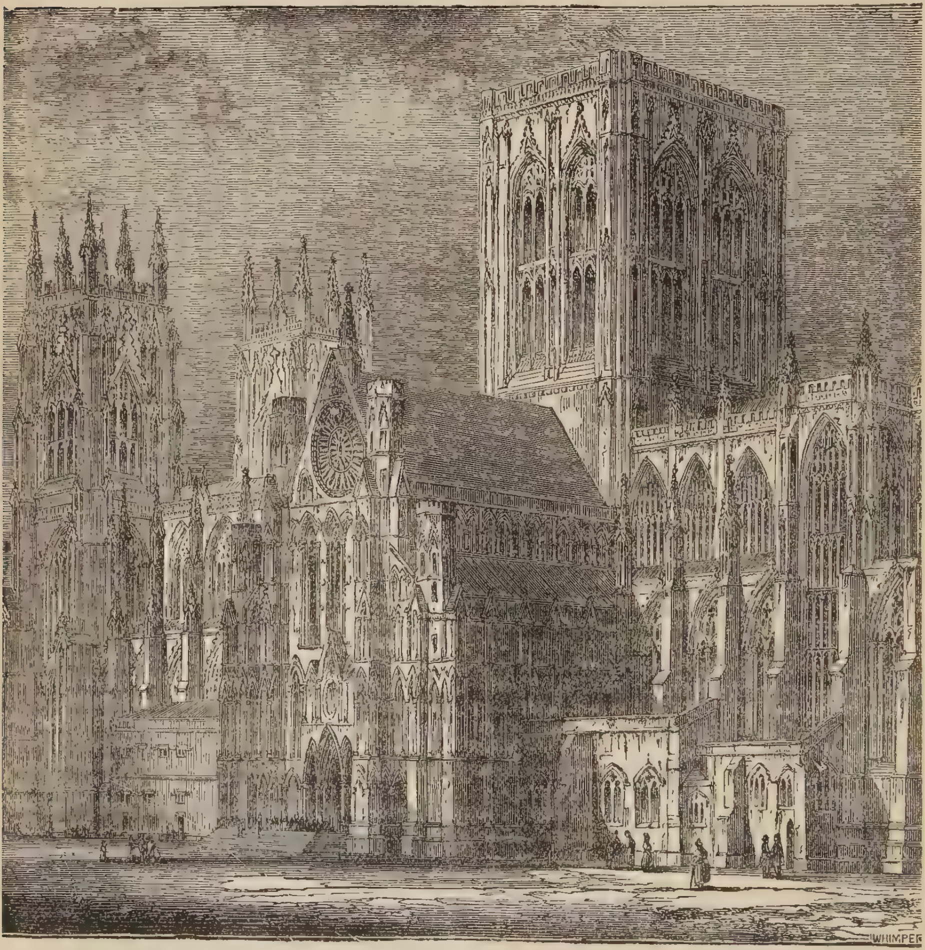
The first Association in America, after the plan of that in London, was organized in Montreal in Dec., 1851; and a little later in the same month a similar organization was formed in the United States, at Boston.

The object of the Association is the spiritual, intellectual, social, and physical welfare of young men. The agencies used to accomplish this fourfold purpose are Bible classes, prayer and gospel meetings, educational classes, lectures, libraries, reading-rooms, receptions, social parlors, gymnasiums, bowling clubs, athletic grounds, outing clubs, etc.

The membership of the Association is made up of two classes of young men, those that are members in good standing of evangelical churches, and those that are simply of good moral character. The first class is termed active, and alone is entitled to vote and hold office; the latter class (by far the larger) is termed associate, and enjoys like privileges with the former except voting and holding office. This "test of active membership," as it is called, which existed in many of the American Associations from the beginning, was formally adopted by the convention of the Associations of the United States and Canada, held in Portland, Me., in 1869, and made a condition of admission to that body of Associations organized after that date. This gathering also defined the term "evangelical churches." This action affects, of course, only the American Associations. The European Associations have varying tests.

The government of many of the village Associations somewhat resembles a democracy, much of the business being transacted in a meeting of all the members. The business of the larger Associations is managed by a Board of Directors elected by the members. The chief executive officer of this body is entitled the General Secretary. He holds the same relation to the Association that the general superintendent does to the railroad; is a salaried officer and devotes all his time to the Association's interests. The work of the Association, outside of the purely business management, is performed, under the guidance of the Board of Directors, by a band of volunteer workers from the membership, who constitute the standing committees.

In the larger cities, where there is a demand for work at more points than one,



YORK MINSTER.

there is generally one central or parent organization, with branches in various other sections of the place. At many railroad centres in America there are one or two branches devoted exclusively to the welfare of railroad employés; in the cities containing a large German-speaking population there are German branches; in over three hundred colleges and universities there are branches composed exclusively of students. There are other branches devoted to colored young men, Indians, French-speaking young men, etc.

The latest statistics show 3,700 Associations in the world. Of this number, 1,194 are in the United States, 79 in Canada, 610 in Great Britain, 61 in France, 673 in Germany, 459 in Holland, 380 in Switzerland, the rest in Denmark, Sweden and Norway, Spain, Italy, Belgium, Russia, Japan, China, India, Australia, Africa, etc. The total membership is probably 350,000. A considerable number of the Associations in Great Britain own the buildings that they occupy, and employ General Secretaries. On the continent of Europe the work is but poorly provided with these necessary equipments, there being as yet but few General Secretaries, and still fewer buildings. There has been, however, decided progress of late in these directions.

The country in which the work has made the greatest advances along all lines is America, and the present condition there is indicated by the following statistics:

1,273 Associations; total membership, 200,000; members of working committees, 34,000; buildings, 187, valued at $7,750,000; General Secretaries and other paid officers, 900; annual current expenses, $1,500,000; total net value property, $9,500,000; Bible classes, 759; weekly prayer and gospel meetings for young men, 1,350; lectures and entertainments, 4,346; sociables, 2,948; different students in educational classes, 13,945; libraries, 522, with 385,728 volumes; reading-rooms, 648; daily visits to the rooms, 50,000; gymnasiums, 294; literary societies, 148; situations secured annually, 7,619; boys' departments, 162.

While the Associations are and have been entirely independent of each other in the management of their own local affairs, there has existed for years a bond of union between them for mutual help, and for missionary effort in their own line of special Christian effort. Since 1855 they have been meeting every three years in World's Conferences. There now exists a Central International Committee, with headquarters in Geneva, Switzerland. This Committee has members in sixteen countries, and since 1879 has employed a traveling secretary, who has devoted his time and efforts to the work in Europe.

The American Associations first met in convention in 1854, and thereafter continued to meet annually till 1877, since which time they have met biennially. They have a general executive committee, known as the International Committee, composed of thirty-three members, representing various sections of the United States and Canada, and with a working quorum in New York City. This Committee is incorporated, has a board of trustees, and employs a force of nineteen secretaries, whose efforts are engaged in helping existing Associations and in extending and fostering the work in new and sparsely settled portions of the two countries. This Committee also assists the various State Committees (appointed by the conventions of the respective States, which were originally called by the International Committee by direction of the International Convention) in their work, which is now organized, with traveling secretaries, in most of the States and Provinces. By instruction of the last convention (Philadelphia, 1889), the International Committee, in response to earnest solicitation from missionaries and others, has undertaken work for young men in foreign mission lands, and already has a secretary stationed in Japan and another in India.

P. AUGUSTUS WIETING.

Young, ROBERT, LL. D., Scotch Presbyterian layman; b. at Edinburgh, Sept. 10, 1822. He was educated in private schools, and learned the trade of a printer, and for a time engaged in bookselling and printing. In 1856 he went to India to take charge of the Mission Press at Surat. Returning to Scotland in 1861, he conducted "Missionary Institutes," 1864–74, and since then engaged in literary work. Dr. Young is well known in this country by his *Analytical Concordance* (1876–79), a monumental work. He has written a large number of books, mostly in the line of textual criticism and translation of different versions of the Bible.

Young Women's Christian Associations. See WOMEN'S CHRISTIAN ASSOCIATION.

Yule, an old English name for Christmas.

Z.

Zacchæ'us (*pure*), the name of a Roman tax-collector, the story of whose conversion is told in Luke xix. 2–10. According to tradition Zacchæus became bishop of Cæsarea in Palestine, by ordination of

Peter. A partly ruined tower in Jericho, used as a Turkish garrison, is pointed out to travelers as the house of Zacchæus.

Zachari'as, pope, 741–752. He was very adroit and successful in advancing the interests of the Roman See. See POPES.

Zamzum'mim (Deut. ii. 20), or ZU'ZIM, the Ammonite name for a numerous and powerful race of giants who inhabited the country east of the Jordan and the Dead Sea. Cherdorlaomer attacked and routed them, and they were finally driven out of the country by the Ammonites.

Zanchi, HIERONYMUS, b. at Alzano, near Bergamo, 1516; d. at Heidelberg, Nov. 19, 1590. He entered the order of the regular canons of St. Augustine in 1531, but having studied the writings of the German and Swiss Reformers he espoused their cause, and was compelled to flee from Italy. In 1553 he was appointed professor of the Old Testament at Strasburg, but he became so zealous an advocate of the doctrines of Calvin that trouble arose, and he removed to Chiavenna as pastor of the Reformed Church. In 1568 he became professor at Heidelberg, where he lectured on the *Summa*, and gained a great reputation as a theologian. He took an active part in the controversy with the Antitrinitarians, and wrote *De Tribus Elohim* (1572), with other works, which were published at Geneva (1619), 3 vols.

Zeal'ots, the name of a party or faction in Palestine noted for their advocacy of the Mosaic law. Their founder was Judas the Galilean, or the Gaulanite. (Acts v. 37.) They refused to pay tribute to the Romans on the ground that God was the only king of Israel. Their rebellion was soon suppressed, but they carried on a kind of guerrilla warfare, and degenerated into the Sicarii (from the Latin *sica*, a dagger) and by their crimes of brigandage did much to bring on the Jewish War.

Zeb'ulun. See TRIBES OF ISRAEL.

Zechari'ah (*Jehovah remembers*), the eleventh of the Minor Prophets. He was the son of Berechiah, and was born in Babylon, and while yet young returned from exile with Zerubbabel and the high-priest Joshua. (Ezra v. 1.) He was both a priest and prophet, but very little is known of his life.

THE BOOK OF ZECHARIAH consists of two divisions: The first includes chapters i.–xviii., and "contains visions and prophecies from the second year of the reign of Darius Hystaspes, while the temple was rebuilding, exhortations to turn to Jehovah, and warnings against the enemies of the people of God. About the authorship of this part of the book there is no doubt. The second division (chaps. ix.–xiv.) gives a prophetic description of the future fortunes of the theocracy in conflict with the secular powers, the sufferings and death of the Messiah under the figure of the shepherd, the conversion of Israel to him, and the final glorification of the kingdom of God. About the authorship of this part of the book doubts have been raised, some ascribing it to Jeremiah, because in Matt. xxvii. 9, 10, a passage is quoted under the name of Jeremiah, while others have put it at a much earlier or much later period, on account of the peculiarities of the style.

"Of all the prophets, Zechariah is the most obscure, owing to the brevity and conciseness of the diction, the predominance of symbolic and figurative language, and the peculiar character of the subject—the suffering Messiah. But he has a profound insight both into the spiritual meaning and object of the Mosaic dispensation as a schoolmaster leading to Christ, and into the character of the Messiah and the universality of his kingdom. The book contains six specific references to Christ: iii. 8; vi. 12; ix. 9; xi. 12; xii. 10; xiii. 7, representing him as a lowly servant; a priest and king building Jehovah's temple; the meek and peaceful but universal monarch; the shepherd betrayed for the price of a slave (thirty pieces of silver); the leader to repentance, and the Fellow of Jehovah smitten by Jehovah himself, at once the Redeemer and the Pattern of his flock."—Schaff: *Bible Dictionary*. Twenty-seven other persons bearing the name of Zechariah are mentioned in the Scriptures. See Chambers in Lange's *Commentary* (1874); C. H. H. Wright (Bampton Lectures, London, 1879).

Zedeki'ah (*to whom God will be just*), the third son of Josiah, and the last king of Judah. His proper name was Mattaniah (*gift of Jehovah*). His name was changed when Nebuchadnezzar raised him to the throne (597 B. C.) in the place of Jehoiachin. His reign of eleven years was marked by weakness and prevailing disorder. He failed to protect Jeremiah (Jer. xxxviii. 5, 24 *sq.*), and placed confidence in false prophets. He allowed those who had been set free from bondage to be again reduced to slavery, and for this act the prophet announced the downfall of the nation. (Jer. xxxiv. 8–22.) In the fourth year of his reign he visited Babylon to pay his respects to the Babylonian king and secure the release of the captives, with other favors. In the ninth year of his reign he rebelled (Jer. xxxvii. 5 *sqq.*; Ezek. xvii. 15 *sqq.*), and Nebuchadnezzar, after taking several cities, besieged Jerusalem for many months. Zedekiah attempted to escape by flight, but was overtaken at Jericho. His sons were slain in his presence, his own eyes were put out, and, heavily ironed, he was carried to Babylon, where, according to tradition, he ground in a mill until he died. (Jer. xxxix.) Thus the prophecy concerning him was literally fulfilled. (Ezek. xii. 13; xvii. 19.)

Zeisberger, DAVID, Moravian missionary among the Western Indians of North America; b. at Zauchtenthal, in Moravia, April 11, 1721; d. at Goshen, O., Nov. 17, 1808. His parents were Moravians, and emigrated to Georgia, and then to Bethlehem, Penn. Converted in 1743 he determined to devote his life to missionary labors among the Indians, and for sixty-two years he continued in this service with unflagging zeal. He established at different points thirteen Christian Indian towns, and gained a wonderful influence among the aborigines, many of whom were converted, and led consistent Christian lives. He spoke with fluency the Delaware, Mohawk, and Onandaga languages, and was familiar with other native tongues. Several of the Indian tribes gave him a prominent place in their councils. For a long time he prevented the Delawares in Ohio from joining the British Indians during the Revolutionary War. In 1781, with other missionaries, he was tried at Detroit on the charge of being an American spy, but was acquitted. The following year a large number of the Christian Indians at Gnadenhütten were massacred, and Zeisberger led the survivors to Canada. In 1798 he came back with some of them to the Tuscarawas Valley, where Congress had made a grant of a large tract of land to the Moravian Indians. The station which he established he called Goshen, and here spent the rest of his long life. He wrote a number of works in the Indian languages. See his *Life*, by De Schweinitz (1870).

Zend-Avesta. See PARSEEISM.

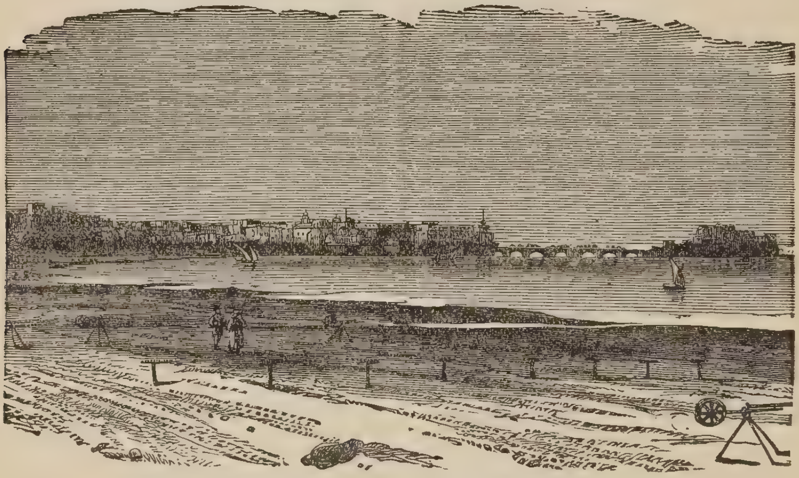
Zephani'ah (*Jehovah hides*), (1) Ninth of the minor prophets. He was the son of Cushi, and lived in the days of Josiah. "His prophecy was uttered in the early part of the ministry of Jeremiah, between B. C. 620 and 609. It is mainly designed to excite the Jewish nation to repentance, in view of threatened judgments, and to comfort the people of God with promises of the final triumph of righteousness. The description of the judgment in ch. i. 14, 15, "The great day of Jehovah is near" (in the Latin version, *Dies iræ, dies illa*), has furnished the keynote to the sublimest hymn of the Middle Ages, the *Dies Iræ* of Thomas à Celano (1250)—so often translated, but never equalled—which brings before us, with most thrilling effect, the awful judgment as an awful impending reality."—Schaff: *Bible Dict.* (2) A priest in the reign of Zedekiah. (2 Kings xxv. 18–21; Jer. xxi. 1; xxix. 25–29; xxxvii. 3; lii. 24–27.) (3) Father of Josiah. (Zech. vi. 10.) (4) A Kohathite Levite. (1 Chron. vi. 36.)

Zerub'babel (*begotten in Babylon*), the leader of the first band that returned from the captivity in Babylon. (Ezra ii. 2.) The sacred vessels returned to Jerusalem by Cyrus were put in his care. A lineal descendant of David, and a prince of Judah, he laid the foundations of the temple, and with Jeshua (Joshua) the high-priest restored the religious rites of his people. The work of building the temple was hindered by the opposition of enemies who had influence within the Persian court, but was finally completed. (Ezra v. 2; Hag. i. 12, 14; ii. 2, 4; Zech. iv. 6, 10.) Zerubbabel was an ancestor of our Lord. (Matt. i. 12; Luke iii. 27.)

Zi'don, or SI'DON, the present *Saida*, situated on the Mediterranean coast, twenty-five miles south of the modern *Beirut*. It is one of the most ancient cities of the world. Named after "the first-born of Canaan" (Gen. x. 15; 1 Chron. i. 13), it was the metropolis of Phœnicia. It was famed for its manufactures and commerce. Its idolatrous practices and corrupting influence called forth prophetic threatenings. After its conquest by Alexander, and the founding of Alexandria, it lost its mercantile prominence. It was visited once by Jesus (Matt. xv. 21), and Paul touched at Zidon on his voyage from Cæsarea to Rome. It was the seat of a Christian bishop in the second century. During the crusades it suffered terribly. After being several times taken and fortified by the Christians it was finally conquered and burned by the Muslims. Many interesting relics have been found in its ruins, among them the sarcophagus of King Ashmanezer, which in 1855 was placed in the museum at Paris. Zidon in its situation is one of the most beautiful spots in Syria. It has a present population of about 10,000, of whom about 7,000 are Muslims, and the rest Greeks, Catholics, Maronites, and Jews. The

American Presbyterian Board has a flourishing mission here.

Zinzendorf, Nicolaus Ludwig, Count von, "the founder of the existing sect of the Moravian Brethren, or Herrnhuters, was b. at Dresden, May 26, 1700. His father, a Saxon state minister, dying while Zinzendorf was a child, the latter was educated by his grandmother, a learned and pious lady, the Baroness von Gersdorf. Spener, the head of the pietists, was a frequent visitor at her house, and his conversation and the devotional exercises in which Zinzendorf took part influenced his character while a mere child. In 1710 he went to Halle, where he spent six years, under the special care of Francke, the philanthropist. Zinzendorf founded among his fellow-pupils a religious society, to which he gave the name of the 'Order of the Grain of Mustard-Seed.' In 1816 he was sent by his relatives to Wittenberg, where pietism was in less repute than at Halle; but he adhered to his early religious impressions. Two years afterward he traveled through Holland and France, everywhere endeavoring to convert the distinguished persons whom he met to his own religious views. On his return to Dresden he was appointed a member of the Saxon State Council, and married the sister of the Count Reuss von Ebersdorf. But political life was little to his mind, and he returned to his country-seat in Upper Lusatia. While residing there, he accidentally met a wandering carpenter, named Christian David, a member of the old sect of Moravian Brethren, of whom some still remained in Moravia, professing the doctrines taught by John Huss. David described the persecutions to which the sect were exposed; and Zinzendorf invited him and his friends to settle on his estate. They accepted the proposal, and the colony received the name of 'Herrnhut.' Zinzendorf acted with great liberality to the settlers, and their success attracted much attention. In 1734 Zinzendorf went, under a feigned name, to Stralsund to pass an examination in theology, and was ordained a minister of the Lutheran Church. In 1736 he was banished from Saxony on a charge of introducing dangerous novelties in religion. He repaired to Holland, where he founded a Moravian colony, and afterward to Esthonia and Livonia, where he also founded colonies. In 1737, at the request of King Frederick William I. of Prussia, he was ordained bishop of the Moravians. In the same year he went to London, where he was received with much consideration by Wesley. In 1741 he went to North America, accompanied by his daughter, and founded the celebrated Moravian colony at Bethlehem. The Herrnhuters, in the meantime, by their good conduct and industry, had won the respect of all classes in Saxony, and in 1747 Zinzendorf was allowed to return to Herrnhut. Having received authority by act of Parliament to establish Moravian settlements in the English colonies of North America, he returned thither to do so. He finally settled at



ZIDON, FROM THE NORTH.

Herrnhut; and, his first wife being dead, married Anne Nitschmann, one of the earliest colonists from Moravia. He died on May 9, 1760. Thirty-two preachers, from all parts of the globe, accompanied the coffin to the grave. Zinzendorf was the author of more than 100 works in verse and prose. Some of his hymns are objectionable on account of their sensuous expression. The same may be said of his sermons, especially of those which refer to the Holy Ghost as a spiritual mother. His writings are often incoherent or mystical, but they abound with passages in which deep and original thought is expressed with great clearness and beauty. There are lives of Zinzendorf by Spangenberg (1775), Varnhagen von Ense (in his *Biographische Denkmale*, 1830), and Burkhardt (1876)."—Chambers: *Cyclopædia*.

Zi'on, or SI'ON. See JERUSALEM.

Ziska, or ZIZKA, JOHN, OF TROCZNOW, the leader of the Hussites; b. at Trocznow in Bohemia about 1360, the son of a Bohemian nobleman; d. at the siege of the castle of Przibislav, in 1424. He was first a page at the court of King Wenceslas of Bohemia, and afterward fought for a time as a volunteer in the English army in France; he then went to Poland, and served under King Ladislas against the Teutonic Knights. He distinguished himself at the battle of Tannenberg, and was loaded with high honors; and at the battle of Agincourt in 1415 he also acquitted himself honorably. He was now a zealous follower of John Huss, and was roused to indignation by the cruelties heaped upon his leader and colleagues; a party was formed by several of the more patriotic and religious nobles, one of whom was Ziska, who endeavored to rouse the king to oppose the cruel decisions of the Council of Constance. In 1419 Ziska headed an outbreak of the Hussites at Prague, where the rebels avenged themselves with interest for the wrongs done by the Roman Catholics; and the news proved fatal to the weak-minded King Wenceslas, who had never summoned up sufficient courage to take any steps to prevent a catastrophe. Sigismund, brother of Wenceslas, arrived with a large army to take possession of the throne, but was defeated by the Hussites, who followed up their advantage by the capture of the castle of Prague (1521). Their chief stronghold, Tabor, procured for them the name of Taborites. Ziska became totally blind by a wound received while besieging the castle of Rabi; but he continued to hold the command of the Hussite army, and gained a series of victories which have had few parallels in history. Sigismund's second army was defeated in 1422, and driven back into Moravia; in the same year the German army, headed by Frederick of Saxony and the Elector of Brandenburg, was routed at Aussig; and Ziska gained ten other battles, convincing Sigismund that it was hopeless to attempt the conquest of Bohemia. He therefore proposed to make a treaty with the Hussites; but before matters were brought to a conclusion Ziska was seized by the plague at Przibislav, and died there. The glory of his conquests was to some extent marred by the cruelty with which he treated his enemies; but the circumstances under which the war was carried on, and the causes which led to it, are almost sufficient excuse for the accusation.—Benham: *Dict. of Religion*. See HUSSITES.

Zo'an, a city of Lower Egypt, the modern *San*. It is a very ancient city, built seven years after Hebron. (Num. xiii. 22.) According to tradition it was here that Moses had his interviews with Pharaoh. "The field of Zoan" was the scene of Jehovah's wonder-working power. (Psa. lxxviii. 12, 43.) The great city, now a barren waste, was strongly fortified by the shepherd kings. The remains of edifices, and several obelisks and statues of kings, and a number of sphinxes, have been discovered in recent years. The ruins of the temple adorned by Rameses II. are remarkable in their extent and richness.

Zo'ar, one of the cities of the plain (Gen. xiii.), originally called Bela. (Gen. xiv. 2.) It was spared from the destruction which overtook Sodom and the other cities, and it was here that Lot found a refuge. (Gen. xix. 20–30.) The prophets include it among the cities of Moab. (Isa. xv. 5; Jer. xlviii. 34.) Its exact location has been a matter of much discussion among scholars.

Zo'ba, or ZO'BAH (*station*) a part of Syria between the northeast of Palestine and the Euphrates. It was inhabited by a powerful and warlike people, who frequently came into conflict with Israel. (1 Sam. xiv. 47; 2 Sam. viii. 3–8, 12; 1 Chron. xviii. 3–8. The natural resources of the country are great, but at present it is deserted, except by wandering Bedouins.

Zoeckler, OTTO, D. D. (Giessen, 1866), Lutheran; b. at Grünberg, Hesse, May 27, 1833; studied at Giessen, Erlangen, and Berlin, 1851–56; became *privat-docent* at Giessen, 1857; professor extraordinary, 1863; ordinary professor at Greifswald, 1866, where he was appointed *consistorialrath*, 1885. Since 1882 he has edited the *Evan-*

gelische Kirchenzeitung. Among his works is a commentary on *Chronicles*, *Job*, *Proverbs*, *Ecclesiastes*, *Canticles*, and *Daniel* (trans. in Lange series, N. Y., 1870); *Das Kreuz Christi* (*The Cross of Christ*, Eng. trans., London, 1877); *Gottes Zeugen im Reich der Natur* (1881), 2 vols. (Eng. trans., 1886).

Zoroaster, or ZARATHUSTRA, the founder of the old Persian religion. We can speak with no certainty about the life of Zoroaster, so much that is told us is mythical, and even the period at which he lived is so variously stated. Some say that he lived 5,000 years before the Trojan War; others that he reigned over Babylon, 2200 B. C.; the Parsees place him at about 550 B. C., in the time of Darius Hystaspes; others even deny that he ever existed. Legend says that he was born in Bactria; that his father, Pourushaspa, and his mother, Daghda, were in lowly circumstances, though of princely origin, and that the future greatness of Zoroaster was foretold to his mother before his birth. When he grew to man's estate he spent many years in retirement, and then Ormuzd, the good spirit, appeared to him, and gave him this command: "Teach the nations that my light is hidden under all that shines. Whenever you turn your face toward the light, and you follow my command, Ahriman (the evil spirit) will be seen to fly. In this world there is nothing superior to light." He then handed him the sacred book, Avesta, and bade him take it to Vishtâsp (Hystaspes); he did so, and this prince became a powerful propagator of his faith.

Zoroaster was probably one of the Soshyantôs, or fire-priests, amongst whom the religious reform began which he afterward carried out so boldly. The religion of Iran had become mixed with that of the Hindoos and Chaldæans, the worship of elements had been introduced, and Zoroaster restored the religion of his ancestors to a state of greater purity; but after his death many schisms were introduced, and at length it degenerated into an idolatrous worship of the sun and fire. The leading features of his religion have already been stated in the article Parsees (*q. v.*).

Owing to the different dates assigned to Zoroaster, some writers have maintained that there were no less than six men of that name; others have identified him with Moses, Elijah, Esdras, and the servant of Ezekiel. It is said that he was a great magician and astrologer.—Benham: *Dict. of Religion.*

Zosimus, bishop of Rome, 417–418; the successor of Innocent I. He canceled the condemnation of Pelagius and Cœlestius, which had been confirmed by Innocent I. This action led the African bishops to call a new synod at Carthage, which secured from the Emperor Honorius a *sacrum rescriptum* against the Pelagians. Zosimus then yielded and condemned Pelagius in an encyclical to the Eastern churches. Cœlestius retracted.

Zwingli (*zwing'lee*), HULDREICH, the great Swiss Reformer; b. at Wildhaus, in the canton of St. Gall, Jan. 1, 1484; d. Oct. 11, 1531, on the battlefield of Kappel. He was educated in the schools of Basel and Berne and the University of Vienna. In 1502 he returned to Basel, where he taught school and studied theology till 1506, when he was ordained a priest, and appointed pastor of Glarus. During the ten years spent in this parish he applied himself with great zeal to the study of the Bible, the Greek language, and the works of the Fathers, and gained a reputation for learning that secured him a pension of fifty *gulden* a year from the pope to continue his studies. While pastor at Glarus he had acted as chaplain several times to regiments of Swiss soldiers who had hired out their services to foreign powers. In this way his attention was called to the evils of this mercenary system, and he attacked it with great earnestness, and also opposed the alliance with France, which had gained popular favor. This action aroused so much opposition that Zwingli, in 1516, left Glarus, and accepted the office of preacher at Einsiedeln. This was a favorite place of pilgrimage, and Zwingli, observing the suffering caused by this superstition, sought in his sermons to show that the true source of comfort was to be found in other ways. As early as 1517 he began to discuss with friends the possibility of doing away with the papacy, and when an indulgence-seller, Samson by name, made his appearance he drove him out of the canton. An attempt was made to quiet the aggressive spirit of the fearless preacher by giving him the appointment of a titular chaplain to the pope. Not long after, he accepted a call as preacher at the cathedral of Zurich, and began his labors on New Year's Day, 1519. His ministry soon became a mighty power in the city. Great crowds gathered to listen to his preaching of the Gospel, and his influence was potent also in political affairs. He prevented Zurich from joining the other cantons in their alliance with France, and thus aroused the bitter enmity of those who raised the cry of "heretic." Zwingli now found himself face to face with the authorities of the Roman Church. In the spring of 1522 he published his tract, *Von Erkiesen* *und Fryheit der Spysen*, and, soon after, his *Archeteles*. These polemic writings aroused intense interest, and Zwingli was recognized as one of the foremost leaders in the Reformation, which was spreading far and near. It was decided to hold a public religious disputation in the City Hall of Zurich. When it opened, Jan. 29, 1523, Zwingli presented sixty-five theses, in which he maintained the doctrine of justification by faith, and held to the Scriptures as the only authoritative guide in matters of religion. The papacy, mass, absolution, indulgences, penance, pilgrimages, monasticism, etc., were condemned, and the principle asserted that the congregation represented the Church. The popular verdict sustained Zwingli, and he soon began to put his views into practical action. The female convents in the city were closed, and the chapter of the cathedral became a theological school for the training of ministers of the reformed faith. In 1523 Zwingli published his *De Canone Missæ Epichresis*, and the following year his *Antibolon Adversus Emserum*, in which he broached his views on the Lord's Supper (see LORD'S SUPPER, p. 539), and condemned image-worship. This led to another public discussion, and a victory for the reformer that abolished images and relics from the churches, and did away with many festivals and other ceremonies. At Easter, 1525, the Lord's Supper was for the first time celebrated in the Reformed manner, and the cup given to the laity.

While the Reformation had taken firm root in Zurich the position of Zwingli and his followers was beset with many difficulties. The Anabaptists caused much trouble, and the Roman Church, through the union of the cantons, made every effort to regain its foothold in the city. An invitation was extended to a great disputation at Baden, where the Roman Catholics were represented by Faber and Eck. Zwingli did not consider it safe to attend, and the diet placed him under the ban. At this time the controversy with Luther was opened regarding the doctrine of the Lord's Supper, which resulted in a hopeless difference of opinion between the two great reformers. The progress of the Reformation brought the Protestant and Roman Catholic cantons into open conflict. In May, 1529, a Protestant pastor of Zurich was seized on the highway, carried into Schwyz, tried for heresy, and sentenced to be burned. War was at once declared by Zurich, but a temporary peace was arranged. On Oct. 10, 1531, the army of the Roman Catholic cantons crossed the frontier of Zurich, and the following morning the battle of Kappel was fought. The army of Zurich was defeated, and Zwingli fell while in the act of giving comfort to a dying soldier. His last words were, "They can kill the body, but not the soul."

The first collected edition of Zwingli's writings was published at Zurich, 1545; the last and most complete by Schuler and Schulthess (Zurich, 1828–42, supplement, 1861). Several of his works were early translated into English. Among modern biographies of the great reformer are those of J. J. Hottinger (Zurich, 1842; Eng. trans., Harrisburg, 1857); R. Christoffel (Elberfeld, 1857; Eng. trans., Edinburgh, 1858).

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